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MORNING STAR.

The following article was written by Elder Enoch Place, by appointment of the N. Durham Q. M. ministers' conference, and read before their last meeting at Pittsfield, on the 9th. They voted unanimously that it be forwarded for publication in the Star.

Organization of Churches.

The Greek word *ecclesia*, signifies an assembly, whether common or religious.

1. In the New Testament it is understood of the collective body of Christians, or the general visible church; embracing all true believers in Jesus Christ, of every denomination. "He is the head of the body, the church. For his body's sake, which is the church." Col. 1: 18, 24.

2. *Particular churches* of the general visible church. By a particular church, we understand an assembly of Christians, united together, and meeting in one place for the solemn worship of God. "Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified: and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."—Acts 9: 31.

3. A church in gospel order is composed of true members;—such as have been born again, come out from the world, openly profess their love to Christ, and walk in all the commands and ordinances of the Lord blameless. They must have all the necessary officers which the New Testament points out; each to fulfill his proper part, and ever be found laboring for the good of others. Such a church will grow up to be a holy temple in the Lord.

First,

An apostolic ministry preceded the apostolic church. The word Apostle is from the Greek *apostolos*, a messenger, or envoy. It is applied to Jesus Christ, who was God's envoy to save the world. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." (Heb. 3: 1.) Though more commonly, the title is given to those commissioned by him, to preach the gospel, and establish the first Christian church at Jerusalem. To these the seventy disciples and evangelists are to be added, making one hundred and twenty on the day of Pentecost. They were commanded to teach all nations the things that Christ had taught them, and when Jews and Gentiles were converted through their ministry, they were to establish every where Christian assemblies, or churches. "And he gave some, apostles, and some prophets; and some evangelists; and some pastors and teachers." Eph. 4: 11.

2. *The gathering together of the disciples into an understood order at Jerusalem.*

As soon as Christ had ascended into heaven from the Mount of Olives, (Thursday, May 14,) the worshiping disciples "returned to Jerusalem with great joy; and were continually in the Temple, praising and blessing God." Luke 24: 52, 53. On the election of Matthias to the apostleship, "they were all with one accord in one place." Now he that had ascended up far above all heavens, that he might fill all things, and give gifts unto men, gave to his faithful witnesses in a moment of time, all the gifts and graces of the Holy Spirit, which so eminently qualified the first ministers of the gospel for the arduous work that then lay before them. Not only to preach the gospel with the Holy Ghost sent down from heaven; but to baptize, organize, or plant churches, to administer the Lord's supper, viz: for all things which their divine master had taught them, both as rules of faith and order, the Holy Spirit of truth did bring to their remembrance. John 14:26.

Mr. Benson, says on Acts, 2: 1, "*When the day of Pentecost was fully come.*" Of this feast, which had its name from, *Pentecoztee* (which signifies the 50th day) because it was celebrated 50 days after the passover. See Lev. 23: 15, 16. As our Lord was crucified at one of the great Jewish feasts, it was fit that he should be glorified at another. And this of Pentecost was chosen with peculiar propriety, as next succeeding that of the passover, at which he suffered; and also as it was celebrated in commemoration of the giving of the law from Mount Sinai, and the first fruits were then offered and anointed, Exod. 19: 1, 11. Lev. 23: 17. To these answered the fuller discovery of the gospel on this occasion, and the anointing of the first fruits of the Christian church by the effusion of the spirit. At the Pentecost of Sinai, in the Old Testament, and the Pentecost of Jerusalem in the New, were the two grand manifestations of God, the legal and evangelical; the one from the mountain, and the other from heaven; the terrible, and the merciful one. And as the Jewish church was constituted at the former of these periods, it was fit that the incorporation of the Christian church should be dated from the latter. The time from the giving of the law at Sinai, to the Christian Pentecost, Dr. Lightfoot says, was just 1447 years.

The learned Dr. Mosheim, says, "The first Christian church founded was at Jerusalem, the *model* of all those which were afterwards erected during the first century. The apostles, having finished their work at Jerusalem, went to diffuse their labors among other nations, visited with that intent a great part of the known world, and in a short time planted a vast number of churches among the gentiles." Eccl. Hist. (Coote's edition) pages 27, 28.

The first churches, gathered after the large and flourishing church at Jerusalem, were mostly in Judea, Galilee, and Samaria, (Acts 8: 5, 6.—9: 31,) within the limits of the Holy Land, where Christ himself had laid the foundation.

By the persecution that followed the death of the Martyr Stephen, A. D. 33, the disciples were scattered abroad and went everywhere preaching the word, except the Apostles; who were, by God's especial providence, permitted to remain at Jerusalem, to guard the interests of the first Christian church.

As no part of the New Testament was written at that time, the churches were guided, both in doctrine and practice, by the inspired Apostles. It is not certain that any of the books of the New Testament were compiled until after A. D. 50, although some think that Matthew's gospel was written in Hebrew about 41, and translated into Greek in 61, or later. Hence the word of the Lord went forth from Jerusalem (Isa. 2:3,) for the Apostles taught those things, and those only (as a rule of faith) which Christ had commanded: "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Gal. 1: 12.) For this cause have I sent unto you Timotheus, who is my beloved son and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in *every church.* 1 Cor. 4: 17. So there was not only an understood doctrine, but an understood order in all the churches, and the *decrees* which were ordained of the apostles and elders which were at Jerusalem, were given to the churches (in writing) for them to keep, that they might observe the same order and mind the same things. Acts 16: 4.—15: 23.

It is also evident that each particular church knew their own members from those of other churches, as Paul says of "Epaphras, who is one of you." Col. 4: 12. When any one was convicted of heresy, or pernicious and damnable doctrine, (2 Pet. 2: 1,) it was done only on a comparison with the gospel scheme, or the faith once delivered to the saints; and when a member walked disorderly, or was unruly, they had a uniform understood order, by which such were made to feel the discipline of the church.

When the New Testament was written, some twenty years or more after the organization of the first church at Jerusalem,—not only the whole gospel plan was developed, and sent out to give light to the world, but frequent reference is had to the order and usages of the primitive church. God gave Moses a command to build the Tabernacle, and to organize a regular system of divine service. He charged him to make all things according to the pattern showed to him in the mount (Heb. 8: 5) although this was only a type and shadow of things to come, and was only to continue as "carnal ordinances imposed on them until the time of reformation," or the gospel dispensation. Heb. 9: 10. Now, can it be believed for a moment, that God was so strict and particular in the order of the legal service of his sanctuary, and that he leaves the order of the Christian church contingent, or without divine direction?—*Surely not.*

3. Then it follows that the preaching of the gospel and the organization of evangelical churches are of divine institution, and are to be perpetuated unto the end of the world.

NOTE. How, then, dare professed ministers of the gospel proclaim open war with heaven's greatest and best institutions, by joining their influence with *disorganizing come-outers;* and denouncing all the protestant evangelical churches as BABYLON, and encouraging secessions from them, as a main or only means of salvation? By so doing, they deceive the ignorant and unlearned; and it is greatly to be feared will soon "deny the Lord that bought them, and bring upon themselves swift destruction"!!

Strafford Centre, July 1, 1844.

For the Morning Star.

Self-reproof for Inactivity.

Is it possible that I should one day be wrapt almost into the third heavens, and ere a few weeks have passed over me, find myself creeping among the insects of earth, and almost as meanly busied as they? Can divine love, which exalted me lately into flaming transports, so far subside and grow cool within me? can it leave me so inactive, as I now feel myself? What shall I do to shame my conscience with reproaches, and renew the flame of religious zeal and vigor?

Alas! how does the activity of men about the little affairs of human life condemn my negligence in matters of everlasting consequence! Does the fond lover with such anxiety and impatience pursue the object of his wishes; and shall not divine beauty and infinite loveliness inflame my desires to a nobler height, and excite my languishing devotion? Are the ambitious so restless and solicitous to make themselves great, and to purchase the veneration of fools? Do they lay such mighty projects, and compass their designs with such pain and difficulty, for mere pageantry and gaudy trifles? and shall I, who am a candidate for heaven, a probationer for celestial dignity, lose my title for want of diligence? shall I faint in the noble strife, when God and angels are ready to assist me, and every moment's toil will be recompensed with eternal ages of rest and triumph?

See, see, the moments fly, the labor shortens, and the immense reward draws near; the palm of victory, the crown of glory, is in view; the happy realms and fields of light entertain me with their glorious prospect.

Rouse thee, my soul, to the most active pursuit of those felicities? waken all thy sprightly powers; and let it never, never be thy reproach, that the vigor and intenseness of thy labors fall short of the pretensions of thy desires; or that thy holy industry should sink so far below the fervor of those affections, which, in a devout hour, thou hast pronounced inexpressible.

O Lord, what a mutable thing is man! what frailty works in this flesh and blood, and hangs heavy upon our better powers! 'Tis grace, divine grace alone, can keep alive that immortal spark within us, which came first from heaven, and first taught our hearts to arise and spring upward. Preserve and complete thy own work, almighty grace.

S. P. J.

Lebanon, Me. July 12, 1844.

For the Morning Star.

Prejudice.

How many prejudices and misunderstandings are afloat, which a little explanation would do away! I have learned that where Br. M. M. Smart has been through the country, lecturing on Education, it has been the means of doing away the prejudice that many had against education, and in like manner we might speak of Abolition and many other things. W. B. H.

Blessed are the undefiled in the way, who walk in the law of the Lord.

For the Morning Star.

LITTLE VALLEY, N. Y., June 18th, 1844.

Brother Burr:—It becomes my painful duty to inform the friends of religion and the public generally, that Eld. David Ward, formerly pastor of the F. W. B. church in Eagle, was excluded from the connection for equivocation and false doctrine, (i. e. Universalism,) March 29th, 1844.

By order of the Cattaraugus Q. M.

B. MCKOON, *Clerk.*

Reflections on the occasion of the exclusion of Elder Ward.

Read before the council and the congreation—and published by request.

In deposing a person from the gospel ministry, it is but fit that we should reflect upon the responsibilities of that high and holy calling. Ministers are the ambassadors of Jesus Christ to treat with men, with depraved and sinful men, every imagination of whose thoughts are evil only and that continually, (Gen. 6:5,) whose hearts are deceitful above all things, and desperately wicked, (Jer. 17:9,) whose minds are carnal and at enmity with God, (Rom. 8:7,) who are dead in tresspasses and in sin, (Eph. 2:1,) who must be born again or never see or enter into the Kingdom of God, (John 3:3.) The interests, the awful interests involved, are not to be measured by finite minds. Ministers are unto God a sweet savor of Christ in them that are saved and in them that perish; to the one, they are the savor of death unto death, and to the other of life unto life, and who is sufficient for these things? (2 Cor. 2:15, 16.) They point to the bow of mercy which hangs out above and beneath them; and it were better that the limitless waters and the strong mountains were convulsed and commingled together; it were better that the stars were consumed by fire, and that the sun should be shrouded in everlasting gloom; yea, that the physical structure of the material universe should be changed, than that one precious soul should be lost through their neglect. (Mark 8:36.) The ambassador is bound faithfully to represent the character and claims of Jesus Christ, from whom he derives his embassy or message of mercy and pardon to dying men. This should be done in a conformity of life to the pure precepts of Christianity, and by manifestation of a deep sympathy for those with whom they treat. Christ *weeps* when pronouncing the condition of the Jews. Also, by a faithful representation of the whole truth in the condition of reconciliation or peace with God, and the motives by which those high and holy claims are enforced. Such, my friends, and brethren, is the character, to whom the church, by the authority of its Head, is to commit the vast and overwhelming responsibilities of this ministry; and when ministers become corrupt in doctrine or unholy in life, it becomes the painful duty of the church to put them away from that ministry. Gal. 1:8. "But though we or an Angel from heaven preach any other gospel unto you, than that ye have received, let him be accursed." We regard the doctrine of Universalism as directly opposed to the fundamentals of the gospel, as subversive of the very elements of Christianity. It rejects the doctrine of depravity, making sin of comparative little consequence. It opposes the doctrine of spiritual regeneration, teaching that punishment may purify the heart. It mocks the doctrine of atonement, teaching that all men must satisfy the claims of the law in their own persons. It rejects the doctrine of forgiveness of sins, teaching that all men must suffer all the demerits of all the sin they commit, their repentance notwithstanding. It ridicules the doctrine of justification by faith, teaching that men can only be justified from the guilt of transgression by suffering all the penalty of the law. It stands directly opposed to a fundamental principle in the government of God, as revealed in every dispensation of which we have any knowledge, teaching that all punishment is for the good of the punished. This is also opposed to a vital principle in every good or well regulated government, in every age and clime, from the rude barbarian to the refined and philosophic. It contradicts the plain and positive declarations of God's word, which declare that some were set forth for ensamples, suffering the vengeance of eternal fire. It has been urged that for sin and misery to exist eternally, is contrary to the perfections of God. This is not in accordance with matter of fact; for sin and misery have already existed near 6000 years, and unless the perfections of God may be changed, we can see no good reason why they may not exist eternally in harmony with God's perfections. It reasons from a priori, which is unsafe; for mortals to presume what is proper for infinity to do, is preposterous or dangerous at least. A partial view of God's character and government leads to distorted views of the very principles of his government. Universalism has no power to reclaim mankind; it fails to produce religious reformation; finally, it is false in its theory, philosophically and theologically; inefficient in its application to do good; destructive to piety; "like the Bohon Upas, it blasts the trees as well as fruits of righteousness by its withering influences; is ruinous to souls; like a deadly opiate, it stupifies the conscience, and leads down to hell, where the worm dieth not and the fire is not quenched.

B. MCKOON.

For the Morning Star.

It is well known to be the practice of some of the ambassadors of Christ to administer baptism in any way that the candidate chooses, either by sprinkling, pouring, or immersion; and in some instances where the candidate was not satisfied they have allowed him to choose again. This has ever appeared to me as an inconsistent practice. For an illustration we will suppose a case. A convert applies for baptism to a minister who believes in three modes of administering the ordinance. Being told that either of the three modes is valid, he chooses sprinkling as being attended with the least cross. After a while, he becomes dissatisfied, and wishes to be poured; the preacher labors to convince him that his baptism is valid, but in vain; he finally consents to re-baptize him. On farther examination of the Scriptures, he becomes convinced that nothing is valid baptism, but immersion. The preacher, acting on the same principle as before, immerses him. Is there any more impropriety in administering the ordinance in three ways to one individual than to three different individuals? or, if another, in order to be certain of the right, should wish to receive it in three ways at the same time, would there be any more impropriety in baptizing him in three ways at the same time, than at three different times?

D. L. H.

For the Morning Star.

A Hard Row.

I have been in the ministry just *four* years. In that time I have traveled in the service of the churches *two thousand six hundred* and *eighty eight* miles. Have preached *four hundred* and *thirty seven* times, in forty two different churches, fourteen of which have rendered me compensation from twenty five cents, up to justice. In these fourteen places, I have preached three hundred and sixty one sermons. Total receipts six hundred ninety three dollars and eighty seven cents, which divided with all the four years, is, *forty seven* and a half cents per day. Divide the same on my travel, and it will pay six and a half cents per mile, without a copper left.

In the remaining twenty eight churches, I preached sixty six times and received nothing. The remaining ten sermons were preached at Gen. Con., Y. M's. Q. M's., and dedications, where no compensation was expected. In addition to this, I have traveled seventy eight miles and preached seventeen funeral sermons without any compensation, except such as benevolent hearts feel while engaged in benevolent action. With a family and much sickness, these statements will show my condition to be one of poverty. When I entered the ministry, I was in debt two hundred and fifty dollars; other men were owing me as much, on which I depended for means to pay my debts; they failed in business and I have been unable to pay. Of late, utterly despairing of ever possessing means to pay, I have written to several of my creditors, stating the circumstances, and asking them to give me the sums due to them. Some of them have generously done so. To them and my heavenly Father will I ever be thankful for this kindness.

With these many impediments in my way, my progress in the gospel is much retarded; but, with all its labors, trials, and sufferings, I love its service still; and by the grace of God mean to die in the harness; knowing that all these things work together for my good, and that in heaven I shall be rich. Did our dear brethren in private life, who are enjoying every comfort, and even luxury, but know our sorrows while oppressed with such burdens, or could they for an hour feel the pains that we endure, the freezing power of covetousness on their hearts, I am confident would be broken, and they would see that the burden of God's cause which they should bear was speedily removed from the shoulders of other men. A word to the wise is sufficient; but say what we will to those who never mean to be wise, and we become as sounding brass or a tinkling cymbal.

A LOVER OF RIGHT.

For the Morning Star.

SIN IS A TRANSGRESSION OF THE LAW—Not only doing that which the law forbids, but also neglecting to do that which it commands; "For he that knoweth to do good and doeth it not, to him it is sin, and he that knoweth his Master's will and doeth it not, shall be beaten with many stripes." Think on that, ye neglecters of duty. "The wages of sin is death." J. H. M.

Immortality of the Soul.

The immortality of a soul constitutes its dignity, and its endless duration is a source of demonstrations in favor of the proposition in the text. This dignity is incontestible.—The principle of the immortality of the soul, from which we reason, is undeniable. Two suppositions may seem, at first sight, to weaken the evidence of the immortality of the soul. First, The close union of the soul to the body seems unfavorable to the doctrine of its immortality, and to predict its dissolution with the body. But this supposition, methinks, vanisheth, when we consider what a disproportion there is between the properties of the soul, and those of the body. This disproportion proves that they are two distinct substances. The separation of two distinct substances makes, indeed, some change in the manner of their existing; but it can make none really in their existence.

But whatever advantages we may derive from this reasoning, I freely acknowledge, that this, of all philosophical arguments for the immortality of the soul, the least of any affects me. The great question, on this article, is not what we think of our souls, when we consider them in themselves, independently on God, whose omnipotence surrounds and governs them. Could an infidel demonstrate, against us, that the human soul is material, and that therefore it must perish with the body: could we, on the contrary, demonstrate, against him, that the soul is immaterial, and that therefore it is not subject to laws of matter, and must survive the destruction of the body; neither side, in my opinion, would gain any thing considerable. The principal question, that which alone ought to determine our notions on this article, would remain unexamined: that is, whether God will employ his power over our souls to perpetuate, or to destroy them. For could an infidel prove, that God would employ his power to annihilate our souls, in vain should we have demonstrated that they were naturally immortal; for we should be obliged to own that they are mortal, in respect of the will of that God whose omnipotence rules them. In like manner, if we could prove to an unbeliever that God would employ his power to preserve them in eternal existence, in vain would he have demonstrated that, considered in themselves, they are mortal; & he would be obliged in his turn to allow, that human souls are immortal in virtue of the supreme power of God. Now, my brethren, the supposition that God will employ his power to annihilate our souls, will entirely disappear, if you attend to the well-known and familiar argument of the connexion between the immortality of that soul, and that desire of immortality which the Creator had imparted to it.—What can we reply to a man who reasons in this manner?

I find myself in a world, where all things declare the perfections of the Creator. The more I consider all the parts, the more I admire the fitness of each to answer the end of Him who created them all. Among numberless productions perfectly correspondent to their destination, I find only one being, whose condition doth not seem to agree with that marvellous order which I have observed in all the rest. This being is my own soul.—And what is this soul of mine? Is it fire? Is it air? Is it etherial matter? Under whatever notions I consider it, I am at a loss to define it. However, notwithstanding this obscurity, I do perceive enough of its nature, to convince me of a great disproportion between the present state of my soul, and that end for which its Creator seems to have formed it. This soul, I know, I feel (and, of all arguments, there are none more convincing than those that are taken from sentiment); this soul is a being eagerly bent on the enjoyment of a happiness infinite in its duration. Should any one offer me a state of perfect happiness, that would continue ten thousand years, an assemblage of reputation and riches, grandeur and magnificence, perhaps, dazzled with its glare, I might cede my pretensions in consideration of this enjoyment. But, after all, I fully perceive, that this felicity, how long, and how perfect soever it might be, would be inadequate to my wishes. Ten thousand years are too few to gratify my desires; my desires leap the bounds of all fixed periods of duration, and roll along a boundless eternity. What is not eternal is unequal to my wishes, eternity only can satisfy them.

Such is my soul. But where is it lodged? Its place is the ground of my astonishment. This soul, this subject of so many desires, inhabits a world of vanity and nothingness.—Whether I climb the highest eminences, or pry into the deepest indigence, I can discover no object capable of filling my capacious desires. I ascend the thrones of sovereigns, I descend into the beggar's dust; I walk the palaces of princes, I lodge in the peasant's cabin; I retire into the closet to be wise, I avoid recollection, choose ignorance, and increase the crowd of idiots; I live in solitude, I rush into the social multitude; but every where I find a mortifying void. In all these places there is nothing satisfactory. In each I am more unhappy, through the desire of seeing new objects, than satisfied with the enjoyment of what I possess. At most, I experience nothing in all these pleasures, which my concupiscence multiplies, but a mean of rendering my condition tolerable, not a mean of making it perfectly happy.

How can I reconcile these things? How can I make the Creator agree with himself? There is one way of doing this, a singular but a certain way; a way that solves all difficulties, and covers infidelity with confusion; a way that teacheth me what I am, whence I came, and for what my Creator hath designed me. Although God hath placed me in this world, yet he doth not design to limit my prospects to it; though he hath mixed me with mere animals, yet he doth not intend to confound me with them; though he hath lodged my soul in a frail perishable body, yet he doth not mean to involve it in the dissolution of this frame. Without supposing immortality, that which constitutes the dignity of man, makes his misery. These desires of immortal duration, this faculty of thinking and reflecting, of expanding and perpetuating the mind; this superiority of soul, that seems to elevate mankind above beasts, actually place the beast above the man, and fill him with these bitter reflections full of mortification and pain. Ye crawling reptiles! ye beasts of the field! destitute of intelligence and reason! if my soul be not immortal, I envy your condition. Content with your own organs, pleased with ranging the fields, and browsing the herbage, your desires need no restraint; for all your wishes are fully satisfied. While I, abounding on the one hand with insatiable desires, and on the other confined amidst vain and unsatisfactory objects, I am on this account unhappy!

We repeat these philosophical reasonings, my brethren, only for the sake of convincing you that we are in possession of immense advantages over sceptics in this dispute. On the principles of an unbeliever, you see, were his notion of revelation well-grounded; were the sacred book, in which so many characters of truth shine, a human production; were a reasonable man obliged to admit no other propositions than those which have been allowed at the tribunal of right reason; yea, we say more, were our souls material, we ought, on the suppositions before mentioned, to admit the immortality of the soul as most conformable to our best notions of the will of our Creator.—*Saurin.*

The Past and the Present.

We cite the following paragraphs from a discourse recently delivered by Rev. Horace Bushnell of Hartford, Ct., a discourse which has caused no small stir in New England. In the two paragraphs which follow, he contrasts in a most graphic manner, the character of elections in the past and present.

"It is impossible, in these times, not to suffer the painful impression that, in what are called *politics;* in the choice of public officers, the discipline of parties, the measures and doings of public legislation; our countrymen are becoming fearfully insensible to all considerations of duty and obligation to God. In every other field of moral interest, in matters of temperance, in the religious observance of Sabbaths, in the duties of humanity and public beneficence, the confidence of a general improvement is permitted us. And yet, in a remarkable contrast of degeneracy, we are made to see that politics are becoming every year more insensible to moral constraints and principles. I distinctly remember the time, when there was no such thing as previous concert or agitation to secure the nomination of a candidate to office among us—when the individual to be chosen would have blushed, on the morning of the election, to know that he would be the candidate—when the people came together, and after a prayer to Almighty God for wisdom and direction, began to deposite their ballots. The man who received the greatest number on the first count, was in that way nominated, and generally led the vote afterward till he was chosen. The question never was, who is the most available candidate? but with every man as an individual, who is worthy of the place? If there was a citizen or townsman who was decidedly superior in character and competence to any other, he would be chosen by the vote of the people twenty years or more in succession. There was no stratagem or rapacity, no contract or composition. The whole affair stood as a moral transaction, apart from all political adventure. Then, after the election was made, the honored candidate offered his compliments to the whole mass of voters, in a profusion of wines and brandies: and when all were sufficiently mellowed by indulgence, they repaired to their homes—those, I mean, who were sufficiently sober to go at all.

Now, the whole scene, both in its good and bad points, is reversed. The pulling of wires unseen, and a long and weary agitation are now necessary to prepare the day. If good men are nominated, it is by the special industry and good fortune of friends. If bad, they will often answer as well, and sometimes better. It is the party which is voted for, with most persons; not the men. Moral considerations have little or no weight after the candidate is named. Duty and the fear of God must yield to party allegiance. Even Christian men will deposite their votes for a man notoriously wicked or incompetent, and blush as little as the ink in which it is printed. The whole trial is more generally one of mere physical force, in which the masses are wielded as instruments of political adventure. By force of a great and strenuous moral reform we are able to send the voters home sober. And yet, by a process of moral degeneracy going on at the same time, we are doomed to regard them as morally drunk at the polls—drunk in the spirit of party—bereft of their personality as freemen, and their moral sense as Christians. How many of the voters, in all parties, at the last or any recent election in our state, can you reasonably suppose to have been governed by a conscious sense of duty to their country and obedience to God? How many did not make a martyr of their consciences, in case they were so unfortunate as to have a bad or worthless candidate offered by their party? Doubtless it was the happiness of some that they had good candidates, the grief of others that they had not. I indulge in no sweeping denunciations. I only direct your minds to the fact that our old simplicity is gone, and that politics has become a game of adventure, in which the highest law is success."

Among the *causes* assigned for this strange degeneracy, we cite the following.

"Party discipline is so strong and peremptory among us, that moral considerations and restraints are overborne by it. Men are always irresponsible when they act in masses. Conscience belongs to the individual, and when all individuality is lost, conscience is lost too. I do not complain that we have parties. It may be difficult to devise any means by which it could be avoided. But, in the name of God and of all that is sacred, I protest against the doctrine that every man shall do what his party appoints, and justify what his party does. It is the worst form of papacy ever invented. And how dreadfully evident it is that the party discipline of our country, irresponsible as it is and must be, sweeps like a maelstrom round the personality of our people, engulfing men and churches in its dismal vortex. Few men have the nerve to resist it. Their scruples are overruled, they are convinced against their reason, the spirit of the multitude expels the Spirit of God—it is their party—their party is most assuredly to be the salvation of the country—the voices of the multitude and of the chief priests prevail, and Christ is crucified.

Once more, the preponderant influence of slavery in the institutions of our country, is a powerful cause of the result we are deploring. With a population inferior to that of the free states and rapidly decreasing, it is yet demonstrable that slavery has hitherto borne rule in the nation. I saw, but a few days ago, a table of the Presidents and all the chief officers of state in our country, since the adoption of the Constitution, showing, that in the highest grade of office, at least five-sixths of the incumbents have been from the slave-holding states! I laid the record down with feelings of indignation, shame and grief that I cannot find words to express—indignation that the lordship of slavery has asserted so effectually the lordship of office—shame that we have suffered it to be so—grief at the discovery that slavery is the characteristic and the dominant power of our country. It was no relief to remember that Virginia, the breeder of slaves, a distinction at once cruel and infamous, has also been the chief breeder of Presidents—as little that the great slave-market of the nation is the capital of the nation—as little, nay less, that northern leaders have there conspired, for so many years, to stifle the prayer of freedom in the halls consecrated to equal rights and human liberty. O my country! hang thy head and blush over this desecrated name!—a name which thou hast emblazoned before mankind, but hast made a fiction at home in thy republican slavedom!"

We cite one paragraph in illustration of the *consequences* which must result from a perpetuation of this degeneracy.

"In the first place, it is impossible that public law should long retain its sacred power as a band of order, after politics and legislation have become lawless. After we have learned to choose bad men, and justify wicked measures; after politics have become separated from truth and justice, and law-making is considered as only part of the game for power and office, how long shall we respect the laws? Who will receive as sacred, the laws of a desecrated legislature? And after the legislatures have been desecrated, how long will it be before the tribunals of justice will be so also—how long before the judges and juries will sit as partizans? And then, after that, how long before faction will defy their sentence, and cease to ask redress at their hands? I can never think of this subject without trembling for our country. I see that the magic power of law under which we are now sheltered in security, and take the repose of liberty, is wholly a moral power. It reigns because it addresses the moral nature. But the moment it becomes an instrument of license, and loses its uprightness, when the moral dies out of it, and the tribunals by which it is administered, the charm is gone. It is words only. Then come anarchy, faction and force, and all the floods of wo are loosed. Society is gone!"

We would say that hope for our country revives in our bosoms, when we find *that a* popular and influential preacher, a pastor of an influential church in a *leading city* in New England, has the *courage and publish* such sentiments. Will the *nation*, will the church, give heed to *such admonitions?*—*Ober. Evan.*

There is generally some one immediate point in the passing moments of existence which, although it may be of minor consequence in the long run, is still that which occupies us most at the present instant, and prevents our thinking of any thing else. Straws and feathers, thorns and gravel, impede our course just as effectually as mountains, rocks and torrents.

Manner is something with every body, and every thing with some.

MORNING STAR.

WEDNESDAY JULY 24, 1844.

The Debate on Baptism.

Agreeably to notice the discussion agreed upon between Dr. Shaffer and the writer commenced at New-Haven on the 24th ult. The weather was fine, and the sessions were held six hours a day for five days. Though the discussion happened in a hurrying part of the season, the house was generally filled, and sometimes crowded, the number in attendance varying from two to four hundred. Many of these were from a distance and attended during the whole discussion. It was said that there were present fifteen Methodist and nineteen Freewill Baptist preachers.—Though Dr. Shaffer had from the beginning refused to have three moderators, and insisted on having but two as long as we could succeed with this number, yet good order was usually preserved and we advanced very well, by my occasionally yielding what I supposed to be my rights.

The results of the debate are now before the people of New Haven and vicinity; and *there* the opinions of numerous *umpires* (among whom are the Quakers and Infidels) are too well known to be affected by the usual boastings which with certain classes always follow a debate, whatever may have been its merits.

A few of the *novel* positions taken by the doctor however deserve notoriety, especially as they will show to unbiassed minds the difficulties under which his system labored.

1. While he admitted baptism to be a New Testament institution, he denied that the great commission (Mark 16: 16,) specified any particular character to be baptized, and contended that it required (Mat. 28: 19, 20,) the baptism of *nations* as such.

2. He argued that the subjects of baptism are to be ascertained, not by express commands, but from the nature of the case: and that "Infants are to be baptized, *either* because they are already in the church; or else to bring them into the church, no matter which!

3. That God never had more than one church, and that the Jewish and Christian church are identical: that infants were in the Jewish church, and that they have never been turned out, and that of course they are still in the Christian church. He said he proved the *Jewish* church to be a *gospel* church from the fact that the *gospel was preached to them!*

4. When pressed to define, either on the authority of a single lexicon, or a single scripture, the *Jewish* church, he denied that it consisted of either the children of the flesh; that is, the natural seed of Abraham, exclusively; or of the children of faith, but affirmed that it was composed of "*Pious* Jews and their children." This definition of the Jewish church he avowed, in so many words, "*Rests on the high authority of H. M. Shaffer,*" and no other authority for this novel definition did he attempt to quote.

5. He assumed that the baptized children of Methodist members, are also members of the Methodist church; and to sustain this position he read two extracts from their Discipline; but when it was proved to him undeniably from his own Discipline that infants are not members of the Methodist church, he affirmed that if they are not in this respect, their discipline is wrong and ought to be altered.

6. He assumed that there is no *express command* in the Bible for infant baptism; and yet that this doctrine is taught in the scriptures [*without being expressed.*] Hence he constantly wandered amidst the types and shadows of the law, to ascertain and prove the obligations of a gospel Institute.

7. He assumed, and repeated it literally more than twenty times, that infant baptism rests on the same authority as female communion. He further affirmed that infant baptism could be proved from the scriptures *just as clearly* as female communion; yet he affirmed unqualifiedly that female communion could not be proved from the Bible. At other times, he qualified himself, and said that female communion could not be proved, except by inference.

8. In order to leave room to guess out infant baptism, he presented himself as a *Greek* scholar, and affirmed that the passage in Mark 16: 16, "He that believeth and is baptized," &c. means, "He that believeth, *having been baptized,*" &c. He supported this criticism by affirming that as the Greek word rendered "*is baptized*" is in the first aorist tense, *passive* voice, it does not mean *present time*, but may include baptisms performed even 20 years before, or in infancy. To illustrate this, and prove to the English scholar that the *passive* voice in Greek does not mean *present* time, he gave this example. *Present active*, "*I strike.*" *Passive*, (*past time*) "*I am struck.*"

9. He affirmed that the *true definition* of the Greek word *baptizo*, which Christ used to enjoin the rite of Christian baptism, is *no evidence* that Christ and the apostles used it in the same sense, or in the common acceptation of the term.

10. He assumed that if John's baptism was an immersion, this would be *no evidence* that Christian baptism is also an immersion [that is to say, that words have no *definite meaning* but their signification changes and may be entirely different with every author.]

11. That the thing to be done in obedience to the command to be baptized, is not to be learned from the *usual import* of the word, but from the nature of the thing signified.

12. That baptism represents those particular kinds of the operation of the Spirit which *extend not merely* to the regenerate but also to *all nations*, and is represented under the figures of *pouring* and *sprinkling*, and that hence baptism should be performed by these modes.

13. That as baptism is the answer of a good conscience, the candidate should have his choice as to the mode of administration. But that immersion is not a scripture mode of Christian baptism, and that therefore he [Dr. Shaffer] will not immerse those applicants who desire to be baptized in this way, but send them to his brother ministers.

14. In answer to the almost uniform testimony of all Christian writers without distinction of sect from the days of the apostles to this time, that baptism by immersion is designed to represent the sufferings, death, burial and resurrection of our Lord: and that instead of his sufferings being a mere sprinkling of sorrow, they were a complete immersion of the soul; as expressed by David, "*All thy billows are gone over me*"—the doctor seemed perfectly to reel and stagger, and in his confusion took the three following strange positions, in relation to Christ's baptism of sufferings.

1. That the mode was *by stripes.* "By his stripes we are healed."

2. That this baptism was *by sweating.*—"He sweat as it were great drops of blood."

3. That this baptism was *by pouring.*—"He poured out his soul unto death."

[So according to the doctor's logic, it was not Christ that was baptized with sufferings after all; but *death*, or something else baptized *with Christ's soul!*]

15. In answer to the direct testimony of between one and two hundred of the most learned Pedo-baptists, confronting all his main positions, his simple reply was, that "If they were Pedo-baptists, and had given these testimonies, they had contradicted their own principles and practice, and were to be classed with witnesses who by crossing their own testimony destroy the whole.

Such are some of the positions which brother Shaffer assumed in defence of infant baptism and rantism. Some of these are so obviously absurd that they need no notice; and as for others I will say nothing now, especially as it is probable the substance of the debate will be published in Book form.

D. M.

The Change in my Friend's Family.

For several years my friend was habituated to excessive drinking. This was his one great vice; for otherwise he was a kind and excellent man. He was not always 'in drink;' would be two or three days on a drunken 'spree,' and then for as many weeks attend to his business as well as any other man in the town. He loved his wife, his fine boys and sweet little girls, as well as other men, and provided well for his household. But he would occasionally have his drunken sprees; and these *increased* upon him. Temperance had made some progress in his neighborhood, but he heeded it not. He always thought me too severe on the Temperance question; that Rum was a good creature, if not abused, a little was necessary; but it was the difficulty that he was never satisfied with a little, nor was it in his power to use it without abusing it, or more properly its abusing him. His wife grieved, sighed, and felt unhappy; I cannot say how strongly *felt!* and his boys and girls sometimes felt ashamed. Some reformed; but my friend changed not. I thought him gone beyond hope of reform; and so thought many of his best friends.

Some three years ago a powerful revival of religion swept through that community. Many turned to the Lord. My friend's wife sought and found the pearl of great price. Two sons and a daughter were made happy in a Savior's love. The house where intemperance had caused grief, had now become a house of *prayer*. It was too much for *him* to withstand. God's spirit could soften the heart long hardened by years of intemperance; and God's spirit did soften that heart. He broke forth into the cry, 'God, be merciful to me a *sinner!*' and the abundance and riches of Divine grace was shown in his pardon and salvation.

Now indeed was the scene around my friend's fire-side changed. The change in none was more heart-felt, or more strikingly manifest; none prayed more ardently or sincerely than he. Most two years had passed away since the change in my friend's family, when I visited them. Glad to see me, gladder than ever before, though always welcomed, we spent the afternoon with our families together. I prayed; my friend prayed; long will the impression of my friend's prayer abide with me. He prayed fervently; recounted past sins, and gave thanks for past deliverances, for the present privilege; and then prayed, (how fervently!) for grace to *persevere*. So many months have already past, so humble and established does he now appear, so sensible that his strength is in God, that I feel a persuasion, to-day even, that our friend will be assisted to hold out unto the end. And what a change! Himself, wife, and three eldest children have made a public profession of religion, and now how new, how strange, and yet how lovely, the altar of prayer sustained in that family.

Religion, thou hast indeed a balm for the wounded heart! thou savest man from vice! thou turnest the children of men into the path of life! what a change hast thou wrought for my friend, his family—and for me! This short sketch is a reality;—and how many such sketches of the sweet and blessed triumphs of Religion might be written out, especially since the era of the Washingtonian movement in the Temperance reform.

P. S. B.

Elder Levi Hersey has again taken the charge of the church in Falmouth. His P. O. address is West Falmouth, Me.

Zion's Advocate and the Morning Star.

1. The *certainty* about which we here inquire, must be looked for, either in the Divine Mind or in the great laws of nature, according to which the event is to take place.—But can the laws of nature bring about any event independent of the divine purpose and control? We have been accustomed to understand some heathen writers to teach that there is a necessity and certainty in the great laws of nature in bringing about some events over which divine power itself has no control. But we have regarded such a sentiment as the result of a very defective and heathenish idea of God. Against such heathen fatality, we are sure the Star must strongly protest.(*a*) The certainty of which we speak, must have its origin in the Divine Mind—God's knowledge implies certainty—infinite knowledge must be certain knowledge; and the grounds of this knowledge must be what he hath purposed in himself.(*b*)

2. The 'piece of machinery' may show that what is certain to the infinite knowledge of God, may be very uncertain to the human mind—but we cannot see how it can throw any light upon the subject before us, unless we are to suppose it *possible* that God should put into operation machinery, the effects of which *He* did not anticipate.(*c*) But is such a *supposition* consistent with the infinite knowledge of God?(*d*).

3. Several years since, we paid some attention to Dr. Clarke's opinion on this point, but have never yet been able to see the possibility of such a supposition. In the first place, we cannot conceive of an intelligent being concealing, by a direct act of his own will, a part of his own knowledge from himself—and in the second place, if such a thing could take place, it seems to us that after a part of the infinite knowledge of God was concealed from himself, the remaining part must be imperfect—less than infinite—and in no way consistent with the perceptions of an Infinite Mind.(*e*).

4. A traveller may see that he will be compelled to yield his purse to the robber,—but if he hand it to the robber, is it not his own will which on the whole prompts the action—and if the robber takes it by violence, this would seem to be the action of the robber, and not of the traveller. Philosophically speaking, we do not see how it is possible for an intelligent being to "perform an action against his own will."(*f*).

5. We suppose that an infinite intelligence knows an event by his knowledge or Omniscience. But behind this there is another question. What has made this event a proper object of knowledge?(*g*).

6. Our object here is not directly to answer the above paragraph, but rather to present our own views on the same deep and mysterious subject. Let us, then, in thought go back to that eternity which preceded the existence of all creatures in the universe.—Here we behold God alone, self-existent, eternal, infinite in knowledge, wisdom, and power—purposing in himself to create this earth and all its inhabitants. He purposes in himself to give to man a free and voluntary agency—and never, in any case, to violate that agency. He sees all its results, in all the sinfulness of our race, and in view of them provides and arranges the whole economy of redemption through Christ—and now he is saving me, "according to his eternal purpose, which he purposed in Christ Jesus our Lord." (Eph. 3:11.) How far these views agree with or differ from those expressed in the preceding paragraph, any one who chooses may judge.(*h*).

7. The catalogue of scriptures here quoted is extensive, and it would be easy to multiply similar quotations to almost any extent. The Bible is full of such passages. What do they prove? 1st. That all sin is an object of God's strong abhorrence, and that all his indignation against men is on account of their sins.(*i*) 2d. That all holiness, wherever found, is an object of his pleasure and delight— and that no degree of it in any human being can possibly lose its reward. 3d. These paragraphs prove that no man can be saved without becoming holy, and that no one can become holy without being saved—holiness and salvation are inseparable—as inseparable as sin and misery. The gospel salvation is a salvation not from sin alone, nor from misery alone, but from the two as inseparable. But do these passages assign the reason why God begins to love men while they are yet sinners? "God commendeth his love toward us, in that while we were yet sinners, Christ died for us.' (Rom. 5:8.) The Star, we suppose, will not be slow to admit that God "*so* loved" them who never repent, as to give his Son to die for them. But could that love be on account of their foreseen repentance? And if those who are now Christians, "were by nature children of wrath, even as others," and if the God and Father of our Lord Jesus Christ, "hath chosen us in him before the foundation of the world that we should be holy," how is it possible that our holiness can be the cause of such "favorable notice?"(*j*) To the doctrine which Paul taught in Romans, he anticipates this strong and earnest objection. "Why doth he yet find fault?" for who hath resisted his will? The manner in which the apostle has answered this objection, it seems to us, deserves very particular attention. If Paul's doctrine had been that we are elected on account of our foreseen faith and repentance, would not a simple statement of *such a doctrine* have been a full and satisfactory answer to the above objection? But how different from this is the apostle's answer! "Nay, but O man, who art thou that repliest against God!" (*k*).

8. We did not intend to speak of all the points of difference between the two denominations, but only of the turning point between the two systems. We are not particularly surprised that any one, whether Arminian or Calvinist, should differ from us at this point, any more than that they should not see with our eyes on other points. This point will be noticed further in our next paragraph.

9. We have no doubt that the Star is both sincere and also consistent with its own system in the above statement. Here, then, is one reason for our opinion, that the turning point between the two systems is as above stated. In saving sinners, God does precisely the work which he had determined to do. Here the two systems may agree. They may agree also in teaching that Christ died for the world—that the gospel message is sent to every creature—that all are called upon, urged, and entreated to come to Christ for eternal life—all may be deeply convicted of sin—and feel their misery, and that they ought to repent—and if they do not repent they will perish forever—both parties may tell sinners, "without the least reserve verbal or mental," that if they reject the gospel, their *unbelief* will be the turning point of their eternal ruin—and will be seen to be such in eternity, and will be lamented as such forever.

All these exhortations and statements are perfectly consistent with the Calvinistic system—those who do not see this will not, of course, place the turning point where we do.

We will only add that we have no special desire, either to protract this discussion, or to close it. We think, as a general thing, that many of the evils of religious controversy have arisen from extending discussion too far. When each party has expressed his own views, and understood his opponent, all is accomplished that can reasonably be expected.(*l*)—*Zion's Advocate.*

(*a*) Yes, and against Christian fatality too, or the doctrine of an absolute necessity, which controls the actions of men.

(*b*) The Advocate will readily perceive that this ground is assumed, and not proved, and this assumption covers a large portion of the controverted territory. To us it appears that scriptures in order to sustain this hypothesis should be reversed, thus—"Whom he did predestinate, them he did foreknow" "Foreknown according to the election of God," &c.

(*c*) And our paragraph to which the Advocate here replies distinctly shows that we made the supposition entirely on this ground.

(*d*) The following extract from the same sentence which the Advocate is reviewing will explain. "Our object in it is not to show that it is consistent with the infinite knowledge of God to conduct affairs on this principle, but simply to show that there was so little necessary connection between certainty and decrees, that a certainty might readily be conceived of without even a foreknowledge of the event." We think that God does conduct his affairs upon the only consistent principle, and the very fact that he does not conceal from his vision future events, proves that it would be inconsistent for him to do so, and we have often enough repeated that we do not believe he does this, which the Advocate may have overlooked as it has not been copied.

(*e*) The Advocate has thus far labored to make it appear that the great point at issue betwixt us upon the doctrine of foreknowledge is, whether it is consistent with the character of God to be ignorant of future events; because we made an assumption to that effect for the purpose of illustration. Since then the Advocate has *steadily* denied that such a doctrine is consistent with "the perceptions of an Infinite Mind," and summoned us to the defense as though we had insisted upon the contrary! In this article we are inquired of to know if "such a *supposition* is consistent with the infinite knowledge of God" and informed that the Advocate has "never yet been *able* to see the *possibility* of such a *supposition!*" It seems to us that the Advocate might at least be able to see and admit the difference between supposing a sentiment, and adopting and attempting to defend it. It would seem, too, that one might be able to see the possibility of our making such a supposition, at least he can see the supposition itself, and handle it as thoroughly as the Advocate has handled ours. Webster thus defines a supposition:—"1. The act of laying down, imagining, or admitting as true or existing, what is known not to be true, or what is not proved. 2. The position of something known not to be true, or not proved; hypothesis. Imagination," &c. Now when we reflect that some distinguished theologians have believed that God did not exercise foreknowledge, it seems that at least, the *possibility* of such a *supposition might* be *conceived* of and admitted as a supposition by as candid and able an Advocate as Zion's Advocate.

(*f*) And the Advocate will doubtless admit that if this will was compelled by an *irresistible* motive, this would render the mental act as essentially the compelling cause, as the taking of the money is the act of the robber.

(*g*) What makes a *present* event a proper object of knowledge? "Answer me and I will answer you."

(*h*) We see nothing in these views from which we are disposed to dissent, but they stop short of the main question, since they do not mention the reason why this eternal purpose distinguished ME from another, nor tell "what God does in the conversion of sinners."

(*i*) Well, since it shows that "all sin is an object of God's strong abhorrence, and that all this indignation against men is on account of their sins," it proves one of three things—1. That some things [sins] take place *which God did not foreknow*, a circumstance which the Advocate cannot see the possibility of *supposing*; Or 2. That God *foreknew some things which he did not predestinate*, and, consequently, "the grounds of this knowledge is NOT what he hath purposed in himself," as the Advocate states; or 3. He has *predestinated all the abominations* which the Advocate acknowledges he abhors! For our own part we take the *middle ground*, or 2d horn. The Advocate has repudiated the 1st and 2d, will the third be adopted?

(*j*) "God is love," and "he so loved the world," &c., and "Christ gave himself a ransom for all." In this sense he loved all alike, because their characters were alike, as "He concluded them all in sin," and reckoned them all "children of wrath." Now because God, prompted by infinite benevolence, loved all men alike, does it necessarily follow that this same benevolence will prompt him to love one better than another without respect to character? We cannot discover how the Advocate has in the least degree invalidated our former position, that "the reason why he *knows* men, is that they believe on the Lord Jesus Christ, and he doubtless *fore*knows them on the same principle."

(*k*) We suppose that neither the Star nor the Advocate will admit that Paul here intended to say that God has formed the moral character of a man, and moulded it to his own liking, and then found fault with it.—Nor can we admit that Paul means to say that no man hath resisted God's will, neither of which would accord with the other scriptures. But we shall probably agree that Paul is only placing these groundless cavils in the mouth of a wicked man, and then answers them by telling him, 1st, That he has no right to murmur against God at any rate; and, 2d, That "God endured, with much long suffering the vessels of wrath," that he might "show his wrath and make his power known—and the riches of his glory, or the vessels of his mercy." But let us ask in turn: If God had good reasons for our election, which he determined to conceal, for some wise purpose, as the Advocate has argued, why did not Paul make a "simple statement of such a doctrine," and thus afforded the same "satisfactory answer to this objection," which the Advocate has rendered to us? Let it be noticed, too, that God's displeasure against these vessels of wrath was felt and manifested during their existence; so if this proves any thing for the Advocate, it is not that God predestinated these vessels to wrath without giving a reason, but that he made them the objects of his displeasure while on the stage of action without rendering a reason.

(*l*) The Advocate commenced this discussion, and of course we shall make no complaints against its being closed whenever it is thought expedient. Whether we understand each other or not, may, perhaps, still be some what doubtful, as the Advocate has not yet answered a few queries which we proposed, which to us appeared somewhat important; nor even shown that such queries had been proposed, nor published some of what we deemed our most conclusive paragraphs. We do not complain of this, though it would have been gratifying to us. On the other hand, we feel greatly obliged that the readers of the Advocate have had so large a part of our articles laid before them. We cannot, however, close this article without adding, that as the Advocate contends that God foreknew all events, (in which we heartily concur,) and that God's purpose is the ground of his foreknowledge, independent of men's actions, (from which we as heartily dissent, for reasons given above,) therefore, by this reasoning, he has predetermined the destruction of the sinner, independent of his conduct, and that this predetermination was the ground of his foreknowledge that the sinner would be destroyed! If God had so informed us in his word, we would not reply against God, but with the Advocate "we object to this because it is offering reasons for *God's foreknowledge* which he has not offered."

A. K. M.

Letters to Missionaries.

A short article with this caption was lately published in the Star, stating that letters for our Missionaries in India may be sent, post paid, to Wm. Burr, of Dover, N. H. who will forward them by the overland mail. It was also stated that such letters should be written on the thinnest paper that could be obtained. Since that notice was published, Bro. Burr has put into my hands a letter directed to Bro. O. R. Bachelor, one of our Missionaries. It was written on a sheet of common paper, which was probably as thin as any paper of the kind; still it weighed as much as three sheets of the French letter paper, on which I now write to the Missionaries! This kind of paper, or its equivalent, can be obtained in Boston, and probably in our other large cities. And as there are means of sending from most parts of the country, those who wish to write to our brethren in India, should obtain such paper. By this means *three* letters can be sent from Boston to India, for the same that it costs to send *one* written on ordinary letter paper. Our Missionaries earnestly desire to receive letters from their friends and the friends of Missions in this country; and by writing on the kind of paper named above, they may receive many more communications than they do now, with but little additional expense.

E. Hutchins.

Houses of Infamy in Boston.

The last report of the N. E. F. Moral Reform Society, states that there are 600 houses of ill fame in the city of Boston. A constable living near several of these abodes watched two of them from 9 o'clock Sabbath morning, till 9 at night, and saw no less than 80 men enter! It is not probable that all the others are as much patronized as these two; if they are, there are 24,000 libertines in the city, including probably many who come in from the country.

It is said that the married men are amongst the most abandoned who patronize these dens of shame! A society of ladies has long since been organized for the suppression of this awful sin; and though no noise or ostentatious display has characterized their movements, they have already accomplished a great and glorious work. Many a poor fallen sister, lost to virtue, happiness and God, will in the judgment arise up and call them blessed, for having plucked her as a brand from the burning. They have a Temporary Home for such girls as are willing to be reclaimed, and during the past year 106 have been boarded there. "Doing well at the present time 49. Doubtful cases 11. Not doing well at present 24. Number left for places we have not heard from 12. Sent home to their friends 6. Died 4."

The Society publishes a semi-monthly Pamphlet, of 24 pages, called the Friend of Virtue, which is very ably edited by Miss Rebecca Eaton. I will send in the names of any of my correspondents who would like to take the above named pamphlet.

E. N.

Fall of Ministers. Within a few months past, quite a number of celebrated clergymen in different denominations have fallen by the sins of whoredom and intemperance. Ministers have too much neglected to cry out against these evils, and now they are themselves falling by them. O what need of praying "lead us not into temptation."

E. N.

Make the most of Time.

'Time—how few thy value weigh!' True, till it's too late. An English queen when it was too late, would have given her whole kingdom for a few days of time. We should make the most of time; to this end we must improve it all to some useful purpose. Would we make the most of our precious moments, it would be well to aim for certain specific objects. 1. Study to know yourself. Self-knowledge is decidedly important. 2. Study to know God; God the Savior, God revealed in Christ—this is eternal life. 3. Study to do good. A thousand ways will open. Your obligations to do good are indissoluble, growing out of all your sweet relations to God and man. 4. Be careful of little things. Some neglect little things, because of their littleness, not considering that one's life is made of little acts. 5. Delay not. Many lose golden opportunities by deferring. Think of this. Resolve against delay. The work of to-day ought never to be put off on to-morrow. 6. Seek for opportunities. It is an old saying that he who loves work, will always find enough to do: So he that seeks occasions to do good will always find enough of them. 7. Have a system. If not, some things will go undone, and others be done in the wrong season; and much time will be consumed to no purpose for want of plan. 8. Think of your high 'destiny, and never forget the Judgment.

P. S. B.

General Baptists in England. Brother Burns writes under date of London, July 2d, as follows:—"Our annual Association was held at Wisbeach last week. The reports from our churches were on the whole cheering. It was agreed to send Bro. Hudson as missionary to the north of China."

Elder John Chaney, of South Berwick, on his return from Parsonsfield Yearly Meeting two or three weeks since, was thrown from his carriage by the stumbling of his horse, and received a wound in his head and was otherwise injured, so that he was confined for some days. We are happy to say, however, that he has nearly recovered his usual state of health.

Blessings of Cheap Postage. In England they have a uniform cheap postage. Letters are sent to any part of the kingdom for 2 cents. A correspondent of the Utica Free Press, writing from London, thus beautifully describes the blessings of low postage:

One engine of marvellous power our British friends have which we still lack; that is, cheap postage. It is hardly possible to overrate the value of this in regard to the exertions of moral power. At a trifling expense one can carry on a correspondence with all parts of the kingdom; it saves time, facilitates business, and brings kindred minds in contact. It is, in short, a sort of approximation towards that quick and full intercourse which we suppose exists among disembodied spirits. It is the greatest step which civilization has made for a century. Such a vast increase of correspondence has arisen from it that I understand the revenue is no longer a sufferer by it. How long will our enlightened government adhere to its absurd system? Rather, how long shall we, the people of America, consent to embargo our own thoughts? As long as the slaveholders please? We will see about that.

Professor Wright is now in England, and writes as follows to the Editor of the Boston Morning Chronicle:

You may send a letter of no matter how many pieces of paper, or containing no matter what dry substance, if it does not weigh over half an ounce, to any part of the kingdom for a penny or *two cents;* if it weighs less than an ounce, four cents, and so on. This has wonderful consequences. It sets all the people to corresponding, resuscitates old friendships, creates new ones, facilitates all manner of traffic *and pays the government a clear profit of about* $3,000,000 *per annum!* It may be called the grand civilizer and universal educater of the people. The poorest girl that can express her ideas by pothooks, now corresponds with her poor parents while out at service; and if she wishes to remit them a few shillings of her earnings, she has only to pay three pence or six cents at the post-office for a money order and inclose it in her letter, and the government then becomes not only the bearer, *but the insurer of the money.* It cannot be lost, and the party to whom it is sent is as sure to get it as if it were handed over in silver. The convenience of this arrangement for making little purchases, collecting little debts, &c., must be felt to be understood.

In connection with the great carriers whose arrangements for the delivery of parcels, after the manner of Harnden and Co., ramify all over the kingdom, the cheap postage and money order system give the country almost all the advantage of the city. They give a life-blood circulation, which makes a people strong, wise and happy. I wish I could blow a trumpet on this subject that "would reach every log-house beyond the mountains." Fellow countrymen, we have the power in the United States to have a system as good and as cheap. For Heaven's sake, do not let us pick our own pockets any longer for the benefit of people who will not even thank us. If our federal government cannot do this for us, it is not worth having. This postage system is the best thing I have seen in England. For the sake of it, I could almost put up with the monkey tricks and the mean tricks of the aristocracy.

Now read what follows, and learn one of the reasons why we are taxed so unmercifully for postage.

The Post Office and Slavery.—According to the report of the P. M. General for the year ending June 30, 1843, it appears that the cost of the mails in the Free States was $1,329,067. Revenue $1,952,574. Cost in the Slave States $1,618,-874.—Revenue, $1,005,026.

Thus it appears that the free States paid $623,-507 over the cost of their own post offices and mails, while the slave States paid $613,848, less than they received. The North, therefore, paid $613,507 in 1842—3 to carry the Southern mails; and while they paid nearly double the amount raised in the South, they receive $289,807 *less!*

The North paid more than *one third* more than its own necessities required; hence it is obvious that, in view of the increased amount of mailable matter consequent on a large reduction of postage, the free States might bear a reduction of at least one half the existing rates. Such is the effect of Slavery on the North through the Post Office Department, and it is for the people to say whether they will bear such a burden forever.—*Essex Transcript.*

For the Morning Star.

Freewill Baptist Education Society.

The Board of Directors of this Society met agreeably to previous notice at Great Falls, on the 2nd inst. for the purpose of deciding on the place of location for our Biblical School. The Board took into consideration the question whether the school should be located with reference to the interests of the whole denomination and consequently we

should only anticipate one school, and that to be designed for the general benefit of the whole connection, or whether it should be located with special reference to the accommodation of the F. W. Baptists in New England. After a pleasant and interesting discussion, in which the majority of the Board manifestl ed an opinion favorable to locating the schoowhere it would best accommodate the denomination as a whole, and the minority signified a willingness to submit to the decision which might be made, yet, in view of the importance of this question and the consequences which would be involved in its decision, and in view of the fact that no place which had made application for the location of the school, had made any official or definite proposals, the Board thought not best to take the responsibility of deciding upon the place of location at this time. Accordingly it was voted that the question of location be referred to the next Gen. Conference for the advice of that body. At that conference brethren will be present from all parts of the connection, and after hearing the proposals from the various places where the school is desired, and taking into consideration the general interests of the connection, we think the advice given by that body will enable the Education Society to locate the school in a place which will give general satisfaction to its friends.—The Anniversary of the Ed. Society will be held in connection with the Gen. Conference, so that immediately after receiving the advice of the conference, the Society can decide upon the location and doubtless will put the school in operation soon afterthe close of the conference. Although some of our young brethren will no doubt be disappointed, in consequence of this delay, yet we trust they will not be impatient nor discouraged. The Directors have done the best they could under the circumstances in which they were placed, and it may yet appear that the suspension of the school and this delay have been for the best interests of the cause and for the glory of God. SILAS CURTIS, *Rec. Sec.*

Lowell, July 10, 1844.

REGISTER FOR 1845.

No reports have yet been received from the following Q. M.'s. The clerks will please forward them without delay.

Penobscot Y. M.—Prospect.

Vermont Y. M.—Enosburgh, Rutland, Broome, L. C.

Rhode Island & Mass.—R. Island.

Otsego & Herkimer Y. M.—Herkimer.

Ohio & Pa. Y. M.—Erie.

N. Ohio Y. M.—Delaware, Lorain.

Mich. Y. M.—Oakland.

W. Mich. & N. Ia.—Steuben.

To what Y. Meetings do Richland and Dearborn (Ia.) Q. M's belong? Will some one who knows inform us?

CORRESPONDENCE OF THE STAR.

Brother Burr:—As an inquiry has been made with regard to the place of my location, I wish to say that I am now in Epsom, N. H., where I find enough to do. Since my labors were commenced here, there have been three baptized; meetings are well attended. We have an interesting Sabbath School and Bible class, &c. We are expecting a revival of religion soon. Brethren, pray for us.

K. R. DAVIS.

N. B. My P. O. address at present is Epsom, N. H. K. R. D.

CLAY Co., Ill. June 6, 1844.

Br. Burr:—I have just returned from Br. Baker's, where the glorious Lord is pouring out his spirit, to the conversion of sinners. A new ch. of 19 members has been constituted, called Whetstone Creek. Several are to be baptized next Sabbath. A good state of feeling exists in the Hurricane Creek church.

Our situation as a connexion, in this country is rather unfavorable. We are somewhat destitute of regular preaching. By the entreaties of my brethren, I am on the eve of committing myself to God and the churches again. The task seems great. In my fiftieth year, having served my brethren most of the time for seven years past, 5 children, and some small, my house quite destitute of bedding and apparel; my constitution impaired, and my ripening hairs without a home or any prospect of one for my declining years.—Add to this the apparent indisposition of a new country to sustain any minister of the gospel.—Br. Baker and myself are about to make an effort in this Y. M. Our churches are few and feeble, and should we not be aided by some of our friends at the East, our comforts will be few and far between. The northern blasts, pelting rains, and sweeping winds of the wide prairie, without overcoats, or means to obtain them, are no small obstacles.

My brethren scattered abroad, should you not aid us by your purses, you can by your prayers.—Illinois calls for help. If any have apparel for two old Illinois' preachers, quite well worn already, now entering the field to build up the churches in their infancy in the Ill. Y. Meeting, let them forward to the P. M. at Ewington, Effingham Co., Ill.

The last sessions of the Q. Meetings were harmonious. A feeble effort is being made by most of the churches. The Little Wabash Q. Meeting has had the addition of a church, organized by Eld. Baker and myself in Jefferson County of 11 members, known as the Liberty church.

JAMES M. SHURTLEFF.

Yearly Meetings.

Kennebeck Yearly Meeting.

Kennebeck Yearly Meeting convened in Woolwich, on the 26th and 27th of June. It has not been a time of revival during the past year; yet is believed there is as much of the fruit of the gospel exhibited as at any former period. We rejoice, that in this time of excitement there have been so few led astray, and that the great majority stand firm, being planted on the rock of eternal truth. So long as we remain there, we have an assurance, that the gates of hell cannot prevail against us. There seems to be a willingness yet to labor and toil on, until the kingdoms of this world shall become the Kingdom of our Lord and of his Christ.

The delegation was full, and an unusual number of brethren from other Y. M's. were present; and as iron sharpeneth iron, so doth the countenance of a man his friend. We think the stand heretofore taken by this body of Christians was fully sustained. There seems to be an inquiry, what is right; and a good determination to carry out that right. Among much other business, the following resolves were passed.

Resolved, That we approve the bold stand taken by the editors of the Morning Star, in rebuking sin, and showing the errors of the present day.

Resolved, That we have full confidence in the integrity and ability of the Trustees to manage the financial affairs of the establishment.

Whereas a paper, published at Saco, called the Maine Freewill Baptist Repository, is calculated to make wrong impressions on the public mind—therefore be it known, that the above paper is not the organ of the F. W. Baptists in this or any other State, and that the denomination is not responsible for the course pursued by its editors, or the matter contained in its columns.

Whereas the sin of licentiousness prevails to an alarming extent in our land; and not unfrequently develops itself in the church—Therefore,

Resolved, That this crying evil calls loudly on the ministry to proclaim against it, and that its delicacy (falsely so called) should not deter them from judiciously preaching against it from the pulpit.

Whereas the Bible is the only book in which God has revealed his will to man,—Therefore,

Resolved, That instruction through the medium of Sabbath Schools is one of the most efficient means of redeeming the youth of our land from the sins of their age, and bringing them as humble penitents to the cross of Christ.

Resolved, That it is the duty of ministers to teach the necessity of Sabbath Schools, showing their utility and importance—Also; that it is the duty of parents and guardians to set the example, by taking their places in the Sabbath School, either as teachers or learners.

Resolved, That we are to depend much on well conducted Sabbath Schools, to save our country from infidelity and heresies.

Resolved, That a well conducted Sabbath School paper is greatly needed in our denomination, to interest the youthful mind, and to promote this glorious enterprise.

Resolved, That we consider secret Societies to be Anti-scriptural and opposed to the best interests of Society; and that we believe those bearing the name of Odd Fellows, to possess the essential characteristics of Free Masonry, and are dangerous in their tendency; therefore,

Resolved, That we advise and earnestly entreat all ministers and lay brethren to have no connection with, & to give no countenance to said Odd Fellows' Societies.

Resolved, That we consider it the duty of the ministers and churches of this Y. M. to withhold all Christian fellowship and communion from slave-holders & their apologists.

Resolved, That while it is right to pray for the Slave, and withhold Christian fellowship from his oppressor, it is a flagrant outrage on common sense and Christian principles, to give our suffrages to slave-holders and their abettors.

Resolved, That it is the indispensable duty of all ministers of the gospel, to teach and labor faithfully with their people, to convince them of the abominations of American Slavery; and to lead them to do their whole duty in regard to this foul system; and that we recommend to our ministers not to exchange pulpits with any who keep silence on this great subject.

Resolved, That we regard the traffic in alcoholic drinks an immoral business, and one of the greatest obstacles to the progress of the cause of temperance; and that we countenance the use of all lawful means for its entire suppression.

Resolved, That the use of tobacco, for the gratification of appetite, is a species of intemperance in the fullest sense, and as much gold and silver which is the Lord's, is expended in this sinful manner—therefore we do most affectionately and earnestly entreat all in the indulgence of its use, to totally abstain therefrom.

Resolved, That we recommend to all our young men who feel called of God to enter the Christian ministry, to make every consistant effort for the cultivation of their minds.

Resolved, That all our religious bodies, empowered to license and ordain to that sacred office, should be very critical in their examination of candidates, and slow to administer those solemn rites, until the candidates' minds are suitably disciplined, and the body convinced of the stability of their moral and Christian character.

Resolved, That we regard a suitable acquaintance with scripture truth essential to the success of gospel ministers, and believe that a Biblical School is greatly needed in our denomination.

Resolved, That we highly approve of the objects and organization of the F. W. B. Ed. Society.

Resolved, That we desire the permanent establishment and support of the Biblical School under the direction of the F. W. B. Ed. Soc. and commend it to our ministers and churches as worthy of their prayers, their men, and their alms.

Resolved, That Elder Jonathan Woodman, the agent of the E. S. is cordially received in this capacity; and that he has our approbation to present the claims of the important object for which he labors, to the generous patronage of a benevolent public.

Resolved, That we have full confidence in the Directors of the Education Society in regard to the location of the Biblical School, and that we will co-operate in its support, wherever they shall see fit to locate it.

Resolved, That in order to sustain our present number of missionaries and their schools in India, our churches must become more deeply interested in the cause, and more liberal in their donations.

Many of the above resolutions were discussed and adopted before a full house, and we hope that good will be the result. The following brethren were chosen delegates and substitutes to Gen. Con.

Delegates.	Substitutes.
Stephen Williamson,	Ephraim Hardy,
Daniel Jackson,	P. M. Hobson,
E. G. Page,	Nathaniel Gould,
Wm. Badger,	P. Morrill,
Dexter Waterman,	N. Gammon,
Mark Getchell,	Isaac Snow,
Daniel B. Lewis,	Dexter Pullen,
John Lennan,	Thomas Tyler.

The next Yearly Meeting is to be holden with the church in Vienna on the 4th Wednesday in June next, at 10 of the o'clock, A. M.

DEXTER WATERMAN, *Moderator.*
ISAAC SNOW, *Clerk.*

Hallowell July 3, 1844.

Genesee Yearly Meeting

—Held its last session with the first F. W. Baptist church in Potter, Yates Co. N. Y. June 28th, 29th, & 30th, 1844.

1. Prayer was offered by Elder Hiram Gilman. Chose Elder Thomas Parker, moderator, and Elder Henry Blackmarr, assistant moderator.

2. Heard the minutes of the last session.

3. Invited Elder John Stead and Br. Peter Jackson to a seat in the conference.

4. Agreed that Elders H. Bacon, J. Decker and bro. O. Stebbins, be a committee to supply the desk during the session.

5. Resolution presented by Elder S. Wire, and adopted.

"Whereas it is frequently the case that some attend the sessions of our Quarterly or Yearly Meetings, who call themselves preachers, but have no credentials and are anxious to preach on such important occasions; and others wishing to hear strangers, they have been introduced into our desks to preach, to the injury of the cause of God. Therefore,

Resolved, Teat this Yearly meeting will not approbate such men as preachers to labor in any of its sessions.

6. *Resolved*, That we advise the Q. M's. belonging to this Y. M. to carry out the principle of the above resolution.

7. Received the reports from the several Q. Meetings, of which the following is a summary:

MONROE Q. M.—Reported by H. Gilman, Clerk. We regret very much that there have been so few revivals among us the past year, yet we have seen some rich displays of God's mercy and grace. The church in Clarkson were blessed with a powerful revival during the past winter; more than one hundred were hopefully converted to God, and a large number added to the church. The Ridgeway church has also been blessed with a good revival and additions to their numbers. Other churches have been blessed in a smaller degree. One new church has been gathered in the flourishing village of Brockport, on the Erie Canal, under the labors of Eld. E. F. Crane. A general steadfastness prevails in our churches and Bible principles seem to be taking deep root among us. The Sabbath school enterprise is gaining ground, the temperance cause finds warm hearted advocates in our ministers and laity. The suffering and CRUSHED SLAVE has not only our sympathies but prayers, *alms* nd *efforts* at the BALLOT Box; and so firmly are we attached to Anti-Slavery principles that we are resolved to give no room in our churches to enlightened apologists for slavery, nor invite them to our communion. There have been 90 added by baptism, 26 by letter, 65 dismissed, 25 excluded, 1 died. This Q. M. comprises 14 churches, 10 ordained preachers, 3 licentiates and 741 communicants.

WAYNE Q. M.—Reported by A. Hopkins, Clerk. We are not able to give as favorable report as we did last year. Our Q. M. the past year has been on the decline, one church has lost its visibility, and others are in a feeble, sickly state; yet we hope that this winter and drouth in Zion may be succeeded by a spring of revival and a refreshing from the presence of the Lord. There have been 14 added by bap., 14 by letter, 32 dismissed, 29 excluded, 7 died. This Q. M. comprises 12 churches, 8 ordained preachers 2 licentiates, 753 communicants.

UNION Q. M. by Ira Hawley, Clerk. With regret we acknowledge that there is not so much of the life and power of religion in exercise as we could wish; but we rejoice that a general union and steadfastness prevails, and our object and aim is to glorify God and advance his cause. There have been 31 added by bap., 17 by letter, 24 dismissed, 13 excluded, 4 died. This Q. M. comprises 9 churches, 5 ordained preachers, 329 communicants.

FREEDOM Q. M. by E. S. Carman, Clerk. We have had some trials and difficulties; but we feel that the Lord has been our deliverer. The past year we have witnessed God's power in the conversion of sinners; saints have been made to rejoice, and the enemy has been driven from his strong hold, for which we thank God and take courage. Two interesting and promising churches have been added to our Q. M. the past year, and at present, peace and harmony prevail through the Q. M. Slavery, intemperance and the like vices receive a just rebuke with us.—There have been 14 added by bap., 1 by letter, 5 dismissed, 5 excluded, 4 died. This Q. M. comprises 10 churches, 3 ordained preachers, 254 communicants.

From the preceding reports, it appears that this Y. M. comprises 4 Q. M's. 45 churches, 26 ordained preachers, 6 licentiates and 2077 communicants.

8. Agreed to receive the Freedom Q. M. as a member of this body.

9. Agreed, that the next session of the Y. M. be held with the Scottsburg church, in the Freedom Q. M.

10. Appointed delegates to General Conference, and substitutes, as follows, Eld. Samuel Wire, delegate, Elder Thomas Parker, substitute. Elder Henry Blackmarr, delegate, and Elder Hiram Gilman, substitute.

11. Chose a committee of 3 to determine the amount to be paid to the delegates to General Conference to defray their expenses, viz. J. Bignall, J. Decker and H. Gilman, who subsequently reported as follows. That 9 dollars be paid Eld. S. Wire, and 10 dollars to Eld. Henry Blackmarr,.

12. Agreed, that for ministers or other officers of churches to be standing delegates to Q. M's. or Y. M's., by virtue of their office, is contrary to the usage of the F. W. Baptist denomination.

13. Chose a committee of 3 to take into consideration the request from Clinton Seminary in relation to the Biblical School, who reported as follows: 1. We think the circumstances of the age call for such a school in our denomination. 2. We think that Whitesboro' (being the most central place,) is the place most suitable for the school, and we are therefore satisfied with the proposed location. 3. That we pledge ourselves to do all we can, in prayers, alms, &c. to sustain it.

14. Knowing that evils (especially moral) have a tendency to make rapid progress, among which, American slavery is the worst of all evils, against which we as a people have waged an exterminating war,

Resolved, Therefore, that we as a body have no fellowship with slavery under any circumstances whatever, and will by all lawful means endeavor to obtain a complete abolition of the same.

15. *Resolved*, That we approbate the course taken by the Morning Star, in relation to slavery, moral reform, temperance, &c.

16. Agreed that we recommend to the several Q. M's. belonging to this Y. M. to resolve themselves into a Home and Foreign Mission Society, auxiliary to the Y. M. Society.

Voted to adjourn without day. Prayer by Eld. S. Wire.

An unusual degree of harmony generally prevailed in our conference, and the meetings of worship were well attended and interesting. A collection was taken on the Sabbath, of $9,88, 1-2 for Home and 1-2 for F. Missions. May the rich blessings of God rest upon our friends who so kindly received and entertained us during the Y. Meeting.

H. ESTEN, Jr. *Clerk.*

Susquehanna Yearly Meeting

—Held its last convocation in Spafford, on the 22d, 23d, and 24th of June last. The letters from some of the Q. Meetings were refreshing—others brought tidings of drought. The preaching was pointed and spiritual.

Eld's W. C. Byer and S. D. Gardiner were kindly received from the Union Y. Meeting. Also, Eld. A. Griffeth and bro. J. S. Gardner, from Central N. Y. Yearly Meeting.—Their labors were acceptable and duly appreciated.

The congregation being large, we had to divide, and a part went to the C. Baptist house, where the word was preached in the demonstration of the spirit and we are grateful to them for their kind offer. The meetings were truly "times of refreshing from the presence of the Lord." Things moved on in harmony and love, and we parted with the hope of immortality and eternal life. Our thanks were tendered to the friends & brethren in Spafford for their kindness and hospitality.

The next session is to be held with the 1st Oswego church, Tioga Co. N. Y.

JOHN TYLER, *Clerk.*

Dryden, N. Y. July 9, 1844.

Indiana Yearly Meeting.

The last session of the Indiana Y. M. was held with the Jefferson church in the Switzerland Q. M., commencing on the 14th of June, 1844.

Organized by choosing Eld. Stites, Moderator.

Received letters from the Quarterly Meeting, which report a general steadfastness and union. The business of Y. M. was done with the greatest harmony and good feeling. The meetings of worship were of the most agreeable kind; I think I never saw a better meeting than we had on Saturday the 15th. The brethren seemed to be as happy as mortals could be on earth, while the sisters were rejoicing with joy unspeakable. We felt truly that it was good for us to be there. The word was preached by Eld's Stites, Gould, Grimes, Scott, and Adkinson, and bro. Alger from New York.

Nothing seems to be in the way at this time to prevent the cause of Christ from prospering, but the difficulties existing between this and the Ohio Y. M.; and these are, we hope, in a fair way to be settled at the next session of the Ohio Y. M. The Indiana Y. M. has appointed a committee to attend that meeting for that purpose. We do think that it will be adjusted. May God grant the brethren on both sides that spirit that shall make them feel that they *are* brethren, and not enemies, and may he grant that justice may be done, and the difficulties thus be settled, and forever forgotten; and our prayer is that he may thus heal the wounded and bleeding cause of Christ.

A greater degree of union now exists than has existed between these two bodies since the origin of these troubles.

A. ADKINSON, *Clerk.*

Quarterly Meetings.

Boston Quarterly Meeting.

This Q. M. held its last session the 9th inst. with the first F. W. B. church in Lowell.

For quite a number of sessions past, this Q. M. has labored under great trials, but we feel to bless God, that it is now a time of rest from such unwelcome labors.

Ministers and delegates came together in love and the spirit of Jesus; and all the business of the Q. M. and Elders' Conference was transacted harmoniously.

Several important subjects came before the Q. M. by inquiry and resolve, for discussion, which were highly edifying, and passed off very much to the satisfaction of all concerned. Truly we could say, with the Psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" The ministers and delegates present covenanted to pray for a revival of God's blessed work in the Q. M.

A Committee appointed at the last Q. M. to meet with the church in South Boston, and if they thought proper to ordain bro. WM. H. LITTLEFIELD, reported that they had attended to their duty, and that Br. Littlefield was publicly ordained to the work of the gospel ministry in the following order:—Sermon by Eld. J. B. Davis; ordaining prayer by E. Noyes; charge by S. Curtis; hand of fellowship by J. M. Durgin.

Though, in consequence of the spirit of clear-out-ism, we are unable to report as large a number for the Register this year as last, yet we feel confident thet we report as *good* a number.

The sermons and exhortations were spiritual and highly instructive. J. M. DURGIN. *Clerk.*

Sebec Quarterly Meeting.

Agreeably to previous appointment, our June session was held with the 2d church in Sangerville.

It is a time of mourning with this branch of Zion. There are no revivals in the Q. M. One church has lost its visibility, and our number is otherwise diminished. This session, however, was a good one on many accounts. We had preaching by Eld's N. J. Robinson, Hathaway, Turner and Ames—all good, very good. Our hearts were encouraged, and we trust that much good was done. On Saturday, P. M. an interesting discourse was delivered by Eld. Hathaway on the evils of American Slavery, and while the importance of the subject greatly animated the speaker, it was evident that many hearts deeply responded to the principles which he advanced.—The true spirit of liberty is on the rise in this region, and strong hopes are entertained that we shall ere long see a rise in Zion.

Thanks to the people in Sangerville for their hospitality.

N. B. Our Sept. session is appointed to be held with the church in Bradford.

M. GILMAN, *Clerk.*

Springfield Quarterly Meeting

—Held its June term with the church at Patten. By reports received, it appears that but little revival has been experienced by our churches the past year; and at present it is with us as a Q. Meeting a very low time indeed; yet some churches have enjoyed refreshing from the presence of the Lord. Three churches have been organized and received into the Q. Meeting the past year viz. Greenfield, Patten and Foxcraft. Our churches in the Springfield Q. M. are steadfast in doctrine and in the exercise of gospel discipline. But little interest is felt in this Q. M. for any of the different benevolent enterprises of the day, save the cause of the abolition of American Slavery; for which there is considerable interest manifested. For this, we feel to praise God and pray that He would speed the happy day when the oppressed shall go free.

At this session of the Q. M. we enjoyed an interesting season, and were led to believe that it would prove a lasting blessing to the little band of well united brethren in that newly settled place, where the Freewill Baptist principles are or have not been until recently but very little known. At the close of the afternoon services on the Sabbath, we enjoyed a communion season, which time can never obliterate from our memory.

At this session of the Q. M. the license of Br. THOMAS WHITE, 2d, of the first church at Hodgdon, was renewed; and Br. SAMUEL DREW of the Smyrna church, received the approbation of the Conference to improve his gift in public for the term of one year.

The next session of this Q. M. will be holden with the 2d church in Hodgdon, commencing the last Saturday in Sept.—Conference Friday preceding as usual.

MILES S. SCRIBNER, *Clerk, pro tem.*

Springfield, Me. July 8, 1844.

Religious Notices.

Deerfield and Nottingham Quarterly Meeting.

The August session of Deerfield and Nottingham Q. M. will be held with the F. W. B. church in Poplin, N. H., commencing on Sat. 31st day of Aug. next. Conference on Friday preceding, at 1 o'clock, P. M. Brethren and delegates who attend the Conference are invited to call on Elder John Marsh of Poplin, and Br. Thomas Robie, of Raymond. Hay for horses will be provided at Br. Allen Newhall's barn, near the meeting-house. We hope our ministering brethren from other Q. M's. will come over and help us.

JOHN MARSH.
ALEXANDER LUCY.
Com. chosen to appoint the place.

Nottingham, July 11, 1844.

Next General Conference.

The next General Conference of the F. W. Baptist denomination in North America, will be held at Unadilla Forks, Otsego Co. N. Y. 20 miles south of Utica, commencing on Wednesday, Oct. 3d, at 10 o'clock, A. M. ANSEL GRIFFETH, *Ch'm of Com.*

Notice.

To the churches of the Springfield Q. M., who have not as yet paid their proportion of money to defray the expense of delegates to the next General Conference. We hope that you will not neglect to forward it to the Sept. term of the Q. M.; or, if more convenient, hand it to Eld. Levi Moulton, who is one of the delegates. In behalf of the Springfield Q. Meeting.

M. S. SCRIBNER.

Springfield, Me. July 8, 1844.

QUESTION. How should the conference proceed with a preacher who lives above his means, and constantly and inadvertently contracts debts, which he does not, and cannot pay? What say you, brethren? Please give an answer and oblige. QUERELLE.

General Intelligence.

LATEST FROM ENGLAND.—The Hibernia arrived at Boston on the 17th, bringing the mail of the 4th inst. There is no news of consequence. Cotton remained firm.

The weather throughout England, since the sailing of the last packet, had been, generally speaking, favorable to vegetation. In most parts of the country considerable quantities of rain had fallen, and in some localities heavy thunder-storms have been experienced; but, from the long continuance of the previous drought, moisture in almost any shape was acceptable.

The steamer Manchester was lost off the mouth of the Elbe in a tremendous storm. Six passengers and all the crew were drowned. Several other vessels were lost in the same storm.

The French have renewed the war with Morocco.

THE NAUVOO AFFAIRS.—Mr. M. C. Field, one of the editors of the St. Louis Reveille, lately visited Nauvoo expressly for the purpose of getting at the true state of affairs. We annex his statement of the manner of the murder of the Smiths.

"The point most interesting, may be the *manner of the murder*, and, without partiality, we can here give the straight-forward truth. *At the request of their own counsel*, the prisoners were placed in an upper apartment of the jail, instead of the cells. This is another point upon which the Mormons feel sore, they believing, or pretending to believe, that the Smiths were so placed, with design to give the assassins more facility in accomplishing their work. The first alarm in Carthage, was a cry from the vicinity of the jail, "The Mormons! the Mormons! they have come to rescue the prisoners!" It is clear, from all our representations, that such was the instantaneous impression. The Carthage Greys were under arms, and immediately commenced quick march for the jail. First was heard a solitary shot, followed by the quick and continuous reports of a revolving pistol, (these latter are known and admitted to have been fired by the Prophet,) and then came a volley of fire-arms, succeeded by Joseph Smith tumbling head foremost from a window of the jail. The whole time of the action, from the first cry of "the Mormons! the Mormons," until the Carthage Greys, on approaching the scene, discovered a band of men disappearing as fast as they could run, was scarcely *ten minutes*. This has been all represented fully at Quincy, though many still, whether from honest impression, or fixed design, it is difficult, and, perhaps, useless to speak, assume to impugn the integrity of the Greys.

All was quiet at Nauvoo. The absent Apostles and members of the Council of Seventy are to be called home to appoint a successor of the lost Prophet.

LOUISIANA ELECTION. The Democrats have elected three members of Congress and the Whigs one. In the State Senate, the Democrats have 2 majority. As far as heard from, 29 Whigs and 24 Democrats are elected to the House. Eight members to be heard from.

FROM PHILADELPHIA.—The troops are beginning to leave Philadelphia. Some of them are relieved by others, but there is a great reduction in the force.

A MEXICAN DOCUMENT.—The New Orleans Bulletin of the 10th gives the translation of a circular, addressed by the Government of Mexico to the French, Spanish, English and Prussian Ministers near that republic, against the annexation of Texas to the United States. It seems to have been written chiefly for the purpose of making those powers officially acquainted with the movements in progress, and bears date May 31—before the rejection of the treaty by the United States Senate.

Advices from the Windward Islands, state that there was an insurrection among the blacks in Montserrat. Several of the plantations were burned and many of the blacks killed, before it was suppressed. The insurrection was caused by an attempt to take the census of the island—which the blacks imagined was a preliminary step to re-establishing slavery.

The Hartford Courant says that the wife of Mr. Theodore Spencer, Jr., while engaged in conversation on Tuesday afternoon, fell from her chair and instantly expired.

Great Loss.—The Vicksburg Whig estimates the loss by the recent flood, in the States of Arkansas, Mississippi and Louisiana, at $12,000,000.

Iowa.—A late census of the territory of Iowa gives a population of 82,254, an increase of 40,000 since 1840.

Taking Time by the Forelock.—Gov. Steele has appointed the 14th day of November next to be Thanksgiving day in this State. It is well to be in season.

The fumes of brimstone will remove fruit stains, and iron mould from linen and cotton. Moisten the part stained with water, then hold it over a piece of brimstone till the stain disappears.

Holders of the bills of the N. H. Union Bank would do well to return them immediately to the Piscataqua Bank for redemption, as the Bank is closing its concerns, and after July 1st, 1845, the charter expires in full, for the redeeming of its bills, &c., and no bills will be paid after that date.

Another Post Office Case.—A letter from Utica, dated Thursday, and published in the N. Y. Express, gives the following result of a trial in the U. S. Court for carrying letters out of the mail.—His honor Judge Conkling has just finished his charge to the jury in the case of the U. States *vs.* Geo. E. Pomeroy, for the transportation of letters, &c. The charge was a most able and luminous one, *entirely favorable to the defendant*. The learned Judge took substantially the position assumed by Judge Sprague of Ms., and confirmed by Mr. Justice Story; and of course adverse in important particulars, to the opinion of Judge Randall, of Penn.

Cheap Postage.—Since the late decisions in favor of independent letter-carriers, their number has greatly increased, and they are doing a heavy business upon some of the most important mail routes. The people seem determined to have a reduction of Postage; and if it cannot be secured through the Post Office, they will try some other means.

A member of Congress from New York, at the last session, was remarkably successful in his gambling operations. A member from Me., who had suffered a few, took the liberty to pocket a pack of the New-Yorker's cards, and, on examination, found they were marked. As both belonged to the same political party, it was thought advisable to make a family matter of it, and the scoundrel was not kicked out of Congress.—*Exeter News Letter.*

Afflicting.—An interesting daughter of Rev. Mr. Noyes, of Cambridge, was suddenly killed on Saturday afternoon, under circumstances peculiarly afflicting. The little girl was opening a window blind in the chamber, when she lost her balance and fell upon the pavement below, breaking her neck instantly.

Fourth of July Accidents.—At Calais two men were seriously maimed by the premature discharge of a cannon, while charging it.—Two young men in Utica, similarly engaged, had part of their arms shot away, so as to require amputation above the elbow.—A young man named Josiah Bastell, of Upper York Mills, was killed by a similar explosion, the rod he was holding passed through his head.—At New Hartford, N. Y, a man lost his eye by the bursting of a gun.—At Salisbury, same State, a cannon burst, and tore off the arm and leg of one of the persons engaged in firing it.

Chief of the Mormons.—General Joe Smith is said to have left in the hands of his wife a document appointing his successor, which she was directed to open on the third day after his death.

Weekly List of Letters Received.

A. Lucy, J. D. Howe, John Riley, E. Allen, D. Branch, S. B. Philbrick, A. Dutch, L. D. Roddick, S. E. Julian, J. Dow, S. P. Morrill, E Noyes, S. Perry, A. Griffeth, P. Dow, N. Shepard, M. Gilman, M. Cheney, A. Atkinson, S. N. Jones, J. Pettengill, N. J. Robinson, E. Hutchins, P. Weaver, Hutchinson, 2d Levi Hersey, O. C. Bliss, C. Burdick, W. Stickney, J. S. Woodman, A. Turner, D. Marks, P. Coonant, D. S. Frost, W. D. Johnson, J. Strout, Jr. J. Pennington, E. Clark.

From Post Masters.

J. S. Clark, J. K. Conoby, J. W. Lee, E. H. Clark, J. Hutchins, F. Newbegin, T. W. Shannon, J. Shaw, C. C. Stone, O. Pollard, H. A. Aldrich, T. F Young, H. W. Root, S. B. Johnson, J. Beckwith, A. K. Brayton, J. Clark, J. Parkhurst, C. Farnsworth, J. Bridgham, N. Douglass, U. Warren.

New Agents.

WM. MACK, Book Agent instead of Jesse Bennett.
STEPHEN PURINTON, Hardswell, Me.
JAMES S. MITCHELL, Patten, do.
EZRA CHURCHILL, Montville, do.

Receipts For Books.

John Riley 15,00. E. Allen 6,00. S. C. Parker 2,00. J Bennett 10,00. D. Branch 3,00. I. Bickford 50c. N. J. Robinson 50c. D. M. L. Rollin 1,22. W. Stickney 6,25. J. S. Woodman 2,00. A. Turner 15,00. D. S. Frost 1,20.

Subscribers for the Star.

W Mack 1. S Curtis 1. E Allen 1. S L Julian 1. R Parks 2. T W Shannon 1. S Perry 5. A Griffeth 3. S F Bean 1. C F Garland 1. P. Weaver 1. W Stickney 1. N Ames 1. D H Lord 1. D Marks 16. P Coonant 1. J. Strout Jr 1. J Pennington 1.—40.

Home Mission.

Friends in Lyman, Me. towards redeeming Eld. O. McKenney's pledge,	1,50
Genesee Y. Meeting,	4,94
A. K. Brayton,	5,00
Stanstead Q. M.	1,50
Whole amount,	12,94

WM. BURR, *Treasurer.*

Foreign Mission.

First F. W. B. Church, Sand Lake, N. Y.	2,25
Genesee Y. M.	4,94
Eld. J. Dyer, Phillips, Me.	1,50
Peter Newcomb, Grand de Tour, Ill.	4,50
South Boston collection,	6,00
Eld. J. Buzzell, N. Parsonsfield.	1,00
Church in Strafford, Vt. in part to constitute Eld. Aaron Buzzell a Life member,	7,00
A. K. Brayton,	5,00
Stanstead Q. M.	1,50
D Marks,	1,69
Sarah Hardy, Hopkinton,	,50
Whole amount,	35,88

WM. BURR, *Treasurer.*

For Education Society.

Thomas Hodgdon Boothbay, Me. to constitute him a Life Member,	10,00
Comfort Hodgdon, do.	1,00
Ruth Hodgdon, do.	,50
Olive Hodgdon, do.	,50
Whole amount	12,00

WM. BURR, *Treasurer.*

Books Forwarded.

One package to Eld. A. Turner, Bangor, Me. by Packet.

MARRIED

In Wilmington, Mass. 14th inst. by Eld. J. M. Durgin, Mr. Roger J. Breed of Woburn, and Miss Matilda J. Simmons, of W.

In Augusta, Me. March 26, Eld. PHILIP WEAVER & Miss MARGARET H. COOMBS, both of A.

In Hallowell, Me. June 26, by Eld. Philip Weaver, Mr. Lewis P. Hovey and Miss Abba C. Pearsons, both of H.

In Gorham, Me. June 2d, by Eld. C. O. Libby, Mr. John Hodgdon and Miss Adaline Lombard, both of G.

In Monroe, July 2, by Eld. O. McKenney, Mr. Asa Parker, 2d, and Miss Margaret C. Twombly, both of M.

In Dover, Me. July 4th, by M. Gilman, Esq. Mr. Phinehas Ames and Miss Jemima M. Saunders, both of D.

In Strafford, Vt. April 21, by Eld. Almon Shepard, Mr. Phineas Parkhurst of Sharon, and Miss Chloe A. Preston, of S. Also, by the same, in Tunbridge, May 27, Mr. Elbridge G. Cilley and Miss Ruth Hunt, both of T.

In Springfield, Me. June 3d, by Eld. Miles S. Scribner, Mr. Cyrus B. McKenney and Miss Elizabeth H. Lowell, both of S.

DEATHS.

In Newmarket, 7th inst. after a short and distressing illness, supposed to be the brain fever, CHARLES AUGUSTUS, child of Mr. Erastus S. and Mrs. Susan E. Tuttle, aged 7 mos.

His tears and sufferings soon were o'er,
He knew but little pain;
But quickly pass'd from earth's drear shore,
To Canaan's flowery plain. COM.

In Shapleigh, Me. April 26, of Dropsy, ALEXANDER D. BAKER, in the 83d year of his age, in hope of a blessed immortality beyond the grave.

In Ia. May 14, ELLEN LYDIA RITTENHOUSE, daughter of Eld. Wilson and Mary Rittenhouse, aged 4 years and 2 months. Funeral attended by Eld. George Collins. Text, "She is not dead, but sleepeth."

BRIGHTON MARKET—MONDAY, July 15, 1844.

At market 465 Beef Cattle, 1800 Sheep, and 725 Swine. 75 Beef Cattle unsold. Prices—Beef Cattle—We quote to correspond with last week, about the same prices were obtained for a like quality. One yoke very large and fine 4 88; extra 4 75: first quality 4 50; second quality 4 25: third quality 3 50 a $4. Working Oxen—Sales at $70, 73, 78, and $80. Sheep—Sales from 1 25 to 2 25; old Sheep from 1 75 to 2 75. Swine—Lots to peddle from 4 a 4½c for Sows, and 3 a 5½c for Barrows; small selected pigs 6c. At retail from 5 to 6c.—*Daily Adv. & Pat.*

WHITESTOWN SEMINARY.

THE first term of this Institution will commence on Wednesday, the 21st day of August next. This Institution takes the place of Clinton Seminary, and the prices of board and tuition will be the same. It is located 3 miles west of Utica, N. Y.

D. S. HEFFRON, *Sec'y.*

July 15, 1844. 3w14

Smithville Seminary.

THE annual meeting of the proprietors of Smithfield Seminary for the choice of officers will be held at the Seminary, on Wednesday, the 7th day of Aug. 1844, at 1 o'clock, P. M. A punctual attendance is requested. By order of the Trustees. JONAH TITUS, *Secretary.*

Scituate, R. I., July 6, 1844. 13

STATE OF NEW HAMPSHIRE,

CARROLL ss. *To the Heirs at Law of the Estate of MARGARET DOCKHAM, late of Sandwich, in said County, deceased, and all interested therein,* GREETING.

YOU are hereby notified that JOHNSON D. QUIMBY intends exhibiting his account of administering said Estate, at a Court of Probate to be holden at West Ossipee, in said County, on the second Tuesday of September next. The claims allowed by the Commissioners will be presented at the same time.

Dated at Tamworth, in said County, this fifth day of March, A. D. 1844.

By order of the Judge,

3w13.] OBED HALL, *Register.*

POETRY.

THE SUMMER MIDNIGHT.

BY THE LATE REV. JAMES WALLIS EASTBURN.

The breeze of night has sunk to rest,
Upon the river's tranquil breast;
And every bird has sought her nest,
Where silent is her minstrelsy;
The queen of heaven is sailing high,
A pale bark on the azure sky,
Where not a breath is heard to sigh—
So deep the soft tranquility.

Forgotten now the heat of day
That on the burning waters lay,
The noon of night her mantle gray
Spreads, for the sun's high blazonry;
But glittering in that gentle night,
There gleams a line of silvery light,
As tremulous on the shores of white,
It hovers sweet and playfully.

At peace the distant shallop rides;
Not as when dashing o'er her sides
The roaring bay's unruly tides
Were beating round her gloriously;
But every sail is furled and still:
Silent the seaman's whistle shrill,
While dreaming slumbers seem to thrill
With parted hours of ecstasy.

Stars of the many spangled heaven!
Faintly this night your beams are given,
Though proudly where your hosts are driven,
You rear your dazzling galaxy;
Since far and wide a softer hue
Is spread across the plains of blue,
Where in bright chorus, ever true,
Forever swells your harmony.

O for some sadly dying note
Upon this silent hour to float,
Where from the bustling world remote
The lyre might wake its melody;
One feeble strain is all can swell
From mine almost deserted shell,
In mournful accents yet to tell
That slumbers not its minstrelsy.

There is an hour of deep repose
That yet upon my heart shall close,
When all that nature dreads and knows
Shall burst upon me wondrously;
O may I then awake forever
My heart to rapture's high endeavor,
And as from earth's vain scene I sever,
Be lost in immortality.

From the Oberlin Evangelist.

LOVE'S REIGN.

Days swiftly fly; and all with hurried step
Are hast'ning to Eternity. A voice,
Deep in the inner chamber of the soul,
Speaks of time wasted, lost—and stimulates,
By fear and hope, the Present to redeem.
Thanks for thy gentle whisper, Conscience;
And loudest praise to Him whose "echo in
The soul" thou art. How sweet the golden cord
Of love to God and man to feel, drawing
The willing spirit. How pure the liberty
Of those whose hearts are bowed in full and free
Submission to their lawful King. Jesus,
Thy words are sure—Thy yoke is easy, and
Thy burden light. And dost thou condescend
To make thy home in hearts long the abode
Of sin, and art thou at each sinner's heart
Pleading for entrance? O, for the response
From every one for whom thy blood was shed,
"Welcome, thou King of Saints! Enter this breast,
Long the abode of sin, and sense, and hate
To thee; and reign and rule forevermore.
Then shall the song of praise, and joy unmixed,
And happiness as full and constant as
Its changeless source, fill the glad heart. No pang
Of want, no agonizing fear, no change,
No loss, can move the soul that's anchored in
Its God. It enters into rest. Lost in
His will whose name is Love, its days are spent
In glad obedience, and all its nights,
Seasons of quiet, rest, and lighted by
His smile. Who would not love Thee, blessed one?
And who will drive thee from his heart, at which
With deep and fond solicitude so long thou'st stood?
Repeat thy call, patient and lovely Lord,
And O, constrain the soul that long has been
An enemy to peace, to turn and taste
Forgiving love, and weep, and live again.

F. G. W.

THE SEA.

BY MRS. L. H. SIGOURNEY.

Emblem of everlasting power, I come
Into thy presence, as an awe-struck child
Before its teacher. Spread thy boundless page,
And I will ponder o'er its characters,
As erst the pleased disciples sought the lore
Of Socrates or Plato. You old rock
Hath heard thy voice for ages, and grown gray
Beneath thy smitings, and thy wrathful tide
Even now is thundering 'neath its caverned base.
Methinks it trembleth at the stern rebuke—
Is it not so?
Speak gently, mighty sea!
I would not know the terrors of thine ire
That vex the gasping mariner, and bid
The wrecking argosy to leave no trace
Or bubble where it perished. Man's weak voice,
Though wildly lifted in its proudest strength
With all its compass—all its volumed sound,
Is mockery to thee. Earth speaks of him—
Her levelled mountains, and her cultured vales.
Town, tower, and temple, and triumphal arch—
All speak of him, and moulder while they speak.
But of whose architecture and design
Tell thine eternal fountains, when they rise
To combat with the cloud, and when they fall!
Of whose strong culture tell thy sunless plains
And groves and gardens, which no mortal eye
Hath seen and lived!
What chisel's art hath wrought
Those coral monuments and tombs of pearl,
Where sleeps the sea-boy 'mid a pomp that earth
Ne'er showed her buried kings?
Whose science stretched
The simplest line to curb thy monstrous tide,
And graving "Hitherto" upon the sand,
Bade thy mad surge respect it?
From whose loom
Came forth thy drapery, that ne'er waxeth old,
Nor blancheth 'neath stern Winter's direst frost?
Who hath thy keys, thou deep? Who taketh note
Of all thy wealth? Who numbereth the host
That find their rest with thee? What eye doth scan
Thy secret annal, from creation locked
Close in those dark, unfathomable cells—
Which he who visiteth, hath ne'er returned
Among the living?
Still but one reply!
Do all thine echoing depths and crested waves
Make the same answer?—of that One Dread Name—
Which he, who deepest plants within his heart
Is wisest, though the world may call him fool.
Therefore, I come a listener to thy lore
And bow me at thy side, and lave my brow
In thy cool billow, of, perchance, my soul,
That fleeting wanderer on the shores of time,
May, by thy voice instructed, learn of God.

ANTI-SLAVERY.

From the Albany Weekly Patriot.

Dr. Adam Clark a "Fanatic."

Don't be frightened, reader, should you be a Methodist—I mean what in the 19th century is termed a fanatic. However, you may think he was one before I have done with him. It has been said that among other commentators on the Sacred Scriptures, that Dr. Clark has adopted the pro-slavery glasses of Calmet, "without examination." True he admits the relation of master and slave, but does not approve of the system of slavery—"the highest kind of theft."? We will see. In his remarks at the close of the 1st chap. of 1st Cor. he quotes from Dr. John Taylor, in his Elements of Civil Law, showing the state of slaves among the ancients, though scarcely as bad as their state in the West Indies. I would add, the Christian-made slaves of our Southern States.—"They were held among the Romans—for NO men—for DEAD men—for beasts: nay, were in a much worse state than any CATTLE whatever.—They had no head in the state, no name, no tribe, no register. They were not capable of being injured, had no being, could make no will, were not entitled to the rights of matrimony, and therefore had no relief in case of adultery. They might be sold, transferred, or pawned like other goods or personal estate—for goods they were, and such were they esteemed. They might be tortured for evidence, at the discretion of their lord, and even put to death by his authority." Well, say you we wish to hear from Dr. Clark—very well, you shall hear from him.

"When all this is considered, we may at once see the horrible evil of slavery, and wonder at the grace which could render them happy and contented in this situation." Again, "12. I have entered the more particularly into this subject, because allusions to it are occurring in the New Testament, and I speak of it here once for all. And to conclude, I here register my testimony against the *unprincipled*, *inhuman*, *anti-christian*, and *diabolical slave-trade*, with all of its authors, promoters, abettors, and sacreligious gains, as well as against the great Devil, the Father of it and them."

'This is only in reference to those engaged in the African slave trade,' says one, 'the Doctor does not mean in his animadversions to include 'all' who may be connected with the traffic.'—Let us see again if the Doctor has said 'all' he intended to say. In his comments on 1 Tim. 1st chap. 9th and 10th verses, he makes use of the following touching language. First I will quote the two verses entire, for the benefit of those who need light, that they may know who they are classed amongst. "Knowing this, that the law, is not made for the righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers, for whoremongers, for them that defile themselves with mankind, for MEN-STEALERS, for liars, for perjured persons, and if there be any other thing contrary to sound doctrine." Now, reader see if I do not prove Dr. Clark to be a fanatic, out of his own mouth.

"*Men-stealers.*" "Slave- dealers, whether those who carry on the traffic in human flesh and blood, or those who steal a person in order to sell him into bondage, or those who buy such stolen men or women, no matter of what color or what country, or those who sow dissensions among barbarous tribes, in order that they who are taken in war may be sold into slavery, or the nations who legalize or connive at such traffic—all these are men-stealers, and God classes them with the most flagitious of mortals."

Amen and amen, responds every honest mind—but what becomes of Bishop Hedding, T. C. Portell, and the 25,000 in the Methodist church, according to brother Clark's fell sweep; the American nation who connive at slavery; in fact, every promoter, abettor, and the sacreligious gains which flow into the treasury of the Lord with such a 'pleasing degree of union?' Will not the good Dr. Clark compare with any fanatic of modern days?"

W. H. BURRELL.

The Richmond Inquirer, in speaking of the domestic slave trade, says that slaves to the amount of one million of dollars have been sent from that city to the South-west; and argues strongly for the annexation of Texas, because the price of negroes will be raised by it! It has been estimated by some southern men, that annexation would raise the value of all the slaves fifty per cent.—According to Mr. Clay's estimate, this would be to add $600,000,000 to the nominal wealth of the slave States, to be divided up among 250,000 slaveholders. Is it at all wonderful that they are for annexation?

MISCELLANY.

From the Boston Morning Chronicle.

Professor Wright's Letters from England.

LONDON, June 12, 1844.

THE DOCKS.

Dear Leavitt,—A number of Americans, of whom I was one, formed a party the other day to explore the London docks, by which I mean not only the London docks, so called, but all the docks of London. And a day's walk we had of it. We were most politely and kindly conducted by Mr. Vaughan, a gentleman holding an office in one of the dock companies, who in a very obliging manner, explained to us more things than I could write on many such sheets as this. Ex-Governor Davis was one of the party, who I have no doubt will derive more pleasure and profit from his foreign travel than he would have done from the nomination to the vice-presidency, if the Whigs had not so shabbily dropped him.

Though the Thames, which is about as large as the Connecticut at Hartford, is crowded with all manner of shipping below London bridge, the loading and unloading is done almost entirely in the docks, which are artificial basins, excavated in the city, and communicating with the Thames by canals and locks. By this means, and an auxiliary steam engine, they are always kept at the same stage of water, the locks being opened only at a certain stage of the tide. These docks, with the surrounding ware-houses, are completely enclosed with high and strong walls with massive gates, which are only open during business hours, and are to be entered then only by persons having business or tickets as visitors from the proper authorities. To get such tickets is worth while, for nothing in London is better worth seeing.—This is the centre of the world's commerce, and it is here that one sees the greatest accumulation of the most valuable articles of trade. The arrangements to facilitate business, and to prevent waste, and destruction by fire, are admirable. We first visited St. Katharine's dock, one of the smallest. It may contain a dozen acres of water, surrounded by ware-houses many stories high, which are marked A, B, C, &c., in immense letters on the outside. Here we saw ships from all countries, among which our own noble packet ships evidently bear the palm. The immense cranes for unloading heavy articles were exceedingly curious. In the ware-houses there is a place for every thing and every thing in its place, so that if a thousand merchants have goods stored, and no matter how long, that which belongs to each, on producing the proper certificate, can be found instantly. A London merchant has no ware-house of his own. He takes the certificate of the dock company, and trades upon that. And the goods may be sold a dozen times without being moved at all. At last comes the purchaser who is to work them up, with his certificate, and removes them. By this means, immense transactions take place with great ease and despatch, and goods are less damaged by being tumbled and carted about.

We next proceeded to the London docks, which are much larger, enclosing about twenty acres of water. This also is surrounded by immense ware-houses. We went into the cellar of one of them. It is devoted to sherry wine, and covers five acres. We were furnished with lights, as if descending into a mine. There, in those interminable grim archways, are piled up thousands of mouldy pipes filled with the great brain-stealer. I forget the number of pipes of sherry wine, but in another cellar which we visited, of equal extent, we were told there were 37,000 hogsheads of rum. Into the latter repository of infernal spirits, they allow no light to be carried. There is a range of windows on one side, and the light comes dimly gleaming over the long tiers of hogsheads, and when they wish to read the marks on the heads they use reflectors, to throw the light down upon them. These vast vaults, both for wine and rum, are traversed by railways for removing the ponderous puncheons and hogsheads. In the wine vaults we saw certain vats for mixing the old and new wines to produce the requisite quality and flavor, which contained 10,000 gallons apiece. We were also astonished at the size of the tobacco ware-house, which covers four or five acres, and before being cut in two by an enlargement of the dock, was twice as large. Tobacco is enormously taxed; on some kinds, to the extent of 800 or 900 per cent. I was told, half the amount used is made up by smuggling and adulteration; (though what stuff is vile enough to *adulterate* tobacco with, they can get, is past my comprehension;) and yet what vast, yea, sublime quantities are here of the genuine weed! People are bewitched for cigars and pipes, and you will see men whiffing their tobacco in the street—strangely smelling tobacco—probably adulterated, who don't look as if they knew where to get a dinner, or were on any terms whatever with the tailor. What a luxury! Here is tobacco enough to make a Niagara of juice, to be *chawed* by a nation said to be starving! It was comfortable to get away to hoards of other luxuries, less suggestive of the ruin and damnation of human nature.

In other extensive ware-houses we saw spices, cinnamon, mace, nutmegs, cloves, &c., in vast quantities. When it arrives here, it is all sorted over and re-packed in merchantable condition, and great numbers of men were busy in the operation. In other places, we saw astonishing quantities of raw, unthrown silk, packed in bales like cotton. And then we saw hides and leather, and dye-woods, and cordage, and tallow, and beeswax, all nicely stowed away in ranges and piles, of which there seemed to be no end. Again, there were sugar ware-houses, story above story, full of boxes, bales and hogsheads, enough to sweeten the sea. But the people are only partially sweetened, after all. They cry gooseberries, fine goosberries for pies, in the streets, at sixpence (twelve cents) a peck. What is the use, when brown sugar is fourteen cents a pound?

Before visiting the West India docks, we passed through the Thames tunnel. Perhaps I have described it before. It is always the first thing a stranger sees in London. So queer is the idea of digging under a river to get over it. As to this Thames tunnel, it makes no great show, and is quite out of sight. In a crowd of dingy old buildings, quite out of sight of any river, you enter a door at one side of the street, pay a piece of copper, and pass into a rotunda, with skylight. Two winding staircases lead down about 60 feet. There, a double archway, dry and lighted with gas, leads you off in a horizontal direction about a furlong, to another cork-screw staircase, at the top of which you find yourself in the same sort of brick and mortar which you left, and have neither seen, tasted nor smelt of any river. The sublimity of the thing is altogether *imaginary* and historical. On the Surry side we saw the *shield* or apparatus with which the tunnel was excavated. It consists of a series of iron frames, of prodigious strength, which were pushed on before the masonry, and which it would be impossible without cuts to describe intelligibly. The ponderous machine has been hoisted up and in an appropriate building is shown for three pence.

The Thames tunnel did not cost so much by nearly a million of dollars as the Waterloo bridge. As yet it is not completed for carriages. Other larger circular shafts are to be sunk on both sides with carriage ways winding down from top to bottom. When finished, it will have cost between four and five millions of dollars, about the same as the above-mentioned bridge.

The bridges *over* the Thames are all wonders. Built of stone or iron, they seem likely to last as long as the world does, except Westminister bridge, which, though built of stone, is likely to tumble down, if not removed. But, truce to the bridges, and the hundreds of little sharp, black steamers that are constantly darting like swallows under their beautiful arches, sometimes gracefully stooping their smoke-pipes when the tide is up.—We took a couple of row boats, and glidded through the crowd of ships, smacks, luggers, coal barges, &c., to the West India docks. These are on a far grander scale than those we previously visited. The water, if I do not mistake, covers 80 acres, in two oblong basins, of nearly ½ a mile in length, one devoted to import and the other to export trade. On the wharf are landing sheds, which stretch the whole length, built with iron posts and slate roofs, and around the whole are the same lofty ware-houses. The scene, as you look down the vista of one of the landing sheds, is beautiful and wonderful. Hundreds of men are busy, like ants, in weighing and trundling away the sugar, rice, tea, ginger, &c. &c.; and every thing proceeds with the order and discipline of a band of music. On one side we were struck with an enormous ware-house for mahogany and other furniture woods. There were piles of St. Domingo mahogany, proving that if black people cannot take care of themselves, they can cut and hew, in a workmanlike manner, logs that are often four feet square and twenty feet long. To facilitate the removal and stowage of these big logs, the top of the ware-house is traversed with a railway under which the logs are suspended in slings. But I despair of giving any conception of the size and magnificence of these docks. The East India are still beyond; and there are others we have not seen. We are, though four miles from St. Paul's, still in London, and five miles from our lodgings. To accomplish the first three we pay four pence, and take seats in the cars of the Blackwall railway. A stationary engine presently pulls us the three miles, over streets and through and above multitudinous housetops, like a streak of lightning, and we trudge the rest of the way through the same everlasting swarm and rush of strangers.

From the Friend of Virtue.

Tight Lacing.

"Is it not time for me to wear corsets, mother? Other girls of my age wear them, and when they are dressed, they look so nice and trim, and I look so old-fashioned and awkward."

You think you look awkward without corsets merely because you are accustomed to see young ladies wear them. The fact is, there is much more ease and grace of form and motion without corsets than with them. Those who are cramped with corsets are stiff and unnatural in their motions, while those without them are free and graceful.

"But, mother, my waist looks so big at the bottom."

Yes, it is larger at the bottom, just as God made it. And who best understands how to form a being, the one formed, or the Creator who forms it?

"To be sure, mother, the Creator knows best."

Indeed he does know best, and to attempt to alter the form impeaches his wisdom. He created such a body as he knew was best we should have—was best adapted to the noble faculties of the soul. And shall we attempt to alter that body, and thus accuse God of want of wisdom and taste?

A young lady, who formerly attended my school, was in the practice of lacing so tight, that she could not draw a natural breath, and could not comfortably stoop to pick up her handkerchief.—Instead of a blooming, healthy countenance, and a sparkling eye, her complexion was sallow, and her eyes heavy and dull.

"Well, mother, I begin to think it is not best to wear corsets. But I don't see why it should injure the health."

God has adapted the formation of the chest to the action and size of the heart and lungs. But if the chest be compressed, the lungs cannot expand so as to allow us to breathe easily. The blood cannot flow freely, and the lower ribs, which are loose, lap and press upon the vitals. Other reasons might be mentioned, all of which show that tight-lacing is injurious, producing disease, premature old age and death. Thousands and thousands have by this means found an early grave.

"Really, mother, you begin to make me feel as though I should not dare to lace tight."

You may well be afraid to do anything so much calculated to destroy life and health. "Many customs of savage and barbarous nations may properly be ranked with tight-lacing. Some of the natives of South America and of the Rocky Mountains flatten the heads of their children by placing them between two boards. Others pierce their noses, cheeks, and lips, and insert feathers, bones, and various other ornaments. The Indians of Brazil pull out their beards and eye-brows, and flatten the noses of their children immediately after birth. Many of the islanders of the Pacific Ocean are tatooed to improve their beauty, altho' it is done with the most excruciating torture.—Capt. Cook and other voyagers inform us that the inhabitants of New Zealand mark their faces with black stains, and furrow their bodies so as to resemble the bark of trees; and that upon many islands of that vast ocean, the savages perforate the lobe of the ear, and insert ornaments of such weight that the aperture becomes large enough to thrust through a finger, and sometimes even the hand, thus causing their ears to descend upon their shoulders. He also says, that the New Hollanders wear a bone as large as a man's finger, thrust through the cartilage of the nose, which so obstructs the nostrils that they are obliged to keep their mouths open for the purpose of breathing.—They likewise extract the two fore teeth of the upper jaw. The Arabs and many of the Asiatics paint themselves. The inhabitants of the north west coast do this; and they also perforate their ears, noses, and under lips. The hole in the lip is often so large that they can thrust through the tongue. If we turn to China, we shall find there among the ladies a great passion for small eyes and feet. They instruct the girls to pull their eye-lids longitudinally to make them narrow and pretty. They lace the feet of the female infant so straight that they arrest their growth. The size of an adult's will scarcely fill the shoe of a child among us, six years old. They commence so early binding over all the toes except the great ones, until they become completely embedded in the sole of the foot. Thus every Chinese LADY is made a cripple for life that she may be in fashion.

We Americans look upon these examples with utter abhorrence, because they are the customs of savages and barbarians, who are far in the rear of us in the advancements and refinements of civilization; but which is in reality the worse, to stain the body, pierce the nose and lips, and scarify the flesh, which will soon heal without injuring the constitution, or to destroy the health and ruin the constitution, by tight lacing?—to compress the feet or compress the vitals? The advocates of the former would answer the latter, and not without reason, for the injury in this case is not so deleterious, because the violence is not so directly aimed at the seat of life. That they all have a common object no one will deny. The Indian flattens the head and punctures the nose, or the Chinese elongates the eyes and cripples the feet, from the same motives that an American belle diminishes her waist to one half of its natural size. Let every one who has been guilty of upholding such heathenish customs, blush and be ashamed, and reform."—ED.

Dr. Doddridge's Dream.

Dr. Doddridge had been spending the evening with his friend Dr. Watts. Their conversation had been concerning the future existence of the soul. Long and earnestly they pursued the theme; and both came to the conclusion, (rather a remarkable one for theologians of that day to arrive at,) that it could not be they were to sing through all eternity; that each soul must necessarily be an individual, and have its appropriate employment for thought and affection. As Doddridge walked home, his mind brooded over these ideas, and took little cognizance of outward matters. In this state he laid his head upon the pillow, and fell asleep. He dreamed that he was dying. He saw his weeping friends round his bedstead, and wanted to speak to them, but could not. Presently there came a nightmare sensation. His soul was about to leave the body; but how could it get out? More and more anxiously rose the query, how could it get out? This uneasy state passed away; and he found that his soul *had* left his body. He himself stood beside the bed, looking at his own corpse, as if it were an old garment, laid aside as useless. His friends wept round the mortal covering, but could not see *him*.

While he was reflecting upon this, he passed out of the room he knew not how; but presently he found himself floating over London, as if pillowed on a cloud borne by gentle breezes. Far below him, the busy multitude were hurrying hither and thither, like rats and mice scampering for crumbs. "Ah!" thought the emancipated spirit, "how worse than foolish appears this foolish scramble! For what do they toil, and what do they obtain?"

London passed away beneath him, and he found himself floating over green fields and blooming gardens. "How is it that I am borne through the air?" thought he. He looked, and saw a large purple wing; and then he knew that he was carried by an angel. "Whither are we going?" said he. "To heaven!" was the reply. He asked no more questions, but remained in delicious quietude, as if they floated on a strain of music. At length they paused before a white marble of exquisite beauty. The angel lowered his flight and gently placed him on the steps. "I thought you were taking me to heaven," said the spirit. "This is heaven," replies the angel. "This! Assuredly this temple is of rare beauty, but I could imagine just such built on earth." "Nevertheless, it is heaven," replied the angel.

They entered a room just within the temple. A table stood in the centre, on which was a golden vase, filled with sparkling wine, "Drink of this," said the angel offering the vase; "for all who would know spiritual things, must first drink of spiritual wine." Scarcely had the ruby liquid wet his lips, when the Savior of men stood before him, smiling mostly benignly. The spirit instantly dropped on his knees and bowed down his head before Him. The holy hands of the Purest were folded over him in blessing; and his voice said,—"You will see me seldom now; hereafter you will see me more frequently. In the mean time, *observe well the wonders of this temple.*

The sound ceased. The spirit remained awhile in silence. When he raised his head, the Savior no longer appeared. He turned to ask the angel what this could mean; but the angel had departed also,—the soul stood alone, in its own unveiled presence! "Why did the Holy One tell me to observe well the wonders of this temple?" thought he. He looked slowly round. A sudden start of joy and wonder! There, painted on the walls, in most marvellous beauty, stood the whole of his spiritual life. Every doubt, and every clear perception; every conflict and every victory, were there before him! and tho' forgotten for years, he knew them at a glance. Even thus had a sunbeam pierced the darkest cloud, and thrown a rainbow bridge from the finite to the infinite; thus had he slept peacefully in green valleys, by the side of running brooks; and such had been his visions from the mountain tops. He knew them all.—They had been always painted within the chambers of his soul; but now for the first time, was the veil removed.

To those who think on spiritual things this remarkable dream is too deeply and beautifully significant ever to be forgotten.

"We shape ourselves the joy and fear,
Of which the coming life is made,
And fill our future atmosphere
With sunshine or with shade.

Still shall the soul around it call
The shadows which it gathered *here*,
And, painted on the eternal wall,
The past shall re-appear."

Epitome of Religion in France.

Before the end of the second century Christianity had obtained an extensive prevalency in France; but during the period of the ten Roman persecutions, that country was the special object of their fury, notwithstanding which, Christianity triumphed for three centuries. Then was the 'Man of Sin' revealed, and for 600 years, or till the 13th century, pure Christianity was hunted down by the bloodhounds of popery. The Albigenses, foremost among the witnesses for the truth in France, were as a people annihilated; and for the next three hundred years the midnight of popery settled on the land.

The reviving power of the great reformation was then felt, but the freedom enjoyed was mingled with much persecution. In 1598, Henry IV. published the edict of Nantes, which gave liberty of conscience and security in enjoying religious privileges. But persecution was revived in the reign of Louis XIII. and in 1685 Louis XIV. revoked the Edict of Nantes, when half a million of Protestants fell like grass before the scythe; another half million fled to other countries; and about the same number, unable to escape, secreted themselves in the country villages and the fastnesses of the mountains; and the Man of Sin reigned undisturbed more than a century.

Infidelity then commenced her reign, and at the revolution of 1789; the Sabbath, the immortality of the soul, and the Deity himself were formally legislated out of existence.—For 117 years, Protestants, though not far from one million in number, had no temple in France.

In 1799 Napoleon re-established Christianity as the national religion; placed Protestants and Catholics on an equality, provided churches for the former, and supported ministers of both from the public treasury. In 1815 with the restoration of the Bourbons, the Protestants were again opposed; and at the revolution in 1830, when Louis Phillippe was placed on the throne, religious liberty was again restored to all, which is still enjoyed, though under some restrictions, and with a stealthy influence continually exerted in favor of the exclusive claims of popery.—*American Messenger.*

OBITUARIES.

Died in Lisbon, N. H. July 1st, ROSAN ABIGAIL, daughter of Artemas and Louisa S. Morse, aged 9 yrs. 7 mos. and 16 dys. She was a grand-daughter of Eld. Samuel Cole of Lisbon. Her funeral was attended on the 2d inst. when a few remarks were made from the text, "Now no chastening for the present seemeth to be joyous but grievous." The subject of this notice was one of the most lovely and attractive little girls of our acquaintance, and was the only daughter of br. and sister Morse, and they had anticipated much help and comfort from her: but these hopes are all blasted. So fades the lovely flower. She was sick about a week with inflammation of the bowels, which was very distressing. GEO. W. COGSWELL.

Landaff, July 6, 1844.

Died in Effingham, June 1, sister JOSEPHINE WENTWORTH, daughter of Ivory Wentworth, aged 12 years and 7 months. The subject of this notice attended our protracted meeting last winter, and was wrought upon by the spirit of God, while others were begging for mercy; her health being poor she was not able to attend but a few times, and in a measure lost her conviction; but, as her health continued to decrease, she began to see and feel the necessity of preparing for death. Her parents also feeling very deeply the necessity of her being prepared to die, wept and prayed much in her behalf. We believe that an application of the blood of Christ was made and her soul cleansed from all sin; and was then taken into the world of spirits. May the Lord sanctify this affliction to all the surviving friends. Remarks were made at her funeral by the writer to an attentive assembly, from Luke 10:42. "Mary hath chosen that good part that shall not be taken away from her." A. M. HOBBS.

Died in Providence, R. I. April 17th, sister ELSA ANN ANGELL, in the 26th year of her age. She was the daughter of Dea. Ezekiel Angell; and by renewing grace, and a living, practical faith in Jesus Christ, a child of God and an heir of heaven. She experienced religion in May, 1835, and July 19th, the same year, was baptized by Elder A. Read, and united with the F. W. B. church in Smithfield, R. I., of which church she remained a worthy and beloved member till about a year since, when she, with her father, mother, and one sister residing in Providence, were dismissed to unite with the Roger Williams church in the communion and fellowship of which she died, beloved by all that were acquainted with her. She was patient in her sickness, and calm in her death. A funeral sermon was preached by the writer the following Sabbath. Text, Phil. 3:14. J. A. MCKENZIE.

In Charleston, Me. on Monday July 1, MARY AGNES DUNNING, daughter of Mr. Isaac and Mrs. Hannah Dunning, aged 15 years. The subject of this brief notice was a young woman, much beloved by all her acquaintances, and especially her associates. She was confined to her bed only a week. Her disease was brain fever, which deprived her of her senses to the last; we know not whether she was sensible at all of being dangerously sick. It appears she was not. In this dispensation, parents are bereft of a kind and obedient daughter, who deeply feel her loss; brothers and sisters of an amiable sister, and other relatives and acquaintainces of a pleasant associate. Her funeral was attended on the 3d, and a very satisfactory discourse was preached by Eld. N. Harvey of Atkinson, from 2d Kings, 4:26. COM.

Died in Kittery, Me. March 24th, widow NANCY WEEKS, aged 40 years. Sister W. two years since sought and obtained the favor of the Lord, who, by the mouth of his servant David, promised to be the widow's God, and a father to the fatherless. She publicly professed faith in Christ in the ordinance of baptism April 30, 1842, and united with the Free Baptist church, of which she was a worthy member until death. She endured with patience and Christian resignation her last illness; feeling an assurance that, "If this earthly house of her tabernacle were dissolved, she had a building of God, an house not made with hands, eternal and in the heavens." In this dispensation of Divine providence, two sons and five daughters, are bereft of an affectionate parent and friend. May the God of all grace sanctify this afflictive providence to their spiritual good in Christ; who will bring such as sleep in Jesus with him, to enjoy an eternal rest. Some remarks were made at her funeral by the writer, founded on 2 Thess. 4:14. I. J. WETHERBEE.

In Kittery, Me. May 23d, Mr. WM. P. AMEE, aged 60 years. Br. Amee indulged a hope in Christ many years since, and united with the Congregational church, of which he remained a member until death. He had for a few years past for the most part of the time attended the Free Baptist meeting, and in the season of religious interest two years since in this place he became very much revived. He anew consecrated himself to God; and ever after manifested a good degree of comfort in view of his future prospects. He could with confidence say, "I know that my redeemer liveth, and as he liveth, I shall live also." Happy is the death of all his saints. Br. Amee was a good citizen and a faithful neighbor; a kind husband and a tender father. Blessed is the memory of such, as he joins the blest choir in paradise, where is also his companion; his sons and other relatives mourn not as those without hope. May this bereavement be sanctified to all the living for their present and future good. Remarks were made on the occasion by Rev. Mr. Kimball, from Rev. 14:13. I. J. W.

Fell asleep in Christ Jesus, June 2d, Miss ELIZABETH BILLINGS, aged 29 years. This young saint bore with perfect composure the ravages of a pulmonary consumption, which terminated her earthly career in 5 months after the first symptoms of indisposition. Little did she expect while attending her sister, (Mrs. Clarkson,) in her illness last August, that the summons of death would be so soon read to her; "but man knoweth not his time." Sister Elizabeth was the first young lady who indulged a hope in the pardoning mercy of God, in the revival two years since in this vicinity. Her pilgrimage was short and pleasant. Her life was an ornament to society, and a blessing to the church of which she was a worthy member. Her countenance, though pale in death, was expressive of heavenly joy. She exhorted believers to be faithful, and sinners to make their peace with God. As she saw the blood settling under her nails, she shouted aloud for joy that her last moment was nigh. Such was the death of one who early embraced religion. Reader,

Go view the garden where the fragrant rose,
In all the healthful pride of beauty glows;
Go pluck that tempting flower; and pensive say,
"So cruel death," may cut me off to day.

'Tis often seen, and known to be a truth,
That death first preys upon the fairest youth;
The flowers that first blossom, first fade away;
The fruit that first ripens, will first decay.

In this dispensation of providence, Br. Billings, and wife are again called to shed the silent tears, brothers and sisters and other relatives to weep over the marble slab that tells the spot, where sleeps the remains of Elizabeth. Her funeral obsequies were attended on the 4th, and remarks made to a solemn auditory, founded on Psalms 23:4. I. J. W.

In Westbrook, Me. June 21, sister GRACE FARNUM, aged 48 yrs. Sister F. experienced religion some years ago, while residing at Parsonsfield, and was baptized by Eld. John Buzzell, and united with the F. W. B. church in that town. She was composed during her sickness, and was not afraid to die. ALMON LIBBY.

In Gorham, Me. Dec. 24, 1843, Br. WM. FILES, aged 63. Br. Files was baptized by Eld. Charles Bean in 1837, and became a member of the F. W. B. church in G. His religion was not periodical, but deep settled, and permanent. He carried into active life the principles of the holy religion he professed, and evinced to all around that his treasure was not on earth, but in heaven. He was beloved and respected by all who knew him. He lived highly esteemed, and died greatly lamented. But while a large circle of mourning friends feel the bitter pangs of grief in consequence of their loss, they rejoice in the prospect of meeting the husband and father in a world of unceasing delight.

ALMON LIBBY.

In Cape Elizabeth, Me. April 1844, sister MARY, wife of Mr. Alfred Dyer, aged 24 yrs. The subject of this notice was baptized by the writer in 1840, and united with the F. W. B. church in C. E. Sister D. manifested perfect resignation to the will of God during her protracted illness; and calmly fell asleep in the arms of the Savior. ALMON LIBBY.

In Freedom, N. Y. Mr. JAMES PHELPS. He was attacked with inflammation of the lungs, and in a few days terminated his mortal career. His sickness, tho' short, was very distressing; yet he bore it with Christian fortitude and patience. He bade adieu to earth and took his leave of his family on the 19th of Feb. 1844. His funeral was attended on the 20th. Sermon by Eld. Ferguson, founded on Num. 23:10. In this dispensation of God's providence, his wife and 5 children are left to mourn his loss, which they deeply feel, and the church of Freedom and Farmersville, one of its valuable members. N. A. J.

Died of consumption, in Norway, Her. Co. N. Y. Jan. 13th, DAVID BENJAMIN, aged 42 yrs. The subject of this notice, gave his heart to God in the summer of 1841, and united with the Free Baptist church in N., Sept. 12th. He lived and died a consistent Christian; though his stay with the church here was short, yet he was a pillar indeed in it; the sacrament of the Lord's supper was administered (at least once,) at his house during his sickness, which greatly strengthened him. Some two weeks before his death, he sent for me to come & preach at his house, as he "wished to hear the gospel's joyful sound again in this world;" it was a refreshing season to his soul. Tho' he could not speak aloud, yet he rejoiced, and gave glory to God. Text on that occasion, 1 Jno. 3:2. O, yes, he says' "Now the sons of God," he looked at his emaciated limbs and said, "these are not now like Christ's glorious body, but soon will be; soon, soon, like Christ, in body and spirit, and see him as he is. Come Lord Jesus, come quickly." When the hour of departure arrived, it was a peaceable, triumphant hour to his soul. He has left a pious wife and 3 unconverted sons to specially mourn. May God sanctify this affliction to their salvation. He was interred on the 15th. Sermon from Isa. 3:10, by the writer. D. W. MCKOON.

Died in Russia, Her. Co. N. Y., March 19th, DEBORAH KELLOGG, aged 62 years. She maintained a consistent Christian profession for about 30 years previous to his death, during which time she was a member of a Free Communion Baptist church. She has left a husband, 6 sons and 1 daughter to specially mourn. Undoubtedly their loss is her gain. Funeral services March 21st. Text, Rev. 14:13. Sermon by A. L. Fisk. COM.

Died of erysipelas, in Poland, Her. Co. N. Y. Feb. 17th, MARY ARTHUR, aged 48 yrs. The subject of this notice embraced the Christian religion some 2 years since, and placed herself under the care of the Free Baptist church in P. Her prayers, exhortations, and whole life, was filled with God. I shall never forget the last prayer meeting she attended with the church. It was a solemn time; she agonized in prayer for the church, the community, and her children; she exhorted in tears, and spoke of the shortness of time. Tho' in good health then, yet she said it was possible that she was then doing her last public duty, and so it was. Ten days from that evening, about the same time in the evening, she departed to be with Christ. Funeral services on Sunday following. Discourse from Matt. 24:44, by the writer. D. W. MCKOON.

In Barbour Co. Va., Jan. 2, widow DORCAS SHURTLEFF, mother of the writer, at the residence of Dr. O. Shurtleff, of the King's evil, aged 76 yrs. and a few dys. She was a member of the Buck Creek church, and on a visit to her son. Her resignation to the divine mandate was clear, uttering in some of her last moments, "If the righteous are scarcely saved, where shall the ungodly and the sinner appear." She died without a groan, expressing the above scripture 3 times. She was the daughter of Aaron and Mary Lyon of Ashfield, Franklin Co., Mass.; professed faith in Christ when she was about 17 yrs. of age, and joined Eld. Enos Smith's church, (Baptist,) and adorned her life as a Christian. Her voice was often heard in a public manner, and she was somewhat talented. Her every day walk was loud preaching to saint and sinner. Her bodily strength great. But her voice is still. Tho' dead, she yet speaketh. She was the mother of 7 children. Her consort and two sons died before her, and we trust went to the blessed mansion. O may we be all ready. Printers in Mass. will please insert the above. JAMES M. SHURTLEFF.

Boston & Maine Rail Road.

BOSTON to PORTLAND via. MEDFORD, WOBURN, WILMINGTON, ANDOVER, BRADFORD, HAVERHILL, PLAISTOW, NEWTOWN, KINGSTON, EXETER, NEWMARKET, DURHAM, DOVER, SOMERSWORTH SOUTH BERWICK, NORTH BERWICK, WELLS, KENNEBUNK and SACO.

SUMMER ARRANGEMENT.

ON and after MONDAY, May 20th, 1844, Passenger Trains will run daily (Sundays excepted, as follows, viz:

Leave Boston for Portland, at 7 A. M. and 2½ P. M.
Leave Boston for Somersworth at 7 and 10¾ A. M. 2½ and 6 P. M.
Leave Boston for Dover at 7 and 10¾ A. M. 2½ and 6 P. M.
Leave Portland for Boston at 6½ A. M. and 4 P. M.
Leave Somersworth for Boston at 7¾ A. M. 3 and 5½

THE MORNING STAR.

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☞ All communications and business letters sent by mai (and in all other cases, except when they can be forwarded to our agents in Portland or Boston *free of expense,*) should be directed to WILLIAM BURR, DOVER, N. H.

AGENTS IN PORTLAND,

C. F. GARLAND, (near the P. O) and A. K. MOULTON.

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MORNING STAR.

For the Morning Star.

Manner of conducting a prayer meeting.

EXTRACT FROM A SERMON.

1. Let those who carry it on come in season. Laborers go to their day's work in season, and shopkeepers are in their shops betimes; but, alas! how often has my soul been pained when I have had to sit half or three quarters of an hour in the prayer meeting room with not enough of the church members to sing a hymn, or even for one to say *we* to, in addressing them. People would come, gaze in at the door for a while, and then go off, where they could be better entertained.

2. Those who carry on a prayer meeting should not fear to talk *about something*. I have continued in a prayer meeting two or three hours without hearing a single tangible thought, though there was much talk and prayer. It would really seem that some people thought it sacrilege to refer to any benevolent enterprise, or even to any sentiment in a prayer meeting. All that is said must go round and round in a circle not larger than a fourpence. I do not know indeed but there are some Christian's who cannot grasp an idea. All the good they receive from a sermon, exhortation or prayer, is from its affecting tone and the expression and gestures that accompany it. There *may* be such, but if there are they are very *small* Christians.—They are small on earth, and they will continue small in heaven. I do not know but one will need a microscope to see them.

3. If the sermons that have been preached during the day are good and appropriate, why not talk about them in the Sabbath evening prayer meeting? When I have been preaching on brotherly love, I regard it as an insult for one to get up in a prayer meeting and spin out a long yarn about the return of the Jews, or the second coming of Christ. Such persons practically say that the sermon is beneath their notice. I am aware it is contended that there are many poor weak souls who cannot confine their attention to the subject of the day. It may be so, but if they are so unfortunate I pity them. I never yet saw one so weak that his attention could not be engaged with a temperance lecture. Talk to the smallest man you can find about some plan for making money, and see if his concentration is not sufficiently developed to keep his thoughts and conversation upon it for half an hour. The fact is, it does not require the mind of a philosopher to interest itself in a plain and simple discourse, but the most ordinary intellect can do it, and if the mind immediately flies off to something else, there is very certain proof that it did not give attention, or that it was not interested in the subject.

4. Generally those who have attended the meetings during the day should carry on the prayer meeting in the evening. They are more likely to be in the spirit of it, than casual callers. I do not disapprove of Christians visiting each others' places of worship occasionally, but a religious loafer my soul abominates. I once knew a man who was in the habit of going around to several neighbor's houses to take breakfast, and sometimes he would so manage as to get three or four the same morning. Now, there are just such persons in the religious world. They ransack the whole city during the day, diving into all there is going, both good and bad, and in the evening, they come into your prayer meeting, and entertain you half an hour with what they have picked up during the day. I have just charity enough for some of these pests, to suppose that the highest motive that influences them is a desire to introduce themselves, that people may call at their shops when they wish to trade.

5. We should not talk too long in prayer meeting. Many are continually scolding at their brethren and sisters for not taking any part in the meetings, when the fact is they talk so long that they give them no chance.—It is not expected that every one who speaks in social prayer meeting will give a long oration, swinging his arms, wheeling from one foot to the other, and putting on the academic emphasis. Nothing makes a man look more silly.

6. Avoid unappropriate hymns in the prayer meeting. Some of our revival hymns are perfect nonsense. I allude to such as consist in a conglomeration of words, containing no sentiment at all. In this day of apostacy, we need something more than mere sound in our meetings. While the church continues to sacrifice sense to sound, she will doubtles continue to sacrifice *consistent action* to *good policy.*

7. The Bible ought not to be excluded from the prayer meeting. It is to be feared that we are too much inclined to regard the sacred truths of God's word as too dry and uninteresting for devotional exercises. Some of our brethren neglect to read it in connexion with family prayer. I must confess that of late I have fallen two much into the popular habit of neglecting the Bible in the prayer meeting; but, God being my helper, I will reform, for I regard the words of that book as far more excellent than any thing we can say.

8. While observing these rules, let us be careful to avoid formality. Nothing is more natural than for people to run to extremes.—No sooner are the bad habits of some persons corrected, than they declare they will not act at all.

In striving to become somewhat orderly in speaking and praying, they are apt to become stiff and so lifeless that they themselves become ashamed or sick of their heartless performances and give them up. Come irregularities of every stamp and order that are not absolutely sinful. Let us have all the screaming, bawling and even howling that were ever heard of, before we are cursed with dumbness. Let the day perish before its arrival, when F. W. Baptists are so squeamish in regard to the niceness of their communications as to neglect talking, or even to put a curb of embarrassment upon their tongues. We are a talking people; both our men and our woment. Our denomination began with talking, our numbers have increased to thousands through talking; talking is at once our birth right and our life, and inasmuch as we are *Freewillers* we *will* talk. E. NOYES.

For the Morning Star.

"Man that is born of a woman, is of few days and full of trouble."

There is something in this reflection of holy Job upon the shortness of time, so beautiful and truly sublime, that it surpasses any specimen of eloquence found among the writings of the most celebrated orators of antiquity. It is truly pathetic and affecting, and bears every mark of the bursting forth of a holy and inspired soul. No man was ever better qualified to make noble reflections upon the shortness of life and the instability of human affairs, than was Job, who had himself waded through so many troubles, and encountered so many storms and sunshines, and by turns had felt both extremes of all the happiness and all the wretchedness that mortal man is heir to in this world. Amid the many vicissitudes which he was called to pass thro', it is no wonder that he exclaimed, in the language above quoted, "Man that is born of a woman, is of few days and full of trouble." "He cometh forth like a flower and is cut down." 'He cometh forth like a flower:' This comparison is very beautiful. He is sent into the world, the noblest work of God's hands, fashioned after the image of his Creator, and as to the faculties of his soul. He cometh forth glorious as the flowers of the field, and as they surpass the rest of the vegetable world in beauty, so he does the animal world in the glory of his nature. The one, if no accident oppresses it, soon arrives to perfection, and is suffered to triumph for a few moments, and is then plucked up by the roots in the gayest stage of its being; or, if it escapes the hand of violence, in a few days it sickens and dies away. So it is with man. Although his progress is slower, yet his growth and declension are nearly the same. If he escapes the dangers which threaten his tender years, soon he arrives to manhood; and if he is not hurried away then by accident, or his own folly and intemperance, soon he naturally decays of himself. A period comes on, beyond which he was not made to last, and he is hurried away, and driven off the drama of life. Like the flower, he is cut down and seen no more. O, what a melancholy account of the life of man. But, alas! how many have died in childhood. When they just began to give promise of coming brightness, they were blasted by the cold frost of death, and are no more. Others arrive at manhood, and are driven away by their own folly, to lead a vagrant life and find an untimely grave. Others live until their heads are silvered over with the frosts of time, and the seeds of mortality become ripened, then sicken and die and soon are forgotten. Thus we see that man comes forth like the flower and is cut down. His days are few and full of trouble; yes, full of trouble. Consider the history of the world. What does it present to our view? Nothing but a dark scene of sorrow and distress. Violence, wars, bloodshed, oppression, destruction, confusion, rioting, and every evil in all the horrid forms imaginable; yes, these evils exist, and many of them are the common lot of us all. Then truly man's days are full of trouble. Let us then, with these reflections before us, cling no longer to this world of sorrow, but seek a country where sickness, sorrow, nor death can never enter.

A. DUTCH.

For the Morning Star.

"The righteous shall be had in everlasting remembrance."

It was very consoling to see a passing notice by 'Clement' in the Star of July 3d, 1844, of Elder Aaron Buzzell, under whose preaching thousands have sat with profit and delight, and through whose instrumentality many who now 'sleep in the dust of the earth,' and others who yet live have been won to Christ, and will shine as stars resplendent in the 'crown of his rejoicing in the day of the Lord Jesus.' Much of my salvation from a sinful course may be attributed to the zeal and faithfulness of this aged servant of God.

Nearly half a century ago, when I was a child, he sometimes visited in my father's family, and frequently preached in that part of N. H. where he resided. I listened with delight to the melody of his holy songs. My infant heart was touched with the fervency of his devotion, and I trust I then felt a measure of the power of that love which many waters cannot quench nor floods drown. When a youth, wild and giddy, I sometimes attended on his preaching; and I can truly say I venerated, yea, I think I loved him. When a man, though far removed, I often thought of his prayers and groans and tears, which seemed as a cord fastened to my heart, drawing me to Christ, and I loved him still. But when, through grace, more than twenty years since, having passed from death to life, after a long separation, I had the happiness to meet him and his companion, who was my teacher in childhood, my love seemed more perfect; and I can now say with the poet,

> "Hail sweetest, dearest tie that binds
> Our glowing hearts in one," &c.

I have since watched with much solicitude to learn something through the columns of the Star concerning these venerable friends. Be encouraged, then, ye ministers of Christ, and may the fervency of your holy zeal be more powerfully felt, and the truths you utter be inscribed, as with the point of a diamond, on the hearts of the young and rising generation. M. GILMAN.

East Sangerville, Me. July 11, 1844.

For the Morning Star.

Joy is no earthly Flower.

The desire for joy is a principle in man ever ruling, ever directing his course through life. By him, no difficulty is too great to be removed in the attainment of his object. He will toil day after day, and night after night, in order to gain wealth, which, perchance, in his opinion, is the key that will open to him the secret fountain of joy, at which he may drink and be satisfied, and amply reward him for his labor. But when he finds riches in his possession, he feels there is a void within, which the world can never satisfy. His heart is desolate; for joy is not there to cheer him on his pilgrimage through this life, and point him to another world. Some who have gone before us have taken a course which will unlock those hidden treasures which flow from the pure fountain of eternal joy. They were not guided by earthly desires and follies; but they looked above the world, and sought that joy which they knew to be lasting. Often, very often, do we possess mistaken views of earthly joy; often when we have been engaged in the attractive scenes of earth, do we imagine such pleasures to be real; but when, by some unexpected event, those objects which constituted our greatest felicity are severed from us, then our minds become changed; our ideas are altogether altered, and we find the joys of earth are transitory, and that ere we secure them, they flee from our grasp. If we compare the uncertain pleasures of this world to the eternal joys of heaven, we find that earthly things fade; for we see that even in animated nature, they grow old and die. The firmest work of man gradually decays. Years as they roll around teach us of the consummation of all things. We see one friend after another snatched from us by the hand of death, and laid in the grave, showing us that we shall be also changed. The heart sinks under such observations, and we must needs look beyond the earth for joy; and where do we find it? where, but in heaven? There do we find that happiness both sure and steadfast; and in order to sec ure it, we must lightly esteem what are called the joys of earth, and use them to prepare us for the noble ones of heaven. J. W. R.

Lebanon, Me. July 17th, 1844.

For the Morning Star.

Liberality.

There are cases of uncommon liberality in some of our churches, which have not as yet been made public. Other denominations publish to the world, as they should, the great liberality of some of their members; and why should not the F. W. Baptists Instances of great liberality are far more numerous among us, than has been generally supposed. They may be found in all parts of our denomination. "Facts are stubborn things;" and lest some may doubt the correctness of the above remarks, I will add one that has come to my knowledge. One member of a large church in our connection has sustained preaching in that church for upwards of ten years, and at the same time has aided in defraying the other expenses of the church, and in building a meeting-house. The other members have not assisted in supporting preaching more than fifty dollars, if they have so much as that during this time. If we reckon the expense of the minister at the low sum of $150. a year, the account will stand thus—

10 years' support of the minister at $150 per year,	$1500.
deduct $50 paid by others.	50.
	$1450.

Fourteen hundred and fifty dollars given by one individual in ten years for the support of the gospel. Astonishing as it may appear, this is not a solitary case. But, dear reader, that individual is a F. W. Baptist minister, who has preached for the church and sustained himself. C. O. L.

For the Morning Star.

Precious faith,—a precious treasure. Some tell us it resides in the faculty, some in the understanding, and others in the will. But, may it be my exalted privilege to have it formed in my inmost soul, and interwoven with all the intellectual faculties of the mind; and my heart prepared by grace divine to enjoy the living principle, that works by love and purifies the heart. "Now faith is the substance of things hoped for: the evidence of things not seen." The mountains may depart, the hills may be removed, the solid earth, with the surrounding heavens, may pass away; but evangelical faith is an everlasting treasure: and sooner shall dark chaos come again, and the moral world be cast into confusion, and worlds dash against worlds, than God deny himself and fail of his promises; for they are yea and amen, unto the glory of God by us. Great is the revenue that faith brings to the immortal mind. It may with propriety tremble at the threatenings of God's word in relying on his promises; but will not stagger through unbelief. "Therefore it is of faith, that it might be by grace." We do not boast of its intrinsic and inherent worth; but by Heaven's appointment, through faith, we can enjoy the life of God and the smiles of our Heavenly Father. Faith is the general receiver of all the blessings that the blessed gospel bestows upon mortal man. By it we call Heaven's rich, unfathomable mines our own; and all things are possible to him that believeth. We are saved by faith, we are justified by faith. Though weak in our own strength, yet we are strong in the Lord; and can do all things through Christ who strengtheneth us. Faith overcomes the world, the flesh, and the devil. It says to mountains of difficulty, "Be thou removed, and cast into the sea." It subdues kingdoms of lusts, quenches the violence of the fire of hell and wrath, stops the mouth of the infernal lion, and escapes the edge of the sword of angry justice, and speaks on this wise: "The word is nigh thee, even in thy mouth and in thy heart, that is, the word of faith which we preach." Faith is to the soul what the five senses are to the body. It handles the word of God, but not deceitfully; it gives eyes to the blind, and ears to the deaf; it eats of the heavenly manna, and tastes of the powers of the world to come; and when in full exercise, the "ointment of the apothecary sends not forth a stinking savor;" and the holy "anointing is a truth, and no lie;" it ascends the summit of Calvary, and anchors within the veil of Him who was dead, and lives for evermore. With confidence and unshaken assurance, it confides in the resurrection power of Jesus Christ, and lays hold on eternal life. How important, then, that we believe to the saving of the soul; and exercise faith in the Son of God. L. G. G.

Dryden, N. Y. June 18, 1844.

For the Morning Star.

The Boston "Re-Baptism" by Mr. Colver, is altogether different from the practice of the C. Baptists in these parts. They have received preachers from us, while under trials, and their experience, baptism, ordination, and all, recognized without making satisfaction to us, or reconciliation to the church. I am convinced that there is as great a difference between the regulations of their churches as in those of any other denomination; yet, "can two walk together except they be agreed?"

L. G. GARDNER.

Dryden, N. Y.

For the Morning Star.

Seamen's Hospital, Chelsea.

When you come to Boston and have time to cross the river to Chelsea, you had better visit the Seamen's Hospital. You will find a large stone building occupying an elevated and pleasant site and commanding a fine prospect of the harbor and the city. The rooms are capacious, airy, neat and commodious.

When I was there, there were 40 patients present, but I was told by the physician who conducted me through the different apartments, that in the fall they not unfrequently have 50. The institution is supported by a tax of 20 cents paid by each American seaman, and ordinarily this has constituted a fund sufficiently large to meet all demands, so strictly speaking this is not a benevolent institution, tho' much credit certainly belons to its originators and those who assume the responsibility of its management.

The diseases that those present were suffering under were such as fractured bones, occasioned by falls, fever and venerial disease. About one third were afflicted with the loathesome disorder last mentioned. The physician told me he thought no greater proportion of sailors had that complaint, than there were of other patients in the city. How clearly God has shown his displeasure with the sin of lasciviousness by causing it to bring with itself its own signal punishment.

All were very cheerful and willing to converse. Three hardy old tars, whose weather beaten looks and iron cast features indicated many a rough siege, had been in the Navy during the last war, and had served under Commodore Decatur. They gave long and interesting accounts of the engagements they had been in. One of them had frequently visited Calcutta and Bombay.

One who had followed the sea 20 years, and who had for many months suffered all but death with a broken thigh, which he did not have set till two or three months after the accident happened, thought he should like to make just one more voyage after he had recovered!

I was told that such were their social habits that they could not bear to be in separate apartments, tho' ever so sick. Almost every one was supplied with a Bible, tho' but few professed religion. One aged colored man said he had been a professor of religion 12 years, and was then in the enjoyment of it.—May the day soon come when a deeper interest will be felt in the condition of that class of men who supply us with a great variety of the comforts of life. While seated at our tables, enjoying luxuries brought from some foreign port, let us think of the poor sailor.

To what are we to attribute this and kindred institutions, but to the benign influence of Christianity? E. NOYES.

HISTORICAL.

For the Morning Star.

Historical Sketch of the 2d Church in Strafford, Crown Point.

This town lies 15 miles N. W. from Dover, and is about 7 miles in length, 6 1-2 wide, and has a population of 2,200. It was formerly a part of Barrington, and was incorporated in 1820, 98 years after the incorporation of Barrington.

In what is now Barrington proper, there is a Congregationalist church of not less than 100 years' standing; but in the upper parish, now Strafford, there was no properly organized church of any order until August 1779.

Elder Eliphalet Smith, of Deerfield, N. H. was the first Baptist minister blest with a revival in this town; and it is said by the most aged persons now living, that he was the first minister of that order that ever preached in Barrington. Smith had caught the *Whitefield flame*, and traveled from town to town, to preach the gospel. He was a man of noble appearance, possessing a strong voice, and preached with great power and eloquence. Opposition, with persecution like a flood, was poured on him and his followers from every side; but the little few trusted in God, and their number increased.

The first persons ever baptized (by immersion) in Barrington, were Mr. Rolph Hall, an aged man, Mrs. Anna Young, wife of Mr. Benjamin Young, and Miss Abigail Daniels, a young woman. They were baptized by Elder Smith in Malago river, some one mile from the Congregationalist meeting house, in presence of a gazing and opposing multitude. This was in the dark days of the revolution, probably about 1776. Smith then came to Crown Point, and preached at the dwelling houses of Joshua Otis, (father of Elder Otis,) Benjamin Young, and in other places with success.

The first converts in this revival (June 1777) were Micajah Otis, Samuel Berry, Joseph Hall, and Simon Lock. Otis and Lock became successful preachers, the latter with the C. Baptists. Hall was ordained a Ruling Elder in 1799. They all lived to a good old age, and were found among the faithful to the day of their deaths.

Elder William Hooper, of Madbury, baptized the first converts at Crown Point, and considered them a branch of the C. Baptist church in Berwick, Me. He was followed by Elder Edward Lock, who soon visited this place. Lock was a bold, fearless man, and preached a free gospel, and faithfully warned the converts to keep clear of what he called the *Hydra Monster* Calvinism. He used his influence to have the brethren disconnect themselves from the Berwick church, as they were not with them in sentiment. His advice was soon followed, and a revival of religion with it; and in the month of August, 1779, they were by him organized into a free and independent church, taking the name of Baptist only, and the holy Scriptures of truth as their rule of faith and practice. Elder Toser Lord, (who had been previously ordained at Lebanon, Me. by Dr. Samuel Shepard and others, had embraced general sentiments, with Randall and Lock, all of whom had preached in Crown Point;) had a call to settle with this church, and become their pastor. He soon removed his family to Crown Point, and lived in Mr. Michael Felker's house, until the brethren and friends could build one for him; which they soon accomplished. In the fall of the same year, Elder Lord united with the church, and in March, the year following (1780,) Mr. Benjamin Randall, of New-Durham, was received into the fellowship of the same church; and on the 5th day of the ensuing April, he was publicly ordained at New-Durham, to the work of an evangelist.*

* Life of Randall, page 81.

Elder Lord continued to preach to the church some three years, and then returned to Lebanon. In 1781, a second church, containing a large number of members, was organized by Elder Randall in the upper part of Barrington, of which Elder Joseph Boody, senior, was subsequently pastor.

In 1782, the Freewill Baptist churches in N. H. had to pass through deep waters of affliction. The Loudon and Canterbury church, which was large, was all rent to pieces by the Shakers, and the church at Crown Point, so far as regards gospel order, was scattered. Elder Edward Lock, to whom they were warmly attached, had joined the Shakers; and with others, of like spurious faith, disseminated their new doctrines in the church at Crown Point. The brethren who stood fast in the free gospel faith, applied to the church at New-Durham for help. Elder Randall was sent to assist them, who, on the 6th of July 1783, re-embodied them, and at their request took them under his especial charge. From this date, no doubt this church was called the 2d in Barrington, as the other had not been broken up by Shakerism.

At the early commencement of this vine of God's own right hand planting, they were blessed with gifted and understanding brethren. Micajah Otis had a warm and powerful gift in prayer and exhortation, and in the absence of preachers, he and others kept up their meetings, which were in general well attended. He was soon appointed a Deacon, and appointed and held meetings for some seven years before he was ordained as a preacher. On the 18th of Oct., 1799, at the close of a Quarterly Meeting, held at New-Durham, he was ordained to the work of the gospel ministry. He preached much, and like his brethren in the ministry of those times made long journeys to attend public meetings, and otherwise promote the interests of Zion. He preached what he lived and lived what he preached. During his ministry, this church was often blessed with revivals and additions, and many persons, both in Rochester and Farmington, became members of it.

In the fall of 1809, and the winter and spring of 1810, there was a great out-pouring of the spirit in Rochester, where a branch of this church was located, and also in Crown Point. 28 of the converts were baptized, and united with the church in one day. They, with others that soon followed, increased the number of members to between one and two hundred.

Several preachers have been raised up in this church beside those already named, viz: Enoch Place, Nath'l Berry, John H. Nutter, Ephraim H. Hart, Hiram Holmes, John C. Holmes and Elder Otis, whose useful life closed on the 20th of May, 1821. His age was 74; and, pursuant to his request when *dying*, the pastoral charge of the church was soon given to the writer of this article, which he has held to this day. Since he has been the pastor, he has baptized between one and two hundred, who have united with this church; but deaths, removals, dismissions, &c. have wrought great changes. The number now living, whose names are yet retained on our records, is about 150; but we only number and report those within the limits of the church, which makes the present number about 112.

As to meeting-houses, soon after the ordination of Elder M. Otis, one was erected on a beautiful site, which, by way of distinction, was called the *Temple*, which proved to be a great blessing to the church and society. A new and well finished house, with a good steeple and belfry, was erected in 1835, and on the 5th of Nov., the same year, opened for the worship of God. The four Freewill Baptist churches in Strafford have each a large and well finished meeting-house.

With respect to the benevolent enterprises, the causes of Temperance, Missions, Abolition, in addition to our flourishing Sabbath school, are all on the gain in this church.

In May, 1807, the writer was baptized by Elder Otis, and united with this church; and about one month after, commenced preaching to them; and has continued so to do some part of the time ever since; and for the last ten years or more, one half of the Sabbaths, although he resides with the third church, near the Academy, more than four miles from the Crown Point meeting-house. The writer is fifty-eight years old this day; and one thing that prompted him to write this short history of the 2d church was, that on the 18th of May last, just before the New-Durham Q. M. was held with the 3d church, several of the brethren and sisters of the 2d church, made him and his family a *Donation visit;* and what was given in the whole, in money and things necessary to make full and ample provision to entertain his brethren and friends, amounted to some over twenty dollars. This has greatly endeared them to him. Let other churches go and do likewise.

E. PLACE.

Strafford, July 13, 1844.

Extremes.

"Were I to live again," exclaimed Sir John Mason, (privy counsellor to Henry VIIIth,) on his death-bed, "were I to live again, I would change the court for the cloister; my privy counsellor's bustle for the retirement of a hermit; the whole time which I have spent in the palace for one hour's communion with God."

A perfect exemplification this of the tendency of man to extremes—a tendency from which neither talent nor genius, wisdom nor age, rank nor station is exempt.

The minister who has labored chiefly to produce great animal excitement, and who measured his success in edifying the body of Christ by the degree of heat and vociferation which he could arouse—having lived long enough to see the unhappy reaction in the moveless languor and spiritual deadness which cannot be galvanized into even momentary convulsions, exclaims, "Alas! *were I to live again*, I would eschew *all* appeals to the feelings, and discourage every form and degree of animal excitement as I would *alcohol* itself. What an absurd extreme!

The pastor who has spent a long life in urging exclusively the doctrine of human ability, waking at last to the error and the disastrous consequences, is ready to cry out, "Were I to live again, I should be determined to know nothing among the people but the doctrine of the divine agency." How happy for the church that this good man cannot 'live again.'

Would that all who are thus ready to rush from one extreme to another still worse, had finished their days of activity on earth before they started on the fatal transition. But it is not so. The moral world is full of swinging pendulums, whose oscillations are forever traversing the bright fields of truth, and whose only pauses are at those far off verges where error and darkness hold eternal dominion.—The extreme New School man who has evinced a gratuitous zeal in vindicating his favorite *isms*, repents of his extravagance, and to show works meet for repentance plunges into ultra Old Schoolism.

The stately Episcopalian, growing weary of his cumbrous rites, and ashamed of his fantastic pageantry, straightway metamorphoses himself into an imperturbable Quaker. Query—what unheard of transition are those High Churchmen preparing for who are pushing their already too extreme position into the polar extremity of Puseyism? When *they* start, they will pass by Quakerism like a rushing flood, in quest of something indefinitely more simple and spiritual.

The bigoted sectarian becomes the latitudinarian unionist, and ridicules the idea of making a man's religious opinions the test of his title to Church membership. "The strong and generous bias," says Hannah More, in favor of universal toleration, has engendered a dangerous notion that all error is innocent."

The father who in training his children, has pursued a course of iron severity, thinks if he had another family to bring up, he would abjure the rod and all harsh measures, and govern exclusively by moral suasion. Thanks to providence that he will not "have another family to"—*spoil.*

What monsters of severity the moral suasionists will be when they shall have transmigrated to the opposite extreme. And what overbearing advocates of rigid government we shall soon have, when the non-resistants shall have taken a turn upon the revolving wheel.

The man of fashion and pleasure becomes disgusted with his past life, and how does he mend it? by putting on a monk's cowl or a Shaker's broad rimmed hat.

The young lady who has consumed the spring-time of life in the excesses of gaiety and dress, comes to herself just long enough to plunge into a greater folly still, that of burying herself alive in a nunnery.

The rabid politician, disappointed in his ambitious schemes, or disgusted with the corruptions of his own party, launches into the vagaries of no-governmentism.

The champion of human rights, who in his furious zeal did works of supererogation for the cause of liberty, discovering his enthusiasm, turns suddenly around and rushes into the fanaticism of defending slavery.

An eastern paper lately gives a forcible example of this kind. "A staunch republican when young had the words '*Liberty and Equality or Death*' indelibly tattooed under the skin of his arm; yet that very man ascended a *kingly throne* in the north of Europe, and reigned as a monarch over his fellow creatures near half a century."

These allusions to common-place facts have been made to open the way for several observations.

The class most given to sudden and wide transitions are those who are hasty in their decisions, and violent in their action. Their excess in a given direction, instead of being a safeguard against change, breeds the very excess of it. They take extreme ground from sheer greediness for it, from headlong proclivity thitherward. These persons are ever to be distinguished from those substantial and trustworthy pioneers of truth who are always in advance of their age, and who for that very reason are exposed to the charge of carrying things to extremes.

Men prone to extremes are very unsafe as teachers, either in church or state. They may be talented, and usually are energetic, but they are not safe—they cannot be relied upon. Their talents and energy only make them the more dangerous.

This class of persons are ill-suited to be reformers; yet none are more forward in the various branches of reform. The very word Reform is music to their ear—the more ultra the better. But the *work* of reform has but little attraction for them; it is too arduous, too protracted, too much in one direction. Hence they are always reforming the reforms. Anti-slavery must be pushed into woman's rights, the cause of peace into non-resistance, and that into no-governmentism. Such are the men who make the very name of reform a stench in the nostrils of the community.

It argues either a distempered brain, or a heart strangely wedded to ultraism, when a man can see no alternative but to pass from one extreme to another equally ruinous. What must be the state of that man's head or heart, or both, who cannot discern any terra firma between the north and the south poles, but must ever be perched upon the one or the other? The faculty to discover and the disposition to occupy middle ground, is of inestimable value, and quite essential in one who professes to be a religious guide. Such an one, should he chance to get on some extreme, (which is possible though not very probable,) will not—like the branch of the tree which the traveler caught and drew after him to the utmost point and then let go, to the dismay of his loitering companion, whose face received the recoiling blow—he will not rush to the opposite extreme carrying accumulated mischief with him; but he will at a glance discover the *true middle ground* from which he has for the moment been diverted, and will speedily regain it.

It is true that right is the opposite of wrong, that truth is the opposite of error: but it does not follow that the path of truth lies at the utmost attainable or conceivable distance from the devious track of error. It lies in the midst, and on either side of 'the narrow way' there stretches out an interminable region of shadows and darkness—the domain of error. In this respect the path of truth is like a lone rail-track laid through a boundless forest or a dismal swamp, and the *men of extremes* rushing to and fro *are like* travelers essaying to find the track, but *when they* come upon it, disdaining to recognize it as such, and driving thwart it till they are lost in the howling wilds or sink in the bottomless quagmires. J. A. T.

Oberlin Evan.

ABERNETHY'S ADVICE TO A YANKEE. "I never saw a Yankee that *didn't* bolt his food whole like a boa constrictor. How can you expect to digest food that you do not take the trouble to masticate? It's no wonder you lose your teeth; for you never use them; nor your digestion, for you overload it; nor your saliva, for you expend it on the floor instead of your food. You Yankees load your stomachs as a Devonshire man does his cart, as full as it can hold, and as fast as he can pitch it with a dung fork, and drive off; and then you complain that such a load of compost is too heavy for you. I'll tell you what, take half the time to eat, that you do to drawl; chew your food half as much as you do your filthy tobacco, and you will be well in a month.

MORNING STAR.

WEDNESDAY JULY 31, 1844.

The Argument from Probability.

It is the remark of a distinguished author, that "to us probability is the very guide of life." This truth, which is readily adopted by all men in reference to their ordinary transactions, has but little force with many minds when applied to the subject of religion. Here is one of the inconsistencies with which mankind are chargeable. If they demand absolute certainty any where, it should be concerning matters familiar and level to their capacities; and it would seem but reasonable to expect that, as the mental powers are ever expanding, knowledge increasing, and so much in the moral world indicating perpetual progress, many things of the highest importance to us should at present be more or less involved in obscurity. But the reverse is the rule of action to many, perhaps most persons. In matters capable of actual demonstration, in innumerable instances, they demand no more than probabilities—and these often of a low degree; nay, they will strive most vigorously and perseveringly where the probabilities are decidedly against them; and that too when the object sought is known to be utterly unworthy of such exertion. But with regard to subjects of acknowledged importance, though now above their full comprehension, they demand incontrovertible evidence; and because this is not furnished, justify themselves in indifference.

Some writers on the doctrines of revelation, observing this tendency, instead of exposing its unreasonableness, have endeavored to satisfy its unjust requirements. They would present every moral truth in the light of demonstration. They would remove all grounds of uncertainty, and leave the sceptic no *opportunity* to doubt. They would show that all the truth is with them, and naught but fallacy and error on the other side. Others form the same habit from an undue anxiety to be uniformly right, and dread of imbibing or countenancing any erroneous sentiment.

But however this habit of dogmatism or positiveness is induced, it is to be greatly deprecated. We would make a proper discrimination. A writer may be firm and clear, he should aim to elucidate and fortify his positions in the best manner. There ought to be little sympathy with mysticism, especially when voluntary. Truth is a pearl that is the more precious as it is the clearer. But with our limited capacities, and circumstanced as we are, it can only be regarded as presumption and folly for any to claim absolute perfection and infallibility. The weakest men, and men of the most superficial views, are commonly the most positive. "The fool is wiser in his own conceit than seven men who can render a reason." With very defective investigation they form their irreversible creed, and then adhere to every item of it with a deathly grasp. On the contrary, the deepest thinkers, the wisest, and safest men, have almost uniformly been modest, diffident, open to conviction. The chief apostle declared, that he knew but in part; and even the Savior confessed himself ignorant on points which are perfectly evident to certain self-constituted oracles of our times.

Those who undervalue probable evidence in religion, overlook the constitution of things; they not only demand proofs on that subject, which they never seek for in their common affairs; but for those which are incompatible with the very nature of a moral system. God could have presented every doctrine of revealed truth in the light of demonstration; but this would have been to preclude our choice in relation to it, and to force its reception upon us. But in this respect, as well as in others, he made us free, and in a state of trial. He has afforded sufficient evidence on all these doctrines, if honestly and diligently sought, to answer every practical purpose in the regulation of our moral conduct. And there is no one of them which the sceptic may not doubt and reject if he will. Thus a test of character is furnished, applicable and essential to the right development and discipline of the moral powers through life.

Again, to disregard the proper province of moral reasoning, and to attempt to substitute demonstration in its place, is inconsistent with *candor*. Or to do this with regard to any given subject, is equally wrong; since it is either making that subject an exception to all other moral subjects, or the writer an exception to all other men. There may be considerations in favor of, and against any position assumed in moral subjects: hence if a writer claims that his position is incontrovertible—that every consideration is in its favor, at once evinces his lack of candor. He takes the place of an interested advocate, rather than that of an impartial judge. Candor requires that he should acknowledge the arguments that support the opposite view, and allow them their just weight. It may be objected, that, as truth is consistent with itself, if a position be valid, there can be no sound argument against it. Allowing this, it may still be questioned whether any one has a right to assume that *his* is *the* valid position. This may be the very question in dispute, and for one to claim absolute certainty of the correctness of his opinions is to set up for infallibility.

Finally, this assumption of positiveness is prejudicial to the cause which the writer advocates, and is calculated to defeat its own object. Some in discussing moral questions have labored to give their argument the force of demonstration, and failing, have produced an impression adverse to their cause: whereas had they taken a candid and full view of the subject, and claimed no more than a balance of probabilities in their favor, they would have been successful. Suppose, for example, a preacher presents the doctrine of endless punishment as a motive to repentance. If he undertakes to prove it *beyond the possibility* of doubt or objection, he may fail, and the sinner remain unaffected or still more confirmed in error. But let the preacher contend merely for the probability that the doctrine is true: and this point he can well establish, after making the most liberal concessions to opponents. He has then only to appeal to common prudential considerations to convince the sinner of the importance of being shielded from the awful danger to which he is exposed. The hearer's prejudice is removed, & his confidence won by the candor with which the subject is treated: he knows that he has nothing stronger than probability to govern his ordinary conduct, he realizes the vast value of the soul, and can but admit, in view of the evidence, that without repentance it is in danger of being lost forever.—If he would heed any argument, such a one must avail to convert him from the error of his ways. We adduce this only to illustrate, not presuming it best to withhold positive statements on this or any other well established doctrine, at suitable times. What we would guard against is *excessive* positiveness, and a course which is calculated to diminish the force of probable evidence. J. J. B.

"Predestination."

For the Morning Star.

Brother Burr:—I see in the Star of June 12, an article headed, "Predestination," from the pen of A. K. M. containing his exposition of Rom. 8:29, "For whom he did foreknow he also did predestinate," &c. With all deference to my respected senior, I beg leave to differ somewhat in two or three points, to me quite essential.

After alluding to some efforts which have been made, to avoid what he calls the natural conclusion upon this point, he goes on to show the fallacy of what we should infer were commonly received opinions,(*a*) by stating that they will not bear investigation.

Our first point of difference is suggested by the answer to the question—To what are the persons here alluded to predestinated? The answer is:—To *regeneration*. I think that the evidences of the case entirely forbid a conclusion of this kind.(*b*)

1. That it is abundantly evident that the call in the text is particular, and designed so to be understood, but a call to repentance, and consequently to regeneration, is necessarily a common and general one.(*c*)

2. The peculiarities of the call and predestination of the text are so conspicuous as to designate them obviously from all other calls anywhere to be found in the word of God.(*d*) Such is not the nature of the calls of the gospel to repentance and regeneration; but the reverse.

The words *to be*, &c. from which, as I suppose, my brother gets his regeneration, are simply inserted by the translators. They are not in the original, leaving the text entirely destitute of anything from which regeneration may even be distantly implied; at most, no farther than that it is in keeping with Christianity; i. e. if a man is a Christian, we suppose that he has been regenerated; and to take the text as it reads in the original, and nothing more nor less than the above is implied in it as far as regeneration is concerned. So we think.(*e*)

Our second point of difference arises from an uncalled for condemnation of what we have the most reason to think the apostle alluded to in the text, viz. The election of the prophets exclusively.

1. From the fact that the text and the following verse are written as referring to something past and finished from beginning to end. Most certainly there is no connexion of words forming a sentence that will illustrate a thing past and entirely completed any more perfectly than the two verses in question, viz. Rom. 8:29, 30. With this view of the subject, how could the apostle, speaking as he did in the past tense to the extent of language, allude to Christians in general, a part of whom had lived, others were then living, and others still that would live in future, evidently including three tenses:—past, present, and future.

2. The call is particular and special. Its subjects heeded it and accepted it, and had even realized the promised reward before Paul's time, else he could not have spoken of it in the past tense, viz. Justified, Glorified, &c. The case of the prophets, as a body of men, we think will bear a description of this kind, and none others.(*f*)

Our third point of difference arises from the evident impropriety of the statements composing the concluding paragraph of the article in question, introduced as finishing evidences of the point there admitted as proved.

1. The idea that God foreknowing that some persons would be Christians if they should have the influences of the Spirit, and hence predestinated or predetermined that they should have those influences and for no other cause, is an idea as foreign from the justice and equality of Bible election, as the annexation of Texas is from the good of the people of the United States. To what will a conclusion of this kind lead us? Let us see: The Lord foreknew that our mother Eve would believe the preaching of the first Universalist preacher of which we have any account, if she should hear him, hence predetermined that the old accuser should pass that way. And on the same ground, the same might be said of Judas, Peter, Annanias and Sapphira, and all cases of a similar kind, of which we have an account. God knowing that certain persons would do thus and so, predetermined to give them the opportunity. Strange idea this, truly!(*g*) From notions of this kind, we entirely dissent; do not believe it to be a feature of God's dealings with his creatures.

God's infinity of knowledge is a point beyond the possibility of a doubt. But we believe that notwithstanding he knows who will be saved or lost, that he has made provision for every man's salvation, has predetermined to make them the offer of it, irrespective of the treatment with which the offer will be received, not because he knows that the offer will be heeded or slighted, but because his own Almighty goodness and great mercy and pity for the lost race of man dictate it.(*h*)

F. Moulton.

(*a*) We cannot admit that the opinions against which we contended are generally received. If we are not mistaken, Br. J. J. B. has advocated the same doctrines in the Star as those we are now attempting to sustain, and we have, from what we know of the F. W. Baptists, been induced to suppose that the opinions we advanced in our article on predestination were the views generally entertained in the denomination. We have before us the comments of some dozen of authors upon this text, not one of whom hints at the signification which Br. M. advocates. Nor do we know of a man who has any just claims to profound scholarship who so understands it. If Br. M. knows authors of this kind, he will oblige us by quoting them.

(*b*) We think Paul shows, to the full conviction of the candid, to what these persons are predestinated. What language can be more definite than the Scripture—"Whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren?" What else than regeneration can conform one to the image of Christ, and render one a "mother, sister, and *brother*" to him?

(*c*) We scarcely know how our particular sentiments upon the *call* were ascertained, since we have advanced nothing on this head. This call, however, is evidently some step in the process of salvation, some degree in the work of glorification.

(*d*) And by what process can this be shown? What are those peculiarities? If this is a call to a sacred office this is by no means the only text where such a call is mentioned.—Let us compare this text with several others, and see if those peculiarities, which so obviously distinguish it from all other calls and predestinations in the word of God are really so conspicuous. Rom. 8:28, 30, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called * * and justified * * and glorified.

Eph. 1:3—6, 11. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace; wherein he hath made us accepted in the beloved. * * In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will," &c.

1 Pet. 1:2, 4. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ—To an inheritance incorruptible, undefiled, and that fadeth not away," &c;

2 Tim. 1:9. "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given to us in Christ Jesus, before the world began."

Rom. 9:11, 23, 24. "That the purpose of God according to election might stand, not of works, but of him that calleth. * * And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory; even us whom he hath called, not of the Jews only, but also of the Gentiles."

Twenty other passages might be quoted to the same point, but if the calling and predestination of these be shown to differ so essentially from the text as has been represented, we will yield the point.

(*e*) Why does Br. M. say the words *to be, and so forth*, are supplied, when no words but *to be* are supplied in the text? And why complain as though these words were an interpretation? They are not supplied to change the sense of the passage, but to clearly *express* the sense which the original text clearly implies. The Greek language is elliptical, so is ours; but the ellipses in the two languages do not happen to occur in the same situations, consequently, in translating from Greek to English, these ellipses must be supplied, that the translation may read smoothly. Good Greek scholars know, by their familiarity with the idiom, how these ellipses should be filled to give the true sense of the text. This is all that has been done in this text. Omit the words which the translators have supplied, and the passage is deficient in expression, though the sense is clearly implied.—Supply any other words than 'to be,' and the sense is either obscured or perverted. We have examined the writings of a large number of the most celebrated critics and commentators on this passage, and Br. M's is the only criticism we have yet been able to find, from authority high or low, which raises a single demur upon the propriety of the present rendering. Is he better qualified to criticise the Greek text than Clark, Scott, McKnight, Henry, Bloomfield, and a list of others which we have consulted?

(*f*) If this argument about tenses is conclusive, we can prove that Christ was born in the days of Isaiah, & twenty other things equally absurd. "Unto us a child *is born*, unto us a son *is given*—and his name *shall be called*, the Wonderful Counsellor," &c. But in reading the whole passage under consideration, however, we find, not only the preterit, but the present tense:—"And we know that all things *work* together for good to them that *love* God—to them who *are* the called according to his purpose." Several commentators have noticed the tense in which all the verbs in the latter part of this text are written; but none of them perceive that it occasions the embarrassment discovered by Br. M., and we must repeat that the passage furnishes no more proof that prophets than deacons were intended.

(*g*) Others perhaps may be able to discover where these happy hits tell against our positions, but we confess we cannot comprehend how these conclusions follow from our premises, nor in what sense the brother supposes they follow, any more than his reasoning proves that God called Satan, Eve, and Judas, to be prophets, and we are constrained to think that when he reads the article, he will feel that this paragraph is as destitute of wit as of logic.

(*h*) If it can be shown that we have contradicted the universality of the atonement, or denied that an impartial provision is made for man, we will retract. We have not intended to advance such a doctrine. We think, however, it has been our misfortune to be misunderstood, or Br. M's misfortune to misunderstand us, which of these it is, we leave the reader to determine. A. K. M.

Catholicism in America.

The recent riots in Philadelphia have served greatly to awaken the public mind to a sense of the spirit of Papacy in our land. It is to be feared these bloody tragedies are not merely the *transitory* riotings of a mob, but that they portend something awfully fearful. Blood has began to flow, and when it will stop, who can tell? Perhaps not till God shall destroy that bloody church with the breath of his mouth and the brightness of his coming.

Several considerations should cause American Christians and citizens to open their eyes to this subject before it is too late. Within fifty years, Catholicism in our country has grown from a small twig to a stately tree. Then they had but one Bishop, twenty-five priests, few churches, and no schools; but now they have twenty-five Bishops, nearly a thousand priests, seven hundred churches and five hundred missionary stations; forty-eight academies, twenty-one ecclesiastical seminaries, thirty-six houses for religious women, and 26 orphan asylums. One twelfth part of our population are subjects of the Pope, about as many as there are of all other denominations put together. In addition to the increase of Roman Catholics in the U. States, by birth and by conversion, we have 100,000 annually from emigration. These are all allowed to participate in the government of our Republic, almost as soon as they breathe our air, whereas our own citizens must serve twenty one years before they can come to the polls. As Catholics are always in the market, ready to sell themselves, or rather *to be* sold by their spiritual guides, to the party that will most favor their religion, who does not know that our elections are entirely in their power? In the last presidential election the majority of votes cast was 150,000. The Catholics number about 200,000, so at this rate they hold a balance of power with 50,000 spare votes. How easily the Pope might put either a Clay or a Polk in the presidential chair.

Popery has already publicly offered bribes to politicians, sought to overthrow our common school system, made a bonfire of the Bible, broken up the meetings of our citizens that were peaceably assembled, by firing upon them and making the quiet city of Philadelphia a scene of carnage and blood. Now, while several Catholic Societies in Europe are sending more money for the purpose of propagating their faith in this country, than American protestants devote to the cause of Missions in the whole world, have we no reason to fear?

We have been accustomed to look forward to the day, with most sublime emotions, when our country shall be densely populated from the Atlantic to the Pacific, with a people speaking the same language, and sitting under the same genial laws, and enjoying the same free institutions. But, alas! when we reflect that our population increases but about 34 per cent. in 10 years, while the Papal population increases 100 per cent. in the same time, we cannot but fear that such a day instead of being a day to be hailed with joy, will be a day of gloom and thick darkness. E. N.

Levity in the Pulpit.

O how inappropriate a place for "courting a smile where one should win a soul." Above all things he who stands in the sacred desk should carry a grave and solemn deportment comporting with the awful truths he utters. But I regret to say there are many ministers whose popularity rests solely upon their *wit* in the pulpit. Sift them down, and you will find but little except funny expressions in their sermons. Now such men will, in this corrupt age, have a certain kind of popularity; but is it right for a minister to talk nonsense for the sake of gaining human applause?

But something remains to be said on the other side of this subject. Far be it from me to condemn a minister because people sometimes laugh at what he says in the pulpit. Laughter is excited when we behold something unexpected and uncommon. Now there is nothing more uncommon in this day than a *common-sense minister*. Natural and appropriate expressions are not expected from the pulpit; hence when they are heard, no wonder people should laugh. A minister once took for his text, "I am the rose of Sharon," &c.; and began his discourse by pointing to a lady who was holding a rose in her hand and telling his congregation that the rose of Sharon was just like that. Could any thing have been more apt and appropriate? And yet almost the whole audience laughed aloud. But why did they laugh, as there was nothing of a ludicrous nature in the allusion? Why, simply because they had not been in the habit of hearing any *common sense* from the pulpit. Is there nothing that excites a smile in John Bunyan's Pilgrim's Progress, and yet all is common-sense language, and it has been the means of converting thousands. Should the Lord Jesus now make his appearance upon earth and preach as he used to do about playing children, meal and leaven, old garments and old bottles, hens and chickens, I have no doubt he would be thought altogether too trifling for this *sober* age. E. N.

New P. O. Department.—To-day I received a letter directly from Br. Noyes, of Boston, brought to my door for 2 cents postage. Rather cheaper than U. S. carries letters! A. K. M.

Posture of the body in Prayer.

Standing, kneeling, prostration, sitting and lying, are all postures referred to in the Bible. Of these positions, kneeling appears to be the most common, and ordinarily it appears to us to be the most appropriate to the exercise, though we would not make such a god of the mere position of body as to suppose the prayer of a standing publican could not be heard.

These different positions, warranted by scripture, comport with different states of mind. As a speaker makes gestures which comport with his words, so one should stand, kneel, or prostrate himself, just according to the nature of his petitions. Sometimes, the Spirit leads me to pray as I walk my room; at other times, I am led to go away and kneel down as did my blessed Jesus, and sometimes like him I fall on my face almost or quite unconsciously, and pour out my desires in prayer to God. E. N.

Influences of Prayer.

Prayer has an influence upon the mind of the individual who prays by bringing it into a proper state for the reception of blessings. It has a direct tendency in itself to increase our faith, sincerity, reverence, love, obedience, forgiveness and benevolence.

Prayer has also a *sympathetic* influence upon the minds of those who hear it. The mass of mankind are influenced much by appearances, and hence we are to avoid the very *appearance of evil*. True, men of philosophic minds are not very likely to be greatly swayed by the countenance and the tone of voice of the praying man; but there are comparatively few men who have philosophic minds. I have no doubt a solemn manner observed in prayer has often made an impression upon the minds of sinners, that has led to their conversion.

But the *blessedness* of prayer is, that it has an influence upon the mind of God! Yes, as wonderful as may be the thought, it is no less true than astonishing, that the great God will hear prayer, so as to do for individuals what he would not have done if they had not prayed. Some suppose this idea makes God a changeable Being. But if the objector means by unchangeableness in God that he is incapable of exercising volitions and emotions he is not unchangeable. God is unchangeably the lover of holiness and hater of sin, but I cannot see how his glory would be enhanced by making him an *unintelligent* and an *unfeeling* agent. God's happiness consists in feeling all those emotions, both of *joy* and *sorrow*, of which a moral being is susceptible. Accordingly the Scriptures represent him as possessing all the deep emotions of the tender-hearted parent, towards his rebellious and suffering children. He says, "How shall I give thee up, O Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? My heart is turned within me. My repentings are kindled together." Now it is a consolation to the one who comes to God in prayer that the above expressions of deep sympathy are no figures of speech, but that God means just what he says. Thanks be to his name, that we have a God who is not a stock or a stone, like the god of the Hindoos, nor a being whose thoughts and emotions are bound up by fate, like the god of the stoic; but one who can hear when we cry, and will make haste to deliver. E. N.

Caricatures of our Political Candidates for Office.

There are many Book-stores in Boston whose windows are filled with caricatures of Clay, Polk, and other distinguished men, represented in the most disgusting manner, having the bodies of different kinds of animals. Does the irreverence and vulgarity that dictates the making and the selling of these pictures, and the shamefully corrupt taste that requires them, naturally grow out of our Republican form of Government? If so, as dearly as we love freedom, we would say, *perish the name of Republic forever*. How contemptible such foolery makes us appear in the eyes of our European neighbors! Booksellers who will keep such disgusting things in their windows ought to be ranked with rumsellers, and should be shunned by the sober and virtuous part of community. E. N.

The better way.

We see that some Quarterly Meetings are calling on the churches to pay their amount for the delegation to the next Gen. Conference at the next Q. M. session. In this case the Delegates will get the money before going. In our opinion this is the better way. The sum is but a few cents per member, and may just as well be sent in soon, as a year hence. The traveling expenses to the Conference are considerable, and not unlikely if the money from the churches does not come in before the time of going, some who are Delegates would be obliged to borrow. The New Hampshire Yearly Meeting agreed that three cents a member be raised to defray the traveling expenses of its Delegates to the Conference, to be held 2d day of Oct. next. Will it not be the better way for all the churches to send in their amount to their next Q. M., to make it more convenient to those going, and do up this business at once? Let this idea, suggested last week by one Q. M., be adopted by all. P. S. B.

Frequent Contributions.

Some churches contribute to our benovolent enterprises but once a year; some quarterly; others monthly. The latter custom is far preferable. A frequent exercise of one's benevolence keeps it bright; the habit of giving creates a love for it. A far greater amount can be raised by frequent contributions. In our little church at Clinton, we have adopted the monthly plan, and it works admirably; Every contribution taken has been an increase upon the preceding one. The average amount is $2,50, which if continued through the year will make up the neat little sum of $30,000. Now we give it as our opinion, that if but one contribution were taken annually, we should not realize more than $5,00. So much gain to the treasury; and we trust but a slight loss to any body. Let other churches try it.

J. F.

A Biblical School Wanted.

Passing through Boston the other day, we called a moment on our beloved bro. Noyes, and found at his study some three or four young men pursuing Hebrew, &c., a few hours afterwards dropt into the Theological Seminary at Andover, and met with another of our young preachers who has suspended his labors for a time to get some necessary knowledge for the high and holy work of his calling. Our young men, for some reason or other, we shall not stop to divine, though we are not sure but it is the work of the Holy Ghost, have got the impression, that they must know something, in order to do something. This impression is not slight and transitory; it is deep and soul pervading. It is the deep-toned workings of a spirit which "crieth out for knowledge." And its demands must be met and answered. There is no want in our midst more imperative and urgent, than that of a school where our young men, who have the ministry in view, may acquire a suitable education. Will this demand be met? when, and where? Brethren, say quick, ere the chance for doing good is past.

J. F.

The claims of our cause in Boston.—Bro. Noyes informed us that our prospects in that city are brightening. A church is soon to be formed, and vigorous effort made to wipe out the stain cast upon our denomination in that important place, and to clear God's beloved Zion of farther reproach. The claims of our cause there are most just and imperative. Give, brethren, for Zion's sake.

J. F.

Clinton Seminary.

We have received the annual Catalogue of this flourishing institution. The whole number of students during the year ending July, 1844, was, 173,—113 gentlemen and 60 ladies—35 of whom studied the languages. The Faculty consists of John Fullonton, A. B. Principal, and Teacher of Languages.—Daniel S. Heffron, Teacher of Mathematics, Chemistry and Geology. Joseph W. Helmer, Teacher of English, Natural Philosophy, and Practical Surveying. Miss Elizabeth Everett, Teacher of Moral and Intellectual Philosophy and Physiology. Miss M. Eliza Paddock, Miss O. Cornelia Cunningham, Teachers of Botany, History, Drawing and Painting. Miss Sophia A. Spaulding, Teacher on the Piano Forte. The location of the institution has been changed to the pleasant village of Whitesboro, about 3 miles from the city of Utica. The buildings, three in number, are large and commodious, affording room sufficient for the accommodation of about 200 students. The next term commences on the 21st of August. See advertisement.

Monthly Concert.—Bro. O. B. Cheney, of Parsonsfield, writes July 16:—"We started the monthly concert a week ago last Sabbath, and obtained the names of 47, who have pledged themselves to give one cent a week to our Foreign Mission Society, which will make the handsome little sum of $24,44 a year. Our last year's subscription on the old plan amounted to not quite $6." So much for system.

☞ We understand that *K. Dickerson* is traveling in Maine, representing himself as an agent of the Star. He was formerly an agent and may have a certificate to that effect; but for good reasons his agency has been discontinued. He is no longer authorized to act in that capacity. Our subscribers, brethren, and the public will govern themselves accordingly.

"The Youthful Christian: containing Instructions, Counsels, Cautions, and Examples. By J. Burns."

This is the title of a little book of 225 32mo. pp. which we have just published. It is an excellent book to put into the hands of new converts and young Christians generally, and may be read with profit by those who consider themselves as somewhat advanced in the Christian course. Price, 25 cts. single,—$2,10 a doz. *for cash down*,—and $2,40 a doz. on 6 months Cr.

"The Mourner's Pocket Companion." This is a pretty little book of 62 pp., written by Bro. A. Ivers Cummings and published by J. L. Cummings of Ashburnham, Mass., of whom it may be purchased. It consists of short pieces in prose and verse, adapted to the state of mind of such as are mourning the loss of friends. Price $1,50 a doz.—bound in gilt, with gilt edges, $2,00.

Schools in Rome.—We extract the following from a letter of a distinguished friend of education from this country who recently visited Rome. We may learn from it what kind of teachers and instruction Roman Catholics would furnish for our children, if they could. Recent developments in N. York and Philadelphia show that they aim at controlling our schools. They wish to remove the Bible to begin with, it being one of the greatest obstacles to their advancement.

"The boys regard them [the teachers] as spiritual teachers as well as intellectual ones; and often, when they come to the desk, they kneel and raise their hands. This indeed you see in most of the Roman schools. I have sometimes, on going into one of these schools,

found a boy on his knees on the stone side of the door, others on their knees on the cold stone floor of the passage ways, muttering over prayers with more rapidity than devotion: and, on my exit, after perhaps a half an hour, found them still on their marrow bones, the penance and the prescribed number of prayers not having been accomplished."

REGISTER FOR 1845.

No reports have yet been received from the following Q. M's. *Unless forwarded* IMMEDIATELY, *they will be too late.*

Penobscot Y. M.—Prospect.

Vermont Y. M.—Enosburgh, Broome, L. C.

Rhode Island & Mass.—R. Island.

Otsego & Herkimer Y. M.—Herkimer.

Ohio & Pa. Y. M.—Erie.

N. Ohio Y. M.—Delaware, Lorain.

Mich. Y. M.—Oakland.

W. Mich. & N. Ia.—Steuben.

To what Y. Meetings do Richland and Dearborn (Ia.) Q. M's belong? Will some one who knows inform us?

For the Morning Star.

Education Society.

Brother Burr:—After the last account of my agency, I went into the vicinity of the Edgecomb Q. M. Here were paid and subscribed about $130,58. The interest in education was promoted in a high degree by the consistent stand which was taken by the ministers laboring in that Q. M., such as Elders Page, Robinson, Phinney, and Staples. Here, too, we were gratified in visiting some of the relatives of Eld. Randall. They are warm-hearted and of the right stamp. How true are the words of the Psalmist respecting the children of the good man: "Thy children, like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel." I visited Elders James Libby and Carlton Small, and found them much interested in our enterprise. I expected to have attended the Q. Meeting, but was prevented. Paid and subscribed at Gray, about $17. Paid at Portland, $9. Had an interesting season at Buxton with Eld. Clay, one of our aged ministers. His people paid 4,59. A friend, $5. Br. Hodsdon, Gorham, $2. Br. Sinclair, $10. Had an interesting season with Elders Webber, at Great Falls, and Fullonton at Acton. Took a collection at Brunswick. The church propose to do more.—They are well united. The interest of their meeting is much increased by their admirable singing. Sister Anna Shepherd, Gardiner, subscribed $5, to constitute her a life member. Total paid and subscribed, $236,02.

M. M. SMART.

For the Morning Star.

Brother Burr:—The dollar which I send with this communication was given me by sister Sarah Hardy of Hopkinton, N. H. She said it was given her by her grandfather while he was dying, with instruction that she should *do good* with it, and that she had been waiting for some opportunity and now she wished one half should go to the F. Mission cause, and the other should be spent in assisting the poor slave in getting his liberty. She further remarked, that she felt forbidden to use it for her own gratification. I suggested that the half dollar which was to go to assist the slave be paid over to the Vigilance Committee of N. Y., who look out and assist slaves in their efforts to get to Canada, and it was agreed to, so you will see to the disposal. May there yet, yes, immediately, be many prayers and much alms bestowed on the cause of the poor slave; and God send them deliverance, and then the South will open one vast field for Missionary labor. D. S. FROST.

For the Morning Star.

Brother Burr:—I wish to say through the Star, that conveyance by stage can now be had to our Institution from almost any part of the country. An elegant coach runs from Saco to Eaton, N. H., Tuesdays, Thursdays, and Saturdays—and down from Eaton to Saco, Mondays, Wednesdays and Fridays. Also, the stage from Dover, that formerly stopped at Drake's corner, in Effingham, is now connected with the Post Office in this place.

O. B. CHENEY.

Parsonsfield Seminary, July 16, 1844.

CORRESPONDENCE OF THE STAR.

Revival Intelligence.

MANCHESTER. Br. CILLEY writes, July 20:—"It is a very sickly, dying time here. Quite a number of children have died of the dysentery that prevails here; but in the midst of afflictions and judgments, we can speak of mercy. For a few Sabbaths past, in our prayer meetings, from 7 to 10 persons have been forward for prayer, and some of them are now rejoicing in hope. One young man in particular has come out strong on the Lord's side. Thank the Lord. O brethren, pray for us, that the good work may go on powerfully with us."

BROWNFIELD, Me. Bro. E. H. HART writes July 13:—"I am hoping to do something for the cause of missions. The cause of Liberty is gaining a foot-hold here in Brownfield gradually. We have a good Sabbath school, in which there is a good degree of interest. Wherever our Star is seen through the clouds, its light is sufficient to read the scriptures by, and to enable the traveler to discover the pits and bogs by which his way is surrounded. May it continue to shine upon the dark cells of iniquity steadily with its piercing rays, that the besiegers of the strong holds of ignorance and oppression may see clearly where and how to aim their blows against these repositories of sin in all its hideous and unshapely forms, until they be subdued and cleansed, or their power completely paralyzed."

Revival in North Belgrade, Me.

Br. Burr:—As the increase of Immanuel's kingdom is always encouraging to the true followers of the Lamb, especially in such a time of declension as the present, I thought it good to give some account of the revival which commenced last January at North Belgrade, and continued through the winter and spring, the spirit of which yet prevails in a good degree. I humbly trust the work was powerful. The aged, middle aged, and blooming youth were subjects of the work.—I have seen over thirty forward to the anxious seats, during the revival, at once. I should think there have been from forty to fifty converted and reclaimed during the revival, some of whom were of the stout-hearted kind. There have been fifteen baptized, and I expect more will go forward soon. We have been favored with the labors of Elders Samuel Hutchins and George Douglass considerably during the revival, and I believe God has blessed their labors. Brethren, pray for us, that the spirit of reformation may not be hindered among us, until a sinner shall be a stranger in this vicinity, and in the whole length and breadth of the land.

Yours in the bonds of the gospel,

T. J. DUDLEY.

Br. Burr:—As to the cause of religion in this place, I can say nothing very flattering at present, although during the past winter we had some revival, and four were added to the church, (Stephentown and Nassau.) But, while little interest is manifested in the cause of religion, it is with pleasure that I can say that much interest is taken in the Sabbath school cause. The past season, our school continued only twenty Sabbaths, at an average of 21 scholars, who recited 13,300, and some verses. One scholar recited more than 3,000 verses. We encouraged them with presents of Bibles, Testaments, &c., at an expense of some six dollars, and feel that our time and money has not been lost. Our school has commenced this season with flattering prospects, with an average as yet of over 35 scholars, who have recited nearly 1,000 verses at each school. It is evident that here and wherever *efforts* have been made to sustain the Sabbath school cause, that God has signally blessed them. Which of our churches will outdo our school? Let's see.

I. B. COLEMAN.

Stephentown & Nassau, N. Y. July, 1844.

ALTON, N. H. July 16, 1844.

Brother Burr:—I had the blessed opportunity of baptizing Col. John Rollins, a revolutionary soldier, aged eighty-nine years. He marched out of Portsmouth, June 22d, 1775, and never left the army till the close of the war. He was a faithful soldier. He found his acceptance with God about sixty years since. Soon after I entered his door, he exclaimed, with a heavenly voice, "Brother, I am going to do what I ought to have done 60 years ago. O the mercy of God to me! O, the mercy of God to a poor old sinner! I have been in seven hot battles. This is the last war that ever I was in. When we came in sight of the lake, he said, 'Glory to God. There is the heavenly water that I am going to be washed in; all glory be to God." I walked by his side; notwithstanding his trembling limbs, he walked like a youth. After being baptized, it appeared that the heavens were opened, and the spirit of God descended upon him. He said, glory to God, now I am washed; I am happy. As soon as we returned, his wife met him at the door. She was not able to go to the water. I baptized her about two years since. They united their hands and she sung, glory to God. "Now, my dear husband," said she, "we will go to heaven together." "O yes, yes," said he. The house was filled with glory. I must stop, after mentioning that he informed me that he had 6 children, 72 grand children and great grandchildren. It is my prayer that all the old revolutionary soldiers may follow his example, and the young not put it off as he did.

H. D. BUZZELL.

Yearly Meetings.

Penobscot Yearly Meeting.

The delegates composing this Yearly Meeting met in Conference with the 2d church in Monroe, on Tuesday, July 2d, 1844. Prayer by Elder Samuel Whitney. Organized by choosing Eld. Samuel Whitney, Moderator; Eld. Leonard Hathaway, Assistant Moderator; and Eld. Wm. F. Gallison, Assistant Clerk.

Eld. John Stevens, corresponding messenger from Kennebeck Yearly Meeting, was cordially received to set with us in Conference.

Heard the reports from the several Quarterly Meetings composing this Y. Meeting, which were as follows:

PROSPECT Q. M. Reported by the Clerk. Some of the churches composing this Q. M. are very low, others are in a more prosperous condition. We think, however, that a steadfastness prevails in the greater part, and some are praying the prayer of the prophet, O Lord, revive thy work.

MONTVILLE Q. M. Reported by the Clerk. It has not been a time of revival with us the past year in general; yet some churches have witnessed refreshing seasons. A good degree of firmness and stability we believe, exists in our churches, though there is somewhat of a delinquency with many. From present appearances and future prospects, we feel prompted to take courage and go forward. Our interest in the benevolent institutions is not of that deep cast it should be; but we will not confess ourselves to be wholly wanting in this matter. The subject of Missions, the Abolition of Slavery, and Education, have a share of our attention.

EXETER Q. M. Reported by the Clerk. We are sorry to inform you that religion is at quite a low ebb with us at present. During the past year, we have had some trials to pass through. We have been under the painful necessity of withdrawing fellowship from three of our churches. By the reports from the churches, the spiritual drought seems to be general; but nearly all the churches are endeavoring to keep up gospel discipline.

SPRINGFIELD Q. M. Reported by the Clerk, pro tem. Our beloved Zion in this region mourns for the want of more deep-toned piety in the churches, and more of a holy breathing after God, and the influences of his Holy Spirit. The day of trial has come. Jars and discord have crept into many of our churches, which has laid us under the painful necessity of excluding many of our members. False doctrine and error stalks our streets. Infidelity, masked in its modern form, has been preached from centre to circumference of our Q. M. But, to the praise of God, there are many of Zion's sons who are resolved to maintain their ground, and not lay down their arms until they ground them at Jesus' lovely feet.

WELLINGTON Q. M. Reported by the Clerk. At our last session reports were received from all our churches but two, which lament the low state of religion enjoyed by them, and in general in our section of country. But they sigh for the abominations done in the land, viz. American Slavery, War, Intemperance, &c. and are in general (not quite all) in favor of the institutions of the day.

BANGOR Q. M. Reported by the Clerk. During the past year, it has been a low time with us. But few have been added to our churches, and there has been but little reformation within our limits. But we hope that ere long a brighter season will shine upon us; that the unusual excitement which of late has been spreading discord through the community, will pass away, and sober steadfastness take its place. Brethren, may our prayer to God be, that we may be better Christians,—yea, BIBLE Christians. The benevolent institutions of the day merit and receive a share of our attention. The cause of Missions has many friends. The cause of Sabbath schools is prospering among us. The Temperance cause, the cause of the oppressed, moral reform and education, receive a share of our attention.

SEBEC Q. M. No report.

Made choice of Elders Levi Moulton of Springfield and Arthur Caverno of Bangor, delegates to the next General Conference.

Amongst the business transacted at this session of the Y. M., the following resolutions were adopted:

1st. *Resolved*, That we approve of the course of the Morning Star in rebuking the sins of the age, and that we have confidence in its conductors, that they will do their utmost to make it an efficient organ of the connection; and that this and the F. W. B. Missionary we recognize to be F. W. Baptist papers, but at present we see no cause to recognize any others as such.

2d. *Resolved*, That we approve of the object of the Education Society; and that we will co-operate with them without regard to the location of the School, believing that the Executive Committee are the best judges of that matter.

Whereas we have no Biblical School by which *all* may be benefitted who may feel anxious to obtain a better understanding of the Scriptures and the most efficient means for usefulness—Therefore,

3d. *Resolved*, That we recommend to those who are about to enter upon the sacred office of the ministry to avail themselves of the counsel and library of an old and experienced minister when practicable.

Whereas the work of the gospel ministry is of all callings most important, involving in a very important sense the interests of the church, and happiness of man on earth, and their eternal destiny in the world to come—Therefore,

4th. *Resolved*, That we recommend the ministers of this Y. M. to avail themselves of all the helps they consistently can to become acquainted with the Scriptures; that they labor by practice and precept to raise the standard of piety in their own hearts, and in the churches; that they strive to promote order and good discipline and attend to the ordinances of God's house; that they bear a bold and decided testimony against disorganizers and come-outers; that they speak out loud and plain against American Slavery, Licentiousness, Intemperance, Covetousness, and Infidelity; whether in the form taught by Hume and Voltaire, or in a new form under the mask of Universalism; that they bear testimony against all sin; and that they keep before their congregations the heaven-born principles of Anti-Slavery, Moral Reform, Temperance, and that with repentance toward God and faith in our Lord Jesus Christ, Christian Benevolence; not dealing in abstracts, but giving every good cause a just proportion of attention; thus giving to all their meat in due season.

Whereas the Scriptures uniformly recognize ministers of the gospel as laborers; and as it is declared by the adorable Savior that the laborer is worthy of his hire, and whereas the stated labors of an efficient minister are essential to the prosperity of any church—Therefore,

5th. *Resolved*, That it is the duty of every church to secure the labors of a minister some portion of the time, and that they render a fair compensation for such labor.

Question. What is the duty of the Q. M. in relation to churches who forfeit their engagements?

6th. *Resolved*, That when a church makes a contract with an individual and forfeits their engagement, the Q. M. should admonish them to their duty.

7th. *Resolved*, That the doctrine and precepts of our holy religion abundantly sustain our National Declaration, that all men are created equal; that they are endowed with certain inalienable rights, among which are life, liberty, and the pursuit of happiness; and therefore the condemnation of American Slavery is equally demanded by our professions as republicans and Christians.

8th. *Resolved*, That the progress of Missions is onward, and that what remains to complete the evangelizing of the world is, to have the Zion of our God baptized into the spirit of Missions.

9th. *Resolved*, That Sabbath schools are among the more efficient agencies in promoting the interest of the churches and of religion, and that every church should have one.

10th. *Resolved*, That the traffic in intoxicating liquors is an immorality, one of the greatest obstacles to the progress of the temperance reform, and that we will do all we can to sustain just measures for its entire suppression.

11th. *Resolved*, That we witness with shame and alarm the progress of licentiousness in the world and in the church, and that the time has come that every friend of virtue should speak out on this subject.

12th. *Resolved*, That we witness with great delight the progress of peace principles and the formation of Peace Societies in the community; and that it is the duty of every lover of the Redeemer, of his country, and of the world to labor to do away war.

Whereas it is a very fruitful source of trial for persons and churches to take sides with rejected members, by receiving them to their fellowship and churches; and whereas professed preachers in some instances leave a church in one Q. M. and go to another the better to succeed—Therefore,

13th. *Resolved*, That we should abide by the decisions of churches in excluding members, and the decisions of Q. M's by which they withhold license or ordination from brethren that they judge unsuitable for the sacred office.

Whereas there are occasionally preachers going out from us, being disaffected with the denomination—Therefore,

14th. *Resolved*, That it becomes ministers and churches to be exceedingly careful about introducing them into their meetings, or receiving them as public teachers.

15th. *Resolved*, That we approve of the plan of the Prospect Q. M. to erect an Academy at Monroe, and recommend to the brethren of this Yearly Meeting to encourage said object by donation and otherwise as they shall have ability.

The business of the Conference was transacted with unanimity and good feeling, and the meetings of worship were spiritual and interesting. We hope that the result will be the glory of God and the good of his cause.

JAMES STROUT, jr. *Clerk.*

Bradford, Me. July 11, 1844.

The Mormons.—It is stated that the place of burial of the Smiths is kept a secret. Whether this mystery is the forerunner of another revelation as to who shall have the honor of wearing the mantle of the deceased prophet, is left entirely to conjecture. It is said that Emma, Joe Smith's wife, has had the box in which the dead body was carried from Carthage to Nauvoo, sawed into suitable strips for walking canes, and that she is distributing them to her friends as mementoes of the prophet.

Quarterly Meetings.

Wellington Quarterly Meeting.

The July session was held with the First Church in Harmony on the 5th, 6th, and 7th inst. The business was transacted very harmoniously, and the meetings of worship possessed a good degree of interest. The churches, with one exception, were all represented, but were in quite a low state. However, there were omens of good in some of them.

Voted, that the next session of this Q. M., be held in Brighton, in the north-easterly part of the town.

Voted, that D. Staple be a committee to see that the church in Maryfield is supplied with preaching on the Sabbaths, until the next Q. Meeting.

D STAPLE, *Clerk.*

Wellington, Me., July 9th, 1844.

Honey Creek Quarterly Meeting.

Honey Creek Q. M. met with the New-Berlin church, July 5th. In consequence of much rain, making it unpleasant traveling, many of the churches, situated the most distant, were not represented. From the reports received, there appears to be no special revivals among us; but a general steadfastness and good union. In conference, passed the following resolutions:

1. *Resolved*, That this conference recommend to the several churches composing this Q. M. that they take measures for supplying their several churches with preaching such a portion of the time as they are able, by calling some one of the preachers to labor with them as pastor.

2. *Resolved*, That such support be rendered by the individual members of the church, according to their ability to pay; and that such measures be taken to carry this object into effect as the church shall deem most expedient.

Appointed Elds. R. M. Cary and V. Burnham, cor. mess. to Rock River Q. M. and Eld. H. Jenkins to Fox River Q. M.

The next term of the Q. M. will be held with the Badfish church, 5th and 6th Oct. next—Conference Friday preceding at one o'clock, P. M.

FRANKLIN P. AUGIR, *Clerk.*

Rochester, W. T. July 9, 1844.

St. Francis Quarterly Meeting

—Held its June session in Eaton, with the churches of Eaton and Newport. By reports from the churches, it appeared that there had not been much of the spirit of revival among us for the last quarter. The meetings of worship were spiritual and attended with much feeling. The congregation was large on the Sabbath.

Our next session will be held with the church in Barry, the 28th and 29th of September next. Q. M. Conference Friday, 27th, at 10 o'clock, P. M. A punctual attendance is requested.

ALANSON CUMMINGS, *Clerk.*

Compton, July 1, 1844.

Stanstead Quarterly Meeting

—Held its last session at East Hatley. But few churches were reported, and *those* were mostly laboring under trials on account of the advent excitement, which at present is on the wane. Some of our members feel no interest in our denomination.

The next term will be held with the 1st church in Stanstead, Saturday, 21st Sept. Conference at the Cass school house, Friday, 20th, at one o'clock. Ministers' Conference at ten in the forenoon, at the same place. Public exercises at the old meeting house.

CHESTER HURD, *Clerk.*

Religious Notices.

DONATION VISIT.—Our grateful acknowledgments and thanks are due to our brethren, sisters, and friends, who, to the number of forty, visited us on Wednesday, the 5th inst., bringing with them and generously bestowing upon us the good things of this world, to the amount of $45,00, $17,00 of which was cash. Elder A. H. Miller being present made some appropriate remarks; after which we mutually joined in worshiping God, in singing, prayer and exhortation, in which we enjoyed a precious waiting upon the Lord. After the close of the exercises, all partook of a rich repast, furnished principally by the donors. All of which passed off pleasantly, and served to strengthen those kindred ties that bind us together. May the Lord reward them for their kindness at the resurrection of the just.

ISAIAH B. COLEMAN.
ANN V. COLEMAN.

Stephentown, N. Y. June 1844.

Rensselaer Quarterly Meeting.

The next term of Rensselaer Q. M. will be held with the 1st Free Baptist church Oak Hill, (Sand Lake,) commencing 31st August next. I. B. C.

Notice.

The next meeting of the Weare Q. M. Ministers' Conference will be held at the house of Br. James Bean in Warner, on the 27th of Aug. next, at 9 o'clock, A. M., it being as usual the A. M. previous to the Q. M. Conference in the P. M.

Question. Is the doctrine of regeneration taught in the Old Testament?

F. P. NEWELL, *Clerk af Ministers' Con.*

Contoocookville, July 17, 1844.

Notice

—Is hereby given to the public, that Mr. STEPHEN MORTON, jr., a professed preacher of the gospel, is not acknowledged by this Q. Meeting as such, neither is he a member of any one of our churches, notwithstanding he has a letter of commendation from the Clerk of the Freewill Baptist church in Bingham.

In behalf of the Wellington Quarterly Meeting.

DAVID STAPLE.

Wellington, Me. July 9, 1844.

Penobscot Yearly Meeting Ministers' Conference.

The next session of Penobscot Yearly Meeting Ministers' Conference will be held with the church in Jackson, commencing at one o'clock, in the afternoon, on the 29th of Oct. next, to continue the two following days. A punctual attendance of all the ministers of this Y. M., both ordained and licensed, is earnestly requested. Also, any of our brethren in the ministry of other Y. M's. who can meet with us will be gladly received.

JOHN B. COPP, *Clerk.*

ORDINATION.—Bro. O. B. CHENEY, of North Parsonsfield, (Principal of the Academy,) was ordained to the work of the gospel ministry, on the 11th of this month, in the following manner: reading of the Scriptures by Eld. Oliver Butler; prayer before sermon by Eld. John Pike; sermon by the writer; ordaining prayer by Eld. Zachariah Jordan; hand of fellowship by Eld. Pike; charge by Eld. Joseph Edgecomb; benediction by the candidate. The singing was excellent on the occasion.

B. S. MANSON } *Chairman of*
} *Committee.*

Look out for an Impostor.

A man by the name of SAMUEL WEBBER, who says he has been ordained a preacher by the Christian denomination, came into this city last spring, as a preacher of the "Advent doctrine," so called, and continued to hold meetings for a few weeks, and then moved his family from Parsonsfield, Me., to this place. In a short time, it was rumored that his character was not such as becomes a minister of the gospel. As he was not a member of any church in this place, no religious body felt particularly under obligation to inquire into these rumors, until it was ascertained that there was improper conduct between him and a female member of the first F. W. B. church in this place. Said member, after suitable labor, was expelled, and the undersigned were appointed by the church to inquire into the reports respecting Webber's conduct, and if such reports shall be found correct, the committee were instructed to expose him to the public. We would therefore state, that after a careful investigation, we ascertained to our entire satisfaction, that said Webber is an ungodly man, and his conduct has been such as to destroy all confidence in him as a minister, a Christian, or an honest man. He has left the place, greatly in debt, and returned to Maine, and we hope the Christian public will beware of this hypocritical deceiver.

IRA CAVERLY,
L. D. HOWE,
A H. HURD,
HENRY WIGGINS, } *Committee.*

Lowell, Mass. July 24, 1844.

Great Loss of Property.—It is estimated that 200,000 bales of cotton, valued at $9,000,000, have been destroyed in the valley of the Mississippi by the late flood.

General Intelligence.

DEATH BY DROWNING.—On Friday last, CHARLES HENRY, aged 6 years, son of Mr. Samuel Cotton of this village, was drowned in a reservoir in the brick-yard of Messrs. Sargent, situated a few rods from the dwelling of Mr. Cotton. This accident ought to serve as a caution against such places being left unprotected, where children resort for amusement.

ONWARD.—The circulation of the Emancipator and Boston Morning Chronicle, the able Anti-Slavery papers published in Boston by LEAVITT & ALDEN, is rapidly increasing. We rejoice at this. It speaks well for the cause of human liberty. The Chronicle of last Friday says, "Our edition of 12,480 copies of the Emancipator last week, fell short of the demand. Our next week's edition will be 14,000. In the mean time, we send copies of the daily Chronicle to those whose orders are not completed. We can take as many as come."

The annexed article may be of some benefit to our western friends.

AGUE AND FEVER.—As the season is approaching in which this disease generally prevails, we deem it our duty to lay before our readers a recipe, or prescription, which we have used in more than 100 cases, with but one solitary failure, and that in the case of a very aged patient.

In case the stomach is very foul, commence with an emetic of Lobelia—if not, with a tolerably active vegetable cathartic.

Now take of the Rattle Root, or Black Cohosh, (the root) a handful, bruise it fine, put it in a bottle and add as much Alcohol as will cover it—let it stand in the sun several days, frequently shaking it. Then press it out through a fine cloth. Of this tincture, take a tea-spoonful three times a day on an empty stomach. For children, from 15 to 25 drops at a dose. Every family exposed to this disease should keep the above preparation on hand, so as to have it ready for use. It will save much suffering, and many a doctor's bill. Try it for yourself, and you will soon prove its virtues.

The Presbyterian Church near the village of Liberty, Sullivan county, was struck by lightning during divine service on Sunday week. Ten or twelve persons were knocked down by the shock, and two persons, Mr. Henry Barr and Mr. Young, so seriously injured as to leave but little chance of their recovery. Most of the others were seriously burned. The interior of the edifice was much shattered.

Mexico and Texas.—The Galveston News contains a letter from the legate of the United States at Mexico, to Gen. Murphy, charge d'affaires of the United States at Texas, in which an attack on the latter State by the former, is stated as likely to occur, Mexican troops having been "secretly despatched to reinforce the army of the North." The News remarks:—"We learn that Gen. Murphy has promptly communicated this information to his Government by the United States brig Somers, which sailed from our bar to Pensacola on the 2d inst; and also that he has strongly represented to his Government the absolute necessity of checking this hostile movement of Mexico, evidently made with a view of putting an end to all hope of annexation, and to take vengeance on Texas for favoring any negociation on that subject with the United States.

The Mexican Navy consists of nine vessels, carrying sixty-three guns.

A PEACE ESTABLISHMENT. The sums voted for in the British Parliament this year for the military establishments, are truly enormous. The money paid for the army alone will be double the amount paid for the relief of the poor, viz: *eight millions of pounds sterling*, the principal part of which is collected in taxes upon industry and the wages of labor. The effective force of Great Britian consists of 163,488 fighting men. Added to which, there is a non-effective force numbering 102,078 men, making a total of *two hundred and sixty-six thousand men*, and this, too, after twenty-eight years of peace! The navy estimates exceed *ten millions*. The ordnance and other military contingencies will swell the vast amount to *twenty millions of money* for one year! And all for what? The British Government squandered on the Peninsular war two hundred millions of treasure, and seven hundred thousand of British subjects perished, miserably perished, while inflicting death upon others.

☞ The pardoning power of the Government of Rhode Island is placed with the Legislature. The papers state that at their late session they passed a resolution of GENERAL AMNESTY, granting a free pardon to all persons under indictment for participation in the recent insurrection, who shall, at the next term of the Supreme Court of that State, take the oath of allegiance to the State of Rhode Island, and swear to support the constitution of that State and of the United States.

So Gov. Dorr can be released from imprisonment on the taking the oath of allegiance to the State.

John Quincy Adams was 76 years old on the 12th of July, inst.

POSTAGE.—A gentleman who lives in Warren, Me. says: "It costs me as much to send a letter through the Post Office to my house as it does to send home from Boston a barrel and half of flour."

Is not this a practical commentary?

It has been ascertained that the people of England have paid in taxes, to carry on war, since 1810, *five hundred millions of pounds sterling*, which, had it been saved under the apostolic principle of "peace on earth, and good will to man," would have reduced the national debt to one half of its present amount.

A new Religion has lately sprung up in Poland, which is fast gaining converts. It was brought from Lithuania about three years ago, and is a sort of compound of Mormonism, Trancendentalism and Animal Magnetism—an abstract of abstracts.

SOUTHERN CONVENTION ON THE SUBJECT OF SLAVERY.—The National Intelligencer says that at a meeting held in Russell county, Alabama, on the 8th ultimo, a series of resolutions moved by Gen. JAMES HAMILTON, was adopted—one of which proposes a Convention of the people of the Southern States, on the subject of slavery, and requests suitable arrangements to be made forthwith, for an election, by Congressional Districts, in each State, on the first Monday in September next, of delegates to a convention of Southern States, to be held at Richmond, Virginia.

The expense of keeping up the present military establishment in the county of Philadelphia alone, is said to be 12,000 dollars a day, or at the rate of $4,320,000 a year.

Weekly List of Letters Received.

A. Ayers, C. Dudley, T. J. Dudley, Wm. Badger, W. Tobey, A. Dow, R. Allen, J. R. Miller, W. Warner, E. True, T. C. Hoyt, L. A. Long, S. A. Davis, N. Pullman, A. C. Andrus, W. Whitfield, A. Griffeth, G. W. Bean.

From Postmasters.

J. E. Stephenson, J. Drake, D. Staple, J. Glover, E. Dodge, J. D. Davison, R. Crane, B. Palmer, G. Heath, D. H. Chesseboro, T. Smith, W. T Snow, G. Davis, E. S. Hinman, Wm. Hedges, W. Rogers, J. Simpson.

New Agents.

WARREN KING, Bridgewater, Vt. (Correction. In our last list of agents, the P. O. of Linsey Fryo should have been West Falmouth, Me.

Receipts For Books.

C Dudley, 50c. D Branch, 25c. E Dodge, 1,00. T C Hoyt, 5,50. A Davis, 6,30. D S Heffron, 20,00. J Fullonton, 1,00. L H Witham, 2,00.

Subscribers for the Star.

E Glines 1. C Dudley 1. J Drake 2. F A Wildman 2. Wm. Tobey 1. E Ham 1. I G Davis 1. E Hobbs 1. A K Brayton 2. H S Sweney 2. N Pullman 1. D P Cilley 1. S Loomis 1. E B Cowing 1. O Franklin 1. A C Andrus 1. W T Snow 1. O W Smith 1. J S Mowry 1. D R Whittemore 1.—24.

Home Mission.

Of Thomas Perkins in full for the legacy bequeathed the Society by Christopher Smith, late of New Hampton, deceased,	104,60
J. Gordon, Meredith, N. H.,	50
Hannah White, Lowell,	1,00
A friend to Missions, Lowell,	1 00
F. B. Church in Schroeppel,	1,35
H. Mission Society, Farmington Q. M., Me.,	64
Whole amount,	108,49

WM. BURR, *Treasurer.*

Foreign Mission.

Of Thomas Perkins, executor of the will of Sarah Chapin, deceased, in part for the legacy bequeathed to the Society, by said deceased,	230,00
Dea. E. Dakin, East Wilton, Me.,	1,00
Mrs. Betsey Dakin, do.,	1,00
James Gordon, Meredith, N. H.,	50
Hannah White, Lowell,	1,00
R. Salmon, Martinsburg, N. Y.,	1,00
Maria F. Moxley, Wheelersburg, Ohio, towards constituting herself a life member,	4,35
Oswego Q. M.,	1,45
Waterford church, Mass.,	7,00
Monthly Concert of the Farmington church, Me.,	1,86
Whole amount,	249,17

WM. BURR, *Treasurer.*

For Education Society.

T. R. Judkins' Sabbath School Class in Lowell, to constitute him a life member,	10,00
Whole amount	10,00

WM. BURR, *Treasurer.*

Books Forwarded.

One package to E. Dodge, Newburh, N. H., by stage.

Money collected by M. M. Smart for the Education Society.

A friend to Education,	5,00
Clarenda B. Robinson, Boothbay, life member,	5,00
Contribution, 2,55, Stephen G Hodgdon, 2,45, Emeline Lewis, 1,00, towards constituting Eld. N. J. Robinson life member,	6,00
Annual members for ten years—John Alley, 1,00, Ruth Hodgdon, 50, Olive Hodgdon, 50, Thankful Hodgdon, 1,00,	3,00
Tho's Hodgdon, life member,	10,00
Westport Con.	44
Stephen Parsons, Edgecomb,	1,00
Eld. E. G. Page, Woolwich, one dollar a year for ten years,	4,00
Mary G. Page, annual member,	50
Nath'l G Gould, life member,	5,00
John M. Bailey,	1,00
Con.	2,55
Samuel Haskell,	25
West Poland—John Megquier, 1,00, Cordelia Ann do. ,25, Emily S. do. ,25, Hannah E. do. ,25,	1,75
Eld. J. Libby,	50
Nancy Libby,	25
Jos. Symonds, Raymond,	1,00
Maria D. Symonds,	50
Gray con.,	2,65
Samuel Small, one dollar a year for ten years,	4,00
Meshach Humphrey, fifty cents a year for ten years, Portland—P. S. Deland, 50, Lucy A. Jordan, 1,00, Mary Ann Lowell, 1,00 A friend, Jane Emery, Mary A. Abbott, Nancy Palmer, Adelia Emery, 50c each; A friend, ,12½, a friend, 50, Sarah Snow, 25, Eld. A. K. Moulton, 1,12½, Thomas Bolton, 1,00, Angeline Brown, 1,00,	9,40
Robert Hanson, Saccarappa,	25
Eld. Clay's church, Buxton, con.	2,42
C. Watts,	2,00
Sarah W. Cressy,	25
Geo. W. Owen,	12½
Caleb Hodsdon, Gorham,	2,00
A friend,	5,00
Great Falls Contribution,	2,00
A friend,	1,00
Acton—Lucinda Stearns	50
Susan Ricker	50
Mehitabel Ricker	50
Gershom Ricker	50
Eunice Swasey	25
Susan Buck,	25
John Farnham,	1,00
Fanny Farnham,	50
Rufus W. Brackett,	1,00
Job Ricker,	1,50
S. Thompson,	1,00
Benj. Brackett,	1,00
Joseph Fullonton, one dollar a year for ten years,	1,00
Abagail D. Fullonton, do.	50
A friend,	1,50
Phipsburg—For ten years Eld. J. L. K. Staples one dollar, Andrew Stackpole, do. Drummond Cutting, do. C. H. Staples, do. 50c. Eliza Stackpole do. Sarah Cutting, do. Rachel Elliot, do. Moses Paul, 50c each, James M. Kendall, 3,00, JohnChadbourne, 25c.	8,75
Con.	1,50
James M. Todd,	25
Georgetown—Benj. Oliver, Betsey Oliver, 50c. each, Harriet Berry, life member, 5,00	6,00
Brunswick con.	2,25
Eld. Sinclair, Buxton,	10,00
Daniel Ingsley,	1,00
Isaac Shepard,	1,00
Geo. B Williams towards being life member,	5,00
David Walker,	25
Anna Shepard, Gardiner, life member,	5,00
Total paid,	93,52

M. M. SMART.

N. Parsonsfield, July 13.

MARRIED

In Sutton, N. H. May 9th, by Eld. D. S. Frost, Mr. Gideon D. Felch and Miss Melvina Bean, both of S.

In Haverhill, N. H. May 16, 1844, by Eld. F. Moulton, Mr. Benjamin Webster, jr. and Miss Sarah A. Stanley, both of H.

In Detroit, Me. May 26, 1844, by Eld. Roger Copp, Mr. John Prince of Detroit to Miss Abigail Drew of Pittsfield.

June 12, by Eld. Joseph Foss, Mr. Samuel B. Foss and Miss Asenath C. Wilkinson. Also, by the same, June 16, Mr. Francis Small and Miss Sally Adams, all of Kingsbury, Me.

In Sand Lake, N. Y. on the 5th inst. by Eld. I. B. Coleman, Mr. Nelson T. N. Foster and Miss Harriet L. Townsend, both of Hancock, Berkshire Co. Mass.

DEATHS.

In Manchester, July 12, Susan Maria, child of Enoch N. and Maria H Abbott, aged 5 months and 9 days. July 13, Isidore Adelaide, only child of Mr. and Mrs. Samuel Colby, aged 1 year and 7 months. A very promising child. July 15, Josephine S. only child of John W. and Mary Ann Joy, aged 1 year and 2 months. May the Lord sustain the deeply afflicted parents. July 17, John Adams, only child of David A. and Eliza J. Bunton, aged 1 year and 9 months.

Parsonsfield Seminary.

THE Fall Term of this Institution will commence on Wednesday, the 21st day of August next, under the instruction of the present Principal, Mr. O. B. CHENEY. Board $1,25—Tuition $3.00 to $4.00.

M. SWEAT, *Secretary.*

North Parsonsfield, Me. July 16, 1844.

Contoocookville High School.

THE Fall term of this School will commence Aug. 19th, and continue twelve weeks. The Subscriber will give his personal attention to the school, except during absence to the General Conference, when WM. BUTTERFIELD, Esq. a graduate of Dartmouth College, will give instruction. Scholars will be instructed in the branches usually taught in Academies.

For Common Branches, $3,00
For Languages and Higher Branches, $3,25

Board cheap and in good families.

D. SIDNEY FROST.

Contoocookville, (Hopkinton,) N. H. July 18, 1844.

Copartnership.

THE Subscribers having entered into Copartnership in business, would inform their friends and the public that they will carry on the BOOT and SHOE business at the Stand recently occupied by FRANCIS JOHNSON, *nearly opposite Dr. Martin's Office*, where will be found a good assortment of Gentlemen's and Lady's

BOOTS AND SHOES

constantly on hand, manufactured from the first rate stock, and in the best possible manner.

Perfect satisfaction is guaranteed to all who will favor them with their patronage.

All favors, orders, &c. from the country gratefully received and promptly attended to.

☞ MEASURE WORK will receive prompt attention. CALL and SEE.

FRANCIS JOHNSON,
JOSEPH H. LITTLEFIELD.

Dover, July 27, 1844. 6w15

STATE OF NEW HAMPSHIRE,

CARROLL ss. *To the Heirs at Law of the Estate of MARGARET DOCKHAM, late of Sandwich, in said County, deceased, and all interested therein,* GREETING.

YOU are hereby notified that JOHNSON D. QUIMBY, intends exhibiting his account of administering said Estate, at a Court of Probate to be holden at West Ossipee, in said County,

POETRY.

For the Morning Star.

THE CHRISTIAN EXILE'S THOUGHTS OF HIS NATIVE LAND.

Sweet native land! I love thy shores,
Thy silver brooks, thy blooming vales;
Thy mounts, o'er which the tempest roars,
Thy groves that kiss the gentle gales.

Ah yes! on *thee* my love shall rest,
For in *thy* bosom I was *born*;
And fondly nourished on *thy* breast,
Till from thy bosom I was torn.

How oft, in childhood's tender hour,
I've wander'd o'er thy verdant plains;
Or linger'd midst some lonely bower,
To listen to thy songster's strains.

Or lying museful on thy lawn,
Where thousand odors sweetly breathe,
I've kissed the tears of dewy morn,
And drank the breath of balmy eve.

And *there* I've gazed upon thy rose,
Thy lily blooming at its side;
There seen them rest in soft repose,
And pour perfumes on zephyr's tide.

There first I drank at learning's fount,
To quench the thirstings of my soul;
Then long'd to tread fair science's mount,
And knowledge grasp from pole to pole.

O *there* I fled *destruction's* way,
And in the *path of wisdom* trod;
There bent th' suppliant knee to pray;
'Twas *there* this rebel turn'd to God.

Sweet native land! I love thy shores,
Thy silver brooks, thy blooming vales;
Thy mounts, o'er which the tempest roars,
Thy groves that kiss the gentle gales.

P. L. Beverly.

For the Morning Star.

Br. Burr:—I wish you would publish the following Anti-Slavery hymn in the Star. Who is its author I know not, nor whether it has ever been published; but thinking that it might do good to extend its circulation, I send you a copy for publication. Let all who are possessed of one particle of Anti-Slavery feeling, & can sing, sing these and other good hymns on the subject, whenever circumstances will permit. The tune, in which this is sung is "Ortonville," found in Zion's Harp, 9th page. D. S. Frost.

HYMN.

What mean ye, *that* ye bruise and bind
My people? saith the Lord.
And starve your craving brethren's minds,
Who ask to read my word?

What mean ye, that ye make them toil,
Through long and weary years;
And shed like rain upon your soil,
Their blood and bitter tears?

What mean ye, when God's bounteous hand,
To you so much has given,
That from the slave who tills your land,
You keep both earth and heaven?

What mean ye, that ye dare to rend
The tender mother's heart;
Brother from sister, friend from friend,
How dare you make them part?

When at the judgment God shall call,
Where is thy brother? say
What mean ye, to the Judge of all,
To answer on that day?

THE WORLD FOR SALE.

Here is something, remarks the New York Mirror, written on the top of the "tenth wave" of a whole tide of thought and mournful experience—excellent to our finding.

The world for sale! Hang out the sign,
Call every traveler here to me;
Who'll buy this brave estate of mine,
And set my weary spirit free?
'Tis going! yes, I mean to fling
The bauble from my soul away;
I'll sell it whatsoe'r it bring;
The world at auction here to-day!

It is a glorious thing to see,—
Ah it has cheated me so sore!
It is not what it seems to be!
For sale! It shall be mine no more.
Come, turn it o'er and view it well,—
I would not have you purchase dear;
'Tis going—going—I must sell!
Who bids? Who'll buy the splendid tear?

Here's wealth in glittering heaps of gold,
Who bids?—but let me tell you fair
A baser lot was never sold:
Who'll buy the heavy heaps of care?
And here spread out in broad domain,
A goodly landscape all may trace;
Hall, cottage, tree, field, hill and plain;
Who'll buy himself a burial place?

Here's love, the dreamy potent spell
That beauty flings around the heart;
I know its power, alas! too well:
It's going!—Love and I must part!
Must part!—what can I more with Love?
All over the enchanter's reign:
Who'll buy the plumeless dying dove,—
A breath of bliss,—a storm of pain?

And Friendship—rarest gem of earth,—
Whoe'er hath found the jewell his?
Frail, false, fickle, and little worth—
Who bids for Friendship—as it is?
'Tis going—going?—Hear the call;
Once, twice, thrice!—'Tis very low!
'Twas once my hope, my stay, my all—
But now the broken staff must go!

Fame! hold the brilliant meteor high,
Ye millions now's the time to buy,
How dazzling every gilded name!
How much for Fame! how much for Fame?
Hear how it thunders!—would you stand
On high Olympus far renowned?
Now purchase, and a world command!
And be with a world's curses crowned!

Sweet star of Hope! with ray to shine
In every sad foreboding breast,
Save this desponding one of mine—
Who bids for man's last friend and best?
Ah, were not mine a bankrupt life,
This treasure should my soul sustain,
But Hope and I are now at strife,
Nor ever may unite again.

Ambition, fashion, show, and pride,
I part from all forever now;
Grief, in an overwhelming tide,
Has taught my haughty heart to bow,
By Death, stern sheriff, all bereft,
I wept, yet humbly kiss the rod;
The best of all I still have left—
My Faith, my Bible, and my God.

MISCELLANY.

[From the Knickerbocker.]

THE THREE DEACONS.

A few Scraps from the Port-folio of my Grandfather, who was a tall, venerable looking New-England Divine.

DEACON D.

My right hand man. He was in office at my settlement; and even then I thought him old, so grave was he, so staid, so measured his words and steps. He had kept the church records from the date of my predecessor's death: with a pastor's watchfulness had looked after the flock when without a Shepherd, and had been to the parish meanwhile what both weight and pendulum are to the clock. I am sure that I could never have kept matters in trim without him. He is the axis of the church—the immoveable centre of parish affairs. Let things go as they will, Deacon D. remains ever the same. In excited times he is imperturbable. When all the reeds among us—of which there are many—quiver violently, and even the old stems shake, his trunk of oak never vibrates. In times of lukewarmness and spiritual drought, the even measure of his zeal knows no diminution. Let the weather be what it may, the tenant of our pulpit can always look down upon one attentive and constant listener, and the eyes of the congregation see before them a model of gravity and veneration.—There is not a youth in town who does not stand in awe of him; nor a sinner of them all whose heart does not quail as he approaches. I am not myself always at ease in his presence; for if there be any flaw in my dutifulness, Conscience always paints it in the Deacon's eye.

That he attaches the highest importance to his office, and is determined to 'purchase to himself a good degree' by using it well, is a matter concerning which no one who sees him for half an hour can entertain a doubt. He is every where and every inch a Deacon. He dresses like a deacon, walks as a deacon, talks like a deacon, smiles like a deacon, (for he never laughs,) eats like a deacon; and all these and every other function of life he discharges like nothing else under the sun. Strange that he is never off his guard—never forgets himself!—But so it is. The people say that he was *a Deacon born;* that even from his cradle there has been an air about him that clearly marked him for his future office; that when he was a boy, his playfellows prophetically nicknamed him, *while he* accepted the *soubriquet* with something more than Mosaic meekness; that from his first appearance in the church, it has been noticed that the direction of his glance fell a little beneath the pulpit, to the level of his predecessor's head, to which the palsy had given in the eyes of the children a very ominous shake; that never did one of those indispensables of the church pass him in the streets, without receiving his profoundest salute, being scanned from head to foot, and leaving him still looking after his 'retiring glory'* in a fit of deep musing, as if he were studying into all the arcana of the profession, and settling deeply in his mind the stern proprieties of deaconhood; and that as soon as a vacancy occurred in the office, the eyes, not of the church only, but of every member of the parish, turned simultaneously towards him.

These rumors account so well for the phenomenon of his rare consistency, that I have never thought it worth my while to investigate their authority.

In short, he is a very Saint. In him is our spiritual continuance; and so long as his soul is held in life, the church of P——— is safe. I dare not look beyond the day when he shall go to stand in his celestial lot.—So strongly do I rely upon him. May the good Lord spare him to the church and to me. Amen.

DEACON Q.

Can a plump, round, ruddy man ever be noted for gravity? He who *must* eat and drink bountifully, and open his mouth wide, and display therein two even rows of brilliant teeth, that make one's eyes glisten good humoredly only to look at them; whose portly sides hang loose, awaiting to be shaken, and needing the exercise of laughter that it would be cruel to deny them; whose pulses must play strong and quick to circulate the life-blood through such an expanse and conglomeration of flesh; whose voice must come out loud and clear; whose capacious chest heaves lustily and gaily with every breath he draws; whose foot treads firmly and quickly, as if motion were a delight; whose whole animal functions are carried on with a zest, to whom mere existence is a rich enjoyment; upon whose brain no black vapors settle; who looks through two clear twinkling eyes upon a world that has never treated him otherwise than well? I think not. I am sure that I never could find it in my heart to wish he could—even though a man so constituted were my own Deacon. And such he is.

Deacon Q. is certainly the most charming that the annals of New England's churches can afford of the perfect blending of piety with good nature, of reverence with hilarity, of conscientiousness with comfort. Religion in him is grafted upon the healthy stock of a perfectly sane and happy nature, and the fruit of the union is beyond measure beautiful and rich. A large and sound heart, overflowing with generous impulses and benevolent sympathies, sanctified, harmonized and elevated, but not in the least degree checked nor stunted by Christian principle, cannot but be an object of admiration in the sight of every man who is not either a bigot or a misanthrope. Such men ought to be now and then, to show us how good is God, and to cast gleams of sunshine upon a gloomy and repining world. His face is a Thanksgiving Sermon every day in the year. And I verily believe that where Deacon Q. by his gravity has brought one sinner to think on his ways, and turn with contrition to the Lord, Deacon Q. by his genial smile and his perpetual cheerfulness has won the feet of a score toward the altar of God—his exceeding joy. It is a comfort to see him on a communion-day carry along the aisle the consecrated emblems of love and peace: distributing them on the one side and the other, with the sweet countenance of an angel, an expression which seems to say, 'The blessing of Him I love be with you!'—And then when he puts them to his own lips, to observe the tears of gratitude and affection fall upon them, 'an offering worthy Heaven,' and which my own eye has often moistened to see.

I look for his coming on a Sunday night to my fireside as the choicest refreshment after the day's fatigue; and as for my wife and children, they are sure to mope and nod and become positively stupid if he does not appear. There is not a child in the parish that he does not know; or with whom he has not had some mirthful encounter; nor an old lady or a young that cannot tell you what 'excellent company' he is.

He is invariably my attendant at Councils and Ordinations, and on every occasion when the presence of our church is asked; and not a rod of the road for miles around has not echoed to its ringing laugh as we have journeyed along in its broad old chaise.—He knows all my habits and my heart; for all that official dignity which I find it usually so convenient to wear falls off of itself the instant we are alone with each other.

If there is difficulty in the parish, he comes in like the morning light upon my despondency. If there is any pleasant news to tell, he is ever the bearer of the tidings. If there is a breach to be healed, he is the peace maker. If there is poverty to be relieved he is the almoner. If there is death in a house, he is the best comforter. If there is a wedding, he must be in attendance to give his blessing. If there is an extra religious service, he must come and sing. If there is a meeting of friends, his presence makes the circle and the joy complete.

In one word I love him, and we all love him. God bless the good soul!

DEACON T.

The last man that I became acquainted with in our parish, and even now I am by no means sure that I can say I know him. Not that he is in the least hypocritical, but so quiet, taciturn and reserved.—Tall even to deformity, homely to a proverb, spare as the leanest of Adam's decendants, graver even than Deacon D., though of a gravity far less forward and impressive, he seems to vanish as you approach, like a spectral shadow, and the nearer you draw to him the more intangible and elusive does he become. He may be seen day after day treading in the same paths, from his house to his counting-room, and from his store to his house, with strides of the same longitude—with which no living man could keep in step, even if he felt, as no one does, desirous of being long in his company—looking neither to the right hand nor the left, but with his eye lids straight before him; exchanging 'good-morrow' with but few; never looking at a child; never in haste; never struck by a sudden thought; dreading nothing so much as to be noticed, and expending no more breath in words than is absolutely necessary for the commonest purposes of life.

His visits to the parsonage are periodical, and not more frequent than the season's changes; and when he pays them, its inmates as well as himself always breathe more freely when they are over. For he sits upright and stiff, as far from the true line of our little circle as he can get; never hazards a remark of his own; escapes with a monosyllabic answer when a still more simple sign of attention will not suffice; and seems waiting only for the old family clock to give him a hint that the hour of his release has come.

Of course, he is far from being a favorite in the town. Yet he is a meek and blameless man. I have heard it whispered, indeed, that as a creditor he is somewhat too hard; as a man of business, as sharp as (on the right side of dishonesty) a conscientious man can be; and saving, to a limit too closely bordering upon Mammon-worship, for a virtuous mind. But this, I believe to be scandal. He is prudent, laborious, frugal: and so was his father before him, and thus he has made himself at length the richest man in the town. But if any man among us is scrupulously honest, it is Deacon T.; though I *have* often wished and even prayed that his integrity might receive a larger infusion of benevolence, and his iron justice be softened by the glowing heat of Christian love. But for all this, I do not know that I have anything to charge against him, or that at heart he may not be a charitable man. In a word, certainly, I have never known him to offend against the golden rule. If we never hear from him the grateful tones of kindness, neither does he open his lips to accents of bitterness; and sometimes I am induced to think, that perhaps, down in the silence of the heart, sentiments of peace and good-will make music to the ear of Heaven, and merciful judgments upon all men are meted to them in liberal measure. Indeed I have heard of several timely and generous donations being conveyed very stealthily to the unfortunate and the poor, which I have made up my mind must be traced back to him; and once or twice, I remember, when he has heard me mention cases of extreme want, without appearing at the time to be moved, or joining in the general expression of sympathy, that, as I have met him soon after in private, his hand was fumbled in his pocket and awkwardly thrust into mine a truly generous sum; while he has merely whispered the name of the distressed individuals I had previously designated, and without a syllable added, walked away.

At the judgment of the great day I expect there will be revelations of his character which will strike his townsmen with surprise. Would to God that all those who are now enjoying the praise of men might meet that time of solemn scrutiny as creditably as he!

I have spent many an hour in weighing these three characters one against another. That of Deacon T. in my balances is ever the lightest. But, between the other two, the scales to this day have not settled.—Great are the virtues and the uses of both.—Great are the good influences which both have exerted upon myself. Deacon D. is the rock on which I stand. Deacon Q. the bosom upon which I lean. From the former comes the strength and discipline of virtue. From the latter the inspiration of love and hope.

But, I know not how it is, as I grow older, and reflect more upon life and its Author, the character of the latter preponderates more and more. Love and Joy!—Love and Joy! These are the most precious fruits of the Spirit; the offering of the sweetest savor to the Giver of every perfect gift. And these are the rarest found. As for my own faith and love, I feel that they dwell too much with sadness.* The example of Deacon Q., ever, like a fresh burst of sunbeams from the Light that is full of Glory, makes every better sentiment of my nature glow, and my piety become more *filial*, as if I had 'seen the Father.' He speaks to me as in the words of the Shepherd to the Ancient Saint of visionary memory—which words in my first manhood, when the perhaps needful shadows of despondency came over my spirit, (then first learning to doubt and think,) to temper its excessive gayety and chasten its wild enthusiasm, like a blessed revelation direct from Heaven; and from that day they have ever been fresh in my memory. 'Remove from thyself *sadness*, nor give pain to the Holy Spirit, which dwelleth within thee. For the Spirit of the Lord which is given thee cannot endure to be tormented by its possessor.—Wherefore clothe thyself with cheerfulness, which has *always* favor with the Lord.—For every cheerful man does well, and has a true and keen relish of those things which are good. But the gloomy does always wickedly. First, because he grieveth the Holy Spirit, which dwelleth in a happy nature. And again, because he maketh not acknowledgment unto the Lord for former mercies. Moreover, the prayer of a sad man has no elasticity to rise up to the altar of God. And I said unto my Shepherd, 'Sir, why has not the prayer of a sad man virtue to come up to God?' 'Because,' said he, 'that sadness weigheth down his affections. For as wine when it is mingled with vinegar keeps not its delicious flavor, so sadness being mixed with the Holy Spirit takes the living sweetness from his prayers. Wherefore cleanse thyself from sadness which is evil, and the Holy Spirit shall dwell within thy heart. And others, as many as shall lay aside despondency and put on cheerfulness, shall live unto God.'*

* * * * * * * *

Upon the whole, sure never a minister was blessed with three better deacons than mine. But they are growing gray—they are growing gray! Ah me! and so am I. The goal is near. May we all finish our course with joy, and be found at last with the Lord, to behold and to share his glory.

*Shepherd of Hermas.

* Thus my worthy theological professor early taught me to render the sublime and significant Hebrew phrase which is somewhat unhandsomely translated in Exodus xxxiii. 23.

The Pope's Bull against the Christian League in America, and the Circulation of the Bible. Most of our readers are probably aware that a society was formed in this city two or three years ago, having for its object the diffusion of Christian knowledge in Italy. It is called "The Christian League." Besides the Bible, it causes to be distributed some other books of standard merit, such as D'Aubigne's History of the Reformation, and choice Tracts adapted to the state of the public mind in that benighted country. The Pope, it seems, has taken the alarm, and fulminated a Bull both against this society and Bible Societies in general. On the principle of reciprocity, we don't see how his Holiness can complain, since he, or the societies under his control, is sending missionaries by the hundred to this country, building churches, establishing schools for the education of Protestant children, (he is not so particular about educating his own,) and in every other practicable way promoting the extension of Romanism among us. The following is his Bull, fresh from the mint, being dated May 8th, 1844. It is addressed to the Romish clergy all over the world.—*N. Y. Jour. of Commerce.*

"Venerable Brothers, health and greeting Apostolical—Amongst the many attempts which the enemies of Catholicism are daily making in our age to seduce the truly faithful, and deprive them of the holy instructions of the faith, the efforts of those Bible Societies are conspicuous, which originally established in England, and propagated throughout the universe, labor every where to disseminate the books of the Holy Scriptures, translated into the vulgar tongue. You are but too well aware, my reverend brethren, to what the efforts of these societies tend. They only care audaciously to stimulate all to a private interpretation of the divine oracles, to inspire contempt for divine traditions, which the Catholic Church preserves upon the authority of the holy fathers—in a word, to cause them to reject even the authority of the Church herself. It is long since pastors found themselves necessitated to turn their attention particularly to the versions current at secret conventicles, and which *heretics* labored at great expense to disseminate.

Hence the warning and decrees of our predecessor, Innocent III., of happy memory. Amongst the sectarians of whom we are speaking, deceived in their hopes, and in despair at the immense sums which the publication of their Bibles cost them, without producing any fruit, some have been found, who, giving another direction to their manœuvres, have betaken themselves to the corruption of minds, not only in Italy, but even in our own capital. A vast number of members of sects in New-York, in America, have formed a new association, which will take the name of the Christian League (fœderis Christian) a league composed of individuals of every nation, and which is to be further increased in numbers by other auxiliary societies, all having the same object, viz.: to propagate amongst Italians, and especially Romans, the principles of Christian liberty, or rather an insane indifference to all religion. The society strains every nerve to introduce corrupt and vulgar Bibles, and to scatter them secretly amongst the faithful; at the same time their intention is to disseminate worse books still, or tracts designed to withdraw from the minds of their readers all respect for the Church and the Holy See.

The books and tracts have been composed in Italian, or translated into Italian from other languages, and amongst these books should be particularly cited "The History of the Reformation." Wherefore, having consulted some of the Cardinals of the Holy Romish Church, after having duly examined with them every thing, and listened to their advice, we have decided, venerable brothers, on addressing you this letter, by which we again condemn the Bible Societies, and the aforesaid society called the Christian League. Let all know, then, the enormity of the sin against God and the Church which they are guilty of, who dare to associate themselves with any of these societies, or abet them in any way. Moreover, we confirm and renew the decree recited above, delivered in former times by Apostolic authority against the publication, distribution, reading and possession of books of the Holy Scriptures translated into the vulgar tongue. Given at Rome, from the basilica of St. Peter, on the 8th of May, of the year 1844, and the fourteenth of the Pontificate.

(Signed) GREGORY XVI., S. M.

Anecdote of Lorenzo Dow.

The following anecdote is told of Lorenzo Dow which is characteristic of that excentric man. Having applied for permission to hold a meeting in a certain school house, was told that it should be at his disposal, informing him at the same time that efforts had been frequently made to hold meetings in that place, which had always been interrupted by disorderly persons, either insulting the speaker or causing disturbance by riotous conduct. But he told them he was willing to run all risks on that score. "Only collect the people," said he, "and I will keep them quiet."

The day of the meeting the house was filled to overflowing, and among them a number of suitable materials for mobs; and one drunkard, in particular, had come prepared to make a speech. Lorenzo arose very deliberately and stated that he had learned by observation and experience, that most communities might be divided into three classes of persons. He would give his hearers a description of them. The first were religious people. These, from a sense of duty, always treat the preacher and congregation with respect. The second class were called genteel people, or people of the world. These, from feelings of self-respect or pride, never behave rudely on these occasions. The third class he would not name just yet; but give a few sketches of their character, by which they may be known. When the speaker begins you will observe their mischievous glances, as if they were plotting some mischievous actions. Presently one goes out and is soon followed by another. Presently strange noises are heard, or probably a stone is seen coming through the window. At another time, you will hear a drunkard, primed for the occasion, addressing the meeting. These and various other plans had been pursued in meetings which he had addressed. This class he should call Turkey Buzzards. The speaker paused, and looked around upon his audience with a most inquiring look. I perceive, said he, there are no Buzzards here. He was not disturbed on that occasion, I presume.

I am going to be a man! The Editor was visiting sometime since in a family where he saw a little lad, about four years old. Calling the little fellow to him, "Well, my little boy," said he, "what do you intend to be when you grow up?" He had asked the same question a great many times before, and some boys told him they meant to be farmers, some merchants, and some ministers. But what do you think was the answer of *this* little boy? Better than all of them. "*I mean to be a man!*" said he. It will matter very little whether he is a farmer, or a merchant, or a minister, if he is a *man*,—he will be successful, and be loved and respected. The editor has known some persons who never became men, but were *great boys* after they were grown up. Ask our teacher, children, what makes a *man*, and then, like this little boy, aim to be one.

Hear what Robert Burns says:

"What though on homely fare we dine,
Wear hoddin-gray, and a' that,
Gie fools their silks, and knaves their wine,—
A man's a man for a' that;
For a' that and a' that,
Their tinsel show and a' that,
The honest man, though e'er sae poor,
Is King of men for a' that."

Emancipation.—J. G. Palfrey, Esq., late editor of the North American Review, and present Secretary of State for Massachusetts, having become heir to a large number of slaves in Louisiana, by the death of his father, he has gone there to bring them from that State and emancipate them. Mr. Palfrey had made application to the Legislature of Louisiana for permission to emancipate them there, but his petition was insultingly received and promptly rejected. The conduct of this philanthropist appears the more honorable, when it is considered that he is not a wealthy man, and can poorly afford the expense necessary to accomplish his benevolent purposes. Cases of this kind are getting to be quite common. They evidently show what has been the effect of preaching immediate repentance of the sin of slaveholding.

Saving Time.—A clergyman, who had considerable of a farm, as was generally the case in our forefathers' days, went to see one of his laborers, who was plowing in the field, and he found him sitting upon his plough resting his team.—"John," said he, "would it not be a good plan for you to have a stub scythe here, and be hubbing a few bushes while the oxen are resting?" John, with a countenance which might well have become the divine himself, instantly returned. "Would it not be well, sir, for you to have a swingling-board in the pulpit, and when they are singing, to swingle a little flax?" The reverend gentleman turned on his heel, laughed heartily, and said no more about hubbing bushes.

A Remarkable Incident is related by the Philadelphia Ledger.—A young girl, about 12 or 14 years of age, daughter of Mr. Fisher, in Fourth street, above Master, for near two years had been unable to walk and to speak. During the time of the riots, the dwelling of her father in Cadwalader street, was destroyed by fire, and the family, with the greatest precipitation and fright, took refuge in the woods, in the suburbs of the country. This girl was among those helped to this retreat, her case exciting the strongest sympathies of those who knew the circumstances of her condition. Her alarm on the occasion was of the most excruciating character, but what is the singular feature of the whole affair is the fact that she has recovered her speech and her powers to walk, and is now in possession of her natural faculties. There is but little doubt in the minds of those conversant with the circumstances, that to the fright occasioned by the destruction of her home and the precipitate flight made by the family, may be attributed her wonderful restoration.

Southern Slaveholders say that slavery was "entailed" upon them by the British, inasmuch as it had been established previous to the Revolution by British laws. We believe that subjection to these British enactments is the only instance of conformity to the old Colonial laws, that Americans are fond of acknowledging. You do not hear them telling that the "tea tax," or any of the other oppressive British laws were "entailed" upon them! They would scout such an allegation with anger. They resisted the laws that oppressed *them* with the most determined courage; but those British laws which oppress *their fellows*, and conduce the emolument of the Slaveholders are regarded as immutable, like those of the Medes and Persians. What a wonderful difference it makes whether the entailment be in accordance with their interest, or not!

Philadelphia Riots.

The following brief account of those disgraceful riots, is from the *Banner of the Cross*, and may be relied upon.—*Ch. Chronicle.*

"The U. S. Catholic Magazine complained at the time that we were altogether silent in reference to the dreadful outrages of May last, in a northern district of Philadelphia; and we had at first determined to leave also to the secular papers any notice of the awful scenes of last Sunday in Southwark, (our own parish and residence) of which we were compelled to be an eye-witness. The accounts which have appeared in them have no doubt already acquainted all our readers with the shocking particulars; but those at a distance may not be so well informed of what we deem it a duty to make known;—and that is, that *the late disturbances were wholly provoked by Romanists.* Whatever doubts may have existed as to the remote cause or immediate occasion of the Kensington riots, there can be none in the present case. During the whole of the great excitement consequent upon the former, Southwark remained quiet and peaceful; the same tranquility and good order continued afterwards to reign; and the deportment of its citizens, of all classes, was most pacific and exemplary. It is perfectly absurd to pretend that the least danger to the Romish church (St. Philip de Neri) could really have been apprehended. Yet under all these circumstances of order and peace, this church is armed in open daylight, and the most formidable preparation for a deadly conflict made, with muskets, pistols, gunpowder, slugs, balls, &c. Twenty-four hours before this became generally known, one of the most respectable gentlemen of the district predicted, in conversation with us, what the result would be; and it could not but have been foreseen by any one of ordinary sagacity. Was it *designed* to exasperate the population, and to bring about the subsequent scenes of violence and bloodshed? Such is, so far as we have heard it expressed, the universal opinion of this community; and the least that can be said is, that there is just ground for suspicion. We must not omit to add, that, throughout all the tumult and desolation, *not a single Romanist sustained the slightest injury in person or property.* Yet their periodicals are ringing with the ridiculous charges of "*persecution*" and "*anti cathotic riots.*"

We write under no other feelings than those of deep pain and sorrow, and were enabled to maintain the same calmness throughout the whole of the late melancholy occurrences; which may be believed when we state that several articles in our present number were written amidst the roar of artillery in the square adjoining our dwelling, the frequent whistling of bullets as they passed the window of our study, and the clash and din of arms on every hand! Nor do we wish to produce excitement in others. But it is impossible to close our eyes to the fact that we have reached an ominous and important juncture. We can no longer doubt that a severe and searching struggle is fast approaching. Recent events should break in a voice of thunder upon the ear of every American Protestant.

New Mode of Planting Apple Trees.—A horticulturist in Bohemia has a beautiful plantation of the best apple trees, which have neither sprung from seeds nor grafting. His plan is to take shoots from choicest sorts, insert them in a potato, and plunge them both into the ground having put an inch or two of the shoot above the surface. The potato nourishes the shoot, whilst it pushes out roots, and the shoot gradually springs up and becomes a beautiful tree, bearing the best fruit, without requiring to be grafted.—*Canada paper.*

Slavery is the working man's foe. It degrades labor. It would transform free laborers into slaves. Jefferson says, no man at the South will labor himself when he can compel another to labor for him. Calhoun says, the capitalist ought to own the laborer. C. M. Clay says, the free laborers of the South are on a level with the slaves. Slavery is a continual warfare upon the free labor interests. Where it cannot own the bodies of its laborers, it will reduce their wages. It is a strange inconsistency for laborers to countenance slavery in any degree.

OBITUARIES.

Died in Edgecomb, Me. June 26th, after a sickness of about four weeks, Br. Charles R. Cunningham, aged 41 years and 8 months, Br. Charles experienced religion and united with the Freewill Baptist church in this town about three years ago. I visited him two days before his death, and found, by conversation, that during the greater part of the time his mind was in a good religious state. May the God of parents, of the widow, and the fatherless, comfort by his grace, all the relatives under this affliction. "Blessed are the dead which die in the Lord from henceforth." Such is the voice of God; and such was the text used by the writer on this occasion. P. L. Beverly.

Died in Falmouth, July 12th, of consumption, sister Dolly Hicks, in her 18th year. Sister Dolly experienced religion in the spring of 1842. She immediately put on Christ by baptism, and joined the church; since which she has lived an exemplary life. In the commencement of her sickness, some two months ago, she was much unreconciled to the providence of God, to death, to leaving the world. By fervent prayer and relying on the promises of God, she was enabled, through grace, to overcome all her doubts and fears; and submitted calmly to the will of her God and Savior.—Naturally of a silent and reserved turn, grace now had overcome nature; and she broke out in heavenly strains. The Savior appeared to her glorious. She exhorted all who visited her with that affection and fervency that will not be soon forgotten, the professor to be in readiness for his change, and the unconverted, especially her youthful school mates, to seek the Lord, and seek him now. Her dying message to the church of which she was a member was truly affecting. A short time before her death, she gave to her parents, brothers, sisters, and other relatives, little presents, not only as tokens of love and esteem for them, but that she might have the better opportunity to enforce upon the minds of those who professed religion, holiness to God, and those who had not, of embracing the Savior without delay. She selected the preacher for the funeral occasion. Hymns 879 and 890 of the Christian Melody to be sung; and text Rev. 14: 13. She continued in the same calm and heavenly frame of mind till death closed the scene without a struggle. Pages of her dying words might be written, but we must remember short obituaries, and I must close.

L.

Died in South Berwick, June 17, Ann A. T. daughter of Br. Isaiah and sister Mary Hayes, aged 5 years. Ann was a very interesting child. She manifested great interest in the Sabbath school and whatever she thought connected with religious instruction. The disease of which she died was Croup; her sufferings were exceedingly severe. Br. and sister H. feel their loss very sensibly and have many to sympathize with them.

"I take these little lambs, says Christ,
And lay them on my breast."

John Chaney.

Died in Venango, Crawford Co. Pa. Feb. 21st, 1844, after a distressing sickness of four days, Phebe Delina, daughter of Peter P. Judson, Esq. aged seven years, 1 month and 5 days. In this affliction, our brother and sister are deprived of one of the most endearing objects of human affection. Text on the occasion, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

C. H. Stickney.

Died in Harrison, on the 19th of Feb. last, sister Anna, wife of brother Wm. Flood, aged 44 years. She experienced converting grace about 19 years ago; and subsequently united with the people of God in church capacity, and retained her standing until her removal from this world, to join, as we trust, the spotless church in bright glory. During the time of her Christian profession, she labored to maintain her integrity, by a holy life and godly conversation; and while her bereft husband and motherless children are mourning their loss, we believe that she is now enjoying her eternal gain. Her funeral was attended by the writer, and the congregation appeared solemn and attentive.

S. Hutchinson.

Died in Turner, Mary Jane Curtis, aged 17 years, 11 months, and 11 days. Her death was very sudden. She retired to rest well on the evening of the 26th of June, and was found dead in the morning, a solemn warning to all to be ready. She was remarkably steady and dutiful to her parents. She left parents, brothers, sisters, and other relatives, to mourn their loss, which we think is her gain. Some remarks were made at her funeral by the writer, from James 9: 19. It was a solemn time. Austin Wheeler.

Died March 23, 1844, in East Livermore, Me. Bro. Greenwood Norris, aged nearly 27 years. The subject of this notice professed faith in Christ some 2 years ago in Lowell, Mass., and united with the Methodist Episcopal church. Last spring, he removed to his father's in E. Livermore, became low in religious feeling, but was much revived a few months before his death, and left the world in triumph. He had been married just eleven months. His sickness was very short, but extremely painful, which he bore with Christian patience. We hope his lonely widow who is left far away from her relatives will share in the prayers of God's people; and may this sudden death be sanctified to all surviving friends. Sermon at the funeral by Eld. Robert Hayes. F. Morrell.

Died in Hopkinton, N. H. Feb. 25th, 1844, Adelia, child of Timothy and Eunice Tilton, aged 10 months and 24 days. Her sickness was whooping-cough and dropsy. After suffering distressingly for six months, the little sufferer fell asleep. The parents feel that this affliction has bereft them of one of the dearest objects earth possessed for them, and made their habitation a place of mourning and sorrow. Remarks and prayer by the writer at the funeral. D. S. Frost.

This obituary by a mistake was forgotten at the time the writer intended to send it for publication, and so is delayed till now. D. S. F.

Died in Boston, Erie Co. N. Y. June 25th, 1844, Myranda, wife of Eld. Freeman Darte, aged 37 years. At the age of 23 she entertained a hope in the pardoning love of Christ, and from that time she has never failed to give evidence of the superiority of the Christian religion. When circumstances would admit her place was always filled in the house of God, and her prayers and exhortations bespoke a high order of piety. In the family circle, she shone with peculiar lustre. Her petitions were often laid on the altar, and the sacred fire fanned with holy zeal. She constantly encouraged and strengthened her husband in his arduous and holy work of preaching the gospel of Christ; and when duty called him from home (as was often the case) and she, left to take the oversight of their domestic concerns, neither summer's heat, nor winter's storm, possessed severity enough to draw from her lips one murmuring word. It was her pleasure to aid in giving knowledge of salvation to deathless spirits. Her last moments were peace. A few hours before her departure, her eldest daughter promised to take the charge of her three little sisters, and after giving her some directions respecting the family, she dismissed all thoughts of things earthly, and seemed gradually sinking into the arms of death. Just before she breathed her last, she recognized and embraced her husband; and in answer to the question, Is Jesus precious to you? she replied, Blessed Jesus! blessed Jesus! I am going home to Jesus! I shall soon be at rest with him, and in a moment more she calmly fell asleep.

Died in Attica, N. Y. on the 29th day of June, 1844, sister Eunice L., consort of Br. Wm. A. Lighthall, aged 25 years. Her illness (inflammation on the lungs) was very distressing, which she bore with patience and Christian fortitude. She often spoke of her departure as near at hand, but with the greatest composure. By her godly walk and holy conversation, she had endeared herself to an extensive circle of acquaintance, by which her death is universally lamented.

Died in Attica, June 5th, sister Mary Ann Vincent, aged 27 years. The subject of this notice experienced a change of heart when about fourteen years of age, and has uniformly evinced to all that knew her, that Christ Jesus was formed within the hope of glory. She felt a deep interest in the benevolent enterprises of the day, and an ardent desire was ever manifested for the prosperity of religion. Her health has been gradually declining for more than two years, although no serious apprehensions were entertained for her safety until within about 3 or 4 months of her death, at which time disease had made such advance that all efforts to counteract its progress were unavailing. Her sufferings at times were extreme, still she bore them without a murmur, and often spoke the most comforting words to her weeping friends; and although she could speak but with difficulty, she failed not to exhort her unconverted friends, in the most feeling manner, to prepare to meet God. She then whispered consolation into the ears of her believing parents and sister, reminding them that their separation would be short; and, if faithful, would meet on the continent of glory, where affliction will never come and death dare not enter. At one of my last visits, she gave me assurance of her hope being well grounded in the Savior and brightening more and more. After prayer, she took me by the hand, and said, "You know where our next meeting will be," and then with a smile which religion alone can yield, she pronounced the words, "farewell." The hour of her departure at length arrived, and the Messenger of the Covenant, faithful to his promise, stood by, and without a fear she passed away from gloom to glory.

D. M. L. R.

Died at Inlet, Lee Co. Ill. April 19th, sister Betsy Taylor, aged 30 years, wife of Br. C. A. Taylor. She was one of God's poor and afflicted people. Her prayers, exhortations, and songs of praise were often heard in the congregations of the living, and while she suffered patiently, she was enabled to die peacefully.

S. L. Julian.

Also, at Four Mile Grove, Lee Co. Brother James Mitchell, departed this life, aged 42 years, formerly of Chesterville, Me. About two months since he obtained a hope in Christ, which was precious to him. He made a public profession of his faith by baptism, and united with the Greenfield church. He was engaged in the cause of Christ until death called him away from a numerous family, to dwell with Christ.

S. L. Julian.

Died in New Lebanon, N. Y. on the 24th May, 1844, of consumption, Mrs. Priscilla E. Wheeler, aged 30. During her affliction, and some three months before she died, she experienced a change of heart, and was enabled to rejoice in hope of a blissful immortality beyond the grave, but did not feel that fullness that she wished until about a week before her exit. "And now," said she, "I enjoy that light which I have long been praying for, and can say, glory to God, I feel that I have a home in heaven. I feel that it would be a privilege to go, that I may be at rest." She bore her affliction with Christian fortitude and patience, in which was exemplified the value of the Christian's hope. Her surviving companion sustains and deeply feels the loss of an amiable, virtuous and worthy companion. She was endeared to her father, mother, sisters, and all that knew her. But the tie is broken, and they are left to mourn but not without hope. Almost her last prayer was breathed out for the salvation of her friends. May the affliction be sanctified to the good of us all. I. B. Coleman.

Died in Foxcroft, July 6, Mr. Abel Turner (father of Eld. A. Turner) in the 65th year of his age.

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SUMMER ARRANGEMENT.

On and after MONDAY, May 20th, 1844, Passenger Trains will run daily (Sundays excepted, as follows, viz:

Leave Boston for Portland, at 7 A. M. and 2½ P. M.
Leave Boston for Somersworth at 7 and 10¾ A. M. 2½ and 6 P. M.
Leave Boston for Dover at 7 and 10¾ A. M. 2½ and 6 P. M.
Leave Portland for Boston at 6¼ A. M. and 4 P. M.
Leave Somersworth for Boston at

THE MORNING STAR.

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TERMS.

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MORNING STAR.

Sketch of a Sermon.

BY J. BURNS.

EVIL SPEAKING.

James iv. 11. "*Speak not evil one of another, brethren.*"

The tongue, a very dignified and important member. Life and death in the power of the tongue. How desirable that it should be sanctified to God, and always under the holy restraints of religion! Many ways of offending and doing mischief. The text specifies one of these, viz. Speaking evil of our brethren. Let us define,

I. THE SIN OF EVIL SPEAKING.

Evil speaking consists in divulging the faults of others needlessly. It is not necessary to the committal of this sin that we circulate what is false. What we say may be partially or wholly true, and yet we may violate the prohibition of the text. There are cases, however, when we may be called upon to testify to facts, as in courts of justice, when we have to bear witness. We may also speak to the person whom we know to be guilty of evil, and with affection reprove or rebuke. Evil speaking is often committed,

1. *By dwelling on the failings and faults of others.*

Making them the subject of frequent reference and general conversation. Taking satisfaction in exposing them, &c.

2. *By dark and partially suppressed insinuations.*

Involving the reputation of others in mystery, and leaving persons to form the worst judgment possible of them.

3. *By coloring and exaggerating the faults of others.*

Aggravating their offences, and thus bearing false witness against them. This is palpable and deep-toned wickedness. Notice,

II. SOME OF THE GENERAL CAUSES OF EVIL SPEAKING.

1. *Cruelty of disposition.*

Want of those feelings of tenderness and love which alone can cause us to respect the interests of our fellow-men. It is often the result,

2. *Of malice and revenge.*

We may have really or imaginarily been injured, therefore think we have license to speak evil without hesitation. It often arises,

3. *From Envy.*

Individuals wish to monopolize all the reputation for goodness; therefore try to do so by detracting from that of others. Sometimes,

4. *From impertinence and curiosity.*

Fools will be meddling. Some know the business of all persons but their own. Sometimes it arises,

5. *From a spirit of wantonness and diversion.*

Some persons let fly their poisoned arrows, and then raise the fiendish laugh, and say it was in sport.

III. THE PERNICIOUS CONSEQUENCES OF EVIL SPEAKING.

1. *It is pernicious to the person spoken against.*

If true—it is bad, exposing his defects, sinking his credit, instead of casting a mantle of charity over him. If false—it is verbal assassination, the very next to murder of his person.

2. *It is pernicious to the evil speaker.*

It is a violation of the law of God—it debases him—hardens his soul—increases his guilt—and will greatly aggravate his future misery.

3. *It is pernicious to society.*

Keeps it in a state of distraction. Produces confusion, brawls, strifes, and often leads to litigations, and sometimes to a spirit of malignity, and to the shedding of blood.

III. NOTICE SOME ARGUMENTS WHICH OUGHT TO INDUCE US TO AVOID THIS FLAGRANT VICE.

We ought to avoid evil speaking,

1. *Because it implies a judging of others, which is an invasion of God's prerogative.*

God will judge. He will not give his glory to another. "Judge not," &c.

2. *It is opposed to the general tenor of God's word.*

Levit. xix. 16; Ps. xv. 3; lxiv. 3; Matt. vii. 1—12; 1 Cor. v. 11.

3. *It is opposed to the principles of fraternal love.*

We are bound to love our neighbors as ourselves. 1 John iii. 10; iv. 20; Col. iii. 12.

4. *If persisted in it will bring certain and eternal destruction upon the soul.*

God cannot approve of us—evidently the children of the wicked one—incapable of enjoying heaven, &c.—then how important that we feel the force and spirit of the text; and that we do not speak evil one of another!

For the Morning Star.

What can I do?

This question arose in my mind, when the Appeal from our dear brethren in India to the pastors and ministers of the F. W. Baptist connection came to hand. I had always held myself in readiness to do something, especially when an extra effort was necessary to be made. But while reading the address of our beloved friends, it so fully corresponded with my views of the duty of ministers and churches, to do all in their power to send the everlasting gospel of the Son of God to the benighted heathen, that the question weighed upon my mind, What can I do? I am poor as to the things of this world. The church that I have the care of, and to which I belong, are few in number and poor also. What can be done? The suggestion came up, propose to your church to form themselves into a cent society, each member to pay one cent a week, 52 cents a year. Accordingly, on Saturday, July 6, in a full monthly meeting, I laid the subject before the church, and was happy to find them to a member ready to act. One brother remarked that he felt it his duty not to give one cent a week, but a cent a day. A sister said, she was not only glad of the opportunity of doing; but with the blessing of God, though poor, she would do; for, said she, I can give the cent a week by abandoning the use of some article that is of little or no use to me. Others also spoke freely upon the subject. This church is in Mount Holly, Vt. Glory to God! the missionary spirit of our departed sister, THIRZA MESSER, has not left us, though she is no more. The following is our pledge:

"We, whose names are hereunto annexed, pledge ourselves to pay to the F. W. B. F. M. Society one cent a week, or 52 cents a year, so long as our heavenly Father shall prosper us. Amen."

Our present number is 33. So that if nothing in providence should take place the amount pledged per year is $17,16. Allowing, however, for changes that may take place, I think I shall be safe in setting the sum at $10 or $12. WM. WARNER.

Plymouth, Vt., July 10, 1844.

For the Morning Star.

NEW-HAVEN, Ohio, June 28, 1844.

To the Trustees of the Freewill Baptist Connection.

Dear Brethren:—The undersigned having been in attendance during the discussion on baptism, between brother Marks and Dr. Shaffer, which commenced on the 24th inst. and was continued five days, take this method of expressing to you our fullest conviction that F. W. Baptist sentiments have been triumphantly sustained, both as it respects the subjects of baptism and the manner of its administration. We are also of the opinion that it would greatly subserve the interests of true religion to have the principal arguments used in this debate published in a book form, for the use of the Christian public. Such a work is needed by our connection, especially in the new States, where our sentiments are continually assailed by the crudest objections and most shameless dogmatisms.

It will not, probably, be necessary to publish a great deal on the Doctor's side of the question, as much of his matter was irrelevant to the points in debate. We should wish, however, to have every thing distinctly stated, that has the least appearance of argument or objection against Freewill Baptist sentiments, as they are the quibbles so frequently urged by Pedo-Baptists.

The arguments adduced by our brother Marks, are in our judgment admirably suited to the times, in view of the various and conflicting sentiments entertained respecting the design, mode, and subjects of baptism.

There are indeed many valuable works before the public, treating on these subjects, but in no one of them do we find any considerable portion of the arguments used on this occasion. Ever since this discussion was first contemplated, brother Marks has been actively engaged in collecting his materials for debate, so that no point of attack has been left undefended. A very considerable share of his matter is already in manuscript, having been copied from Pedo-Baptist lexicographers commentators, authors of the highest distinction, whose numerous concessions, of themselves, form an unanswerable argument in favor of Baptist sentiments. In collecting these materials, brother Marks has been assisted by our gifted and worthy brother Fairfield, a Tutor in Oberlin Collegiate Institute, who, having access to the large Library of that institution, besides several private Libraries, has been enabled to collect an amount of valuable testimony, in favor of immersion, far exceeding our most sanguine expectations. The facts of history have been adduced with so much pertinence and variety as must necessarily deter the bold propagators of slander and misrepresentation from similar attempts in future; more injurious, indeed, to the general interests of religion, than the particular truths against which they are aimed.

The arguments used in this debate should you publish them will be found to contain the statements of the ablest critics and lexicographers on all the varieties of sentiment entertained on the subject of baptism, with accurate references to the books where they may be found, so that one may depend upon having within a compass of some four hundred pages substantially the arguments of the learned Carson, of Pengilly and Hinton, the valuable arguments of Campbell with McCalla, and more recently with Dr. Rice, together with many other valuable works of less magnitude, among which is that of our brother Quinby. But the greatest value of these materials arises from the fact that they are so simplified as to bring the most elaborate arguments drawn from classic usage, and other learned disquisitions, within the comprehension of the general reader.

HIRAM BROOKS, of Medina Q. Meeting.
SETH C. PARKER, Huron Q. Meeting.
SAMUEL WHITCOMB, Calhoun, Michigan.
A. R. CRAFTS, Lorain Q. Meeting.
JAMES ASHLEY, Huron Q. M.
THOMAS DIMM, Erie Q. M.
JAMES T. EASTMAN, Huron Q. M.
BENJ. E. PARKER, Huron Q. M.
ISAAC DATSON, Marion Q. M.
ALONZO CURTIS, Huron Q. M.
CYRUS COLTRIN, Lake Erie Q. M.
OSCAR E. BAKER, Licking Q. M.

Faith and Works.

"Show me thy faith without thy works, and I will show thee my faith by my works."

Some persons place the whole of religion in *action* without faith. Others place it in faith without action. The former constitute a class of busy-bodys in religion, ever doing and never bringing any thing important to pass, "ever learning and never able to come to the knowledge of the truth." The others are masses of spiritual putrification without life or motion. "Faith without works is dead being alone." In the true believer, the two principles under consideration unite in one harmonious, beauteous, living reality.—Faith ever lives and reveals itself in works, and by works, is made perfect. No good work is attempted, obedience to no command is aimed at, without full and implicit trust in the grace of Christ to do the thing required. Yet no sense of dependence is felt which leaves any good work undone. The true believer trusts as implicity, as if Christ was to do every thing and himself nothing. He acts with as much constancy and vigor, as if he was to do all and Christ nothing. These two principles harmoniously blended in actual experience, constitute the great secret of living piety. How beautifully blended were those principles in the experience of Paul. "A necessity is laid upon me," he says, "yea, wo is me, if I preach not the gospel." Yet he ever felt that he was not sufficient of himself to think any thing as of himself, but his sufficiency was of God. "We *believe*, therefore we speak."

Here lie the two fatal rocks where the Antinomian on the one hand, and the legalist on the other, split and are lost. While each lies at an equal distance from the channel where the river of life flows, each is shocked at the fearful delusion of the other, and thus confirmed in his own; the antinomian at the heartless activity of the legalist, and the legalist at the dead inaction of the Antinomian. Each is equally right in his judgment of the other, and equally wrong in his judgment of himself. Reader, have you learned to keep the channel where the waters of life, flowing between those rocks, bear the soul into the bosom of God.—*Oberlin Evan.*

BIBLICAL DOCTRINE.

For the Morning Star.

ANGELS.

BY M. M. SMART.

That angels are a high order of beings which God created may be seen from the following:

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers: all things were created by and for him."

Thus thrones are substituted for those who sit on them; Dominions and principalities for those who hold them; and powers for those by whom they are exercised. That angels are the beings here intended, will not be questioned. The four titles by which they are above denoted, probably indicate four different orders of angels, or may be used as a general representation of all the orders into which they are divided. Besides the general name of *Angels, or Messengers*, derived from their peculiar employment, they are called, *Thrones, Dominions, Principalities, Powers, Living Ones, Cherubim or Knowing Ones, Seraphim or Burning Ones.*

The name *Princes* also, is used by Daniel, (10:13,) and is probably equivalent to one of the divisions above mentioned.

In rank, Gabriel is represented as among the first; and is thus denoted by *his standing in the immediate presence of God.* Here is an allusion to persons in high authority, standing next to the king, who were permitted to go in and talk with the king face to face. In reference to little children and devoted Christians who are like them, when it is said, that in heaven their *angels* do always behold the face of my Father which is in heaven, it is meant that these angels are of the highest order. What a consolation to have such a guardianship over infancy, and over the humble and contrite.

Before the throne, says St. John, there was a sea of glass, like unto crystal; *and in the midst of the throne, and round about the throne, were four Living Ones,* full of eyes before and behind. And they rest not, day and night, saying, Holy, Holy, Holy, Lord God Almighty, who was, and who is, and who is to come! Rev. 4:6—8. All the angels stood round about the throne, and worshipped God, saying, Amen. Rev. 7:11.

In the year, says Isaiah, that King Uzziah died, I saw also JEHOVAH *sitting upon a throne, high and lifted up,* and his train filled the temple. *Above it stood the Seraphim:* each one had six wings; and one cried to another, and said, Holy, Holy, Holy, is Jehovah of Hosts! the whole earth is full of his glory.

In the same manner, Ezekiel speaks of the Cherubim.

2. *The number of Angels is great.*

And I beheld, says John, and I heard the voice of many angels round about the throne, and the Living Ones, and the Elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and wisdom, and riches, and strength, and honor, and glory, and blessing. We learn in Ps. 68: 17, The chariots of God are twenty thousand, even *thousands of Angels;* the Lord is among them, as in Sinai, in the holy place.

From the preceding, we learn that the angels are many, and that they are constantly employed in honoring and praising God.

At the creation, the *Morning Stars* sang together, and shouted for joy.

When Gabriel announced the Savior's birth to Zachariah and to Mary, an angel proclaimed these glad tidings of great joy to the shepherds of Bethlehem, and a multitude of the heavenly host praised God, and sang, Glory to God in the highest! and on earth, peace: good will towards men!

3. *Angels are employed in studying the works of God, and in admiring his perfections.*

Who created all things, says the Apostle Paul, by Jesus Christ; to the intent, that now unto the *Principalities* and *Powers,* in heavenly places, might be known by the church *the manifold wisdom of God.*

Which things, says Peter, the angels desire to look into; or more literally, which they *earnestly desire to look into with minute attention.* The original word, *parakupsai,* denotes the act of stooping down to inspect minutely the object of investigation.

4. *Angels are employed in executing the judgments of God upon transgressors in this world*

Angels were commissioned to exclude man from paradise. They were also the immediate instruments of inflicting the vengeance of God on the Israelites, the army of Sennacherib, Nebuchadnezzar, and on Herod.

5. *Angels are employed in ministering blessings to the children of God in this world.*

And of the angels he saith, who maketh his angels spirits, and his ministers a flame of fire. Heb. 1:7.

Are they not, says Paul, *all ministering spirits, sent forth to minister to them who shall be heirs of salvation?* Heb. 1:14.

In Jacob's vision of the ladder they are exhibited as descending and ascending from heaven to earth and from earth to heaven.

The angels delivered Lot from Sodom; Jacob from Esau; Daniel from the lions; his three companions from the fiery furnace; Peter from Herod and the Jewish Sanhedrim; and the Israelites from the Egyptians, Canaanites, and Assyrians. They conducted Lot, Abraham, and the Israelites, to safety and peace.

They conducted Gideon to the destruction of the Midianites, Joseph and Mary to Egypt, Philip to the Eunuch, Cornelius to Peter, for the salvation of himself, his family and his friends.

The angels instructed Abraham, Joshua, Gideon, David, Elijah, Daniel, Zechariah the prophet, Zachariah the father of John the Baptist, the Virgin Mary, the apostles and their companions.

They comforted Jacob at the approach of Esau; Daniel in his trials; Zechariah in the sufferings of his nation; Joseph and Mary in their anxieties; Christ in his sufferings; the Apostles and their companions after his resurrection; Paul before his shipwreck; and the Church generally, as stated in Revelation.

The Scriptures represent them as controlling evil spirits; conveying the souls of the just to heaven; severing the wicked from the righteous at the day of judgment; and performing other duties in executing the purposes of God.

BIOGRAPHICAL.

For the Morning Star.

Biographical Sketches of Deceased F. W. B. Ministers. No. 9.

CHRISTOPHER BULLOCK.

"*Them that honor me, I will honor.*" 1 Sam. 2:30.

All of the true ministers of Jesus Christ are called of God to the work as was Aaron. If they are faithful, study to show themselves approved unto God, and give full proof of their ministry, they fill the highest, the most responsible, the most honorable, and the most useful station in the world; and in the end they will be favored with high seats in glory.

Christopher Bullock was a native of Scituate, R. I., where he was born in 1761. His early religious associations were mostly with the people called Six-Principle Baptists, a denomination so named in consequence of their strong adherence to the six principles of the doctrine of Christ mentioned in Hebrews 6:1, 2. He was converted with them, and baptized by Elder Stephen Place. In 1795, he moved with his family to Royalston, Mass.—Here he united with a Baptist church, and a while after was chosen Clerk. While holding this office, he had occasion to write a copy of the covenant of the church, and being possessed with a meditative, inquiring mind, it is quite possible there were some doubts relative to the doctrine therein laid down in all its parts. Soon the fame of Eld. Randall was spread abroad, and there was much inquiry relative to the doctrine of free grace.—Mr. Bullock after a time left that place, and moved to Fitchburg in the same state. From a sense of duty, he commenced preaching the gospel of Christ, and having embraced the sentiments of the F. W. Baptists, he was by them set apart to the work of the ministry.—It is said that the ordination services were performed in the town of Richmond, N. H. and that Eld's Timothy Morse, Josiah Shepard and others, were present on the occasion. The date cannot be given.

In 1814, he moved to Limington, Me., where he preached for a season with success. He also labored in other towns round about. He next moved to Parsonsfield, into the neighborhood called Weeks' Corner, which place was his home during the remainder of his days on earth. He preached in that place and in others in that section of country to much acceptance. Some others were at liberty to devote more time to the public labors of the ministry, and some had enjoyed better advantages in early life than he, but he seemed in a great measure content with his own talents, and was fully resolved to do what he could to extend the knowledge of Christ crucified among the perishing sons of Adam.—At length, it was found that the disease called the dropsy was creeping on. He labored as long as he could, and then gave up, calmly resigning himself to his fate. He died in the spring of 1825, at the age of 64. The sermon at his funeral was preached by Eld. John Buzzell. He had seven children. His widow is still living, being about 90 years of age.

JOSEPH FULLONTON.

Transient duration of Earthly things.

We are to contemplate *the transient and limited duration of all earthly things.* And on such a topic, my friends, there needs neither argument nor illustration. You must feel the truth, if you reflect upon it. "The time is short."—In the most extended import of the term, as applied to the duration of the *earth,* it is short. A few centuries ago, "it was without form, & void, & darkness was upon the face of the deep:" a few centuries hence, and from the presence of him who sits upon the throne, "the earth and the heaven will flee away, and there will be found no place for them." But in the text, the term is applied to the duration of human life.—And "what is your life?" Its frailty is illustrated by numerous and affecting allusions in the sacred volume. The revolution of a single year is the longest period with which we can compare it. Spring is the season of activity and hope—the youth of our time.—The sun of summer quickly ripens its bloom to maturity; autumn brings us to "the sear and yellow leaf;" and "pale concluding winter comes, and shuts the scene!" But life is only a day, and our existence on earth is ephemeral! The morning is its rise, the noon is its meridian, and soon "the night cometh, when no man can work!" "Our days are swifter than a weaver's shuttle!"—"Our life is a vapor that appeareth for a little time, and then vanisheth away"—a "span"—"a handbreadth"—"nothing"—"less than nothing, and vanity!" "Lord, make us to know our end, and the measure of our days, what it is; that we may know how frail we are!—So teach us to number our days, that we may apply our hearts unto wisdom!"

Short as time is, we make it still shorter by indolence and dissipation; by the disorders and interruptions arising from sensuality and self-indulgence; and by wasting it on purposes and ends, far beneath the dignity of our rational and immortal nature. Short as it is, what immense importance attaches to it!—Though the abstract consideration of its limits and its brevity, in reference to this world, may seem like undervaluing it, the scriptures employ these allusions to rouse us to greater diligence and devotion, in the right use and improvement of it. Eternal consequences are connected with every habit and every action. An interminable duration stretches out before us; and the infinite perspective is filled with scenes of unutterable misery, or an eternal succession of pure and holy joys. The time already spent, contracts and diminishes the space that is yet allotted us. Soon the shadows of the evening will surround us, and the night of death set in. "Whatsoever thine hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

"The fashion of this world passeth away." The word rendered fashion, means literally "*the habit*" of this world. The term is applied to *a scheme—a form—an appearance;* and hence it is rendered *fashion.* "This life's a dream, an empty show." Its scenes pass on in constant succession, like the representations and figures of a stage. Its pageantry and pomp produce only the gaze of momentary and unsatisfying admiration, and are gone for ever.

What an instance of the passing away of the fashion of this world is, at this sad moment, before your imagination! What mind is not conscious of undefinable and mingled emotions, while viewing the scene that is presented to its contemplation! "There lie interred—the most illustrious dead." They enter the burying place of kings! In that narrow house the descendants of monarchs surround the grave of a beloved relative.—They stand among the ashes of their fathers; all the grandeur of life fades before the king of terrors! He reigns alone in awful majesty; and, as they pass before the scene of his desolations, a voice is heard,

"Ye *living* Princes view the tomb
Where ye must shortly lie!"

"The fashion of this world passeth away. Prepare to meet your God!"

Ah! what a world of changes do we inhabit! and how soon the monuments of earthly grandeur perish! The slowly corroding hand of time destroys them! The names they record are soon illegible; and ruin, with the finger of desolation, inscribes on their mouldering fragments, "vanity of vanities—all is vanity."

The church of God, as to its outward state and relations, is affected by the great law of uncertainty and change. "Your fathers, where are they? the prophets, do they live forever?" "The voice said, Cry. What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field."—Where are now the churches of Antioch, and Corinth, and Ephesus, and Galatia? How have the beauties of holiness passed away from the scenes of apostolic labor, and what changes are recorded in the history of every religious community! Few are now worshipping with you, who heard the voice and remember the discourses of your late pastor.—Let a few short years revolve, and another voice will be heard from this pulpit; and other hearers will occupy those seats! Soon we shall pass away, and "the place that now knows us will know us no more forever."—We stand on the verge of the grave. The emblems of mortality are before us. The ashes of the dead are around us. "There is but a step between us and death;" and "in the garden," where we least expected it, amidst all its beauty and bloom and fragrance, while we are passing along its avenues and crowding its walks—"in the garden there is a sepulchre!" Do we start at the sight?—Does it appal us? Do we shrink back into ourselves and fear to enter? Yes—nature shudders, and humanity dreads the pang of separation. "It is a fearful thing to die,"—to pass away—to be no more; and these are the feelings and apprehensions of nature.—Death is shrouded in clouds and darkness; and not one ray of nature's light, or reason's orb, can scatter the thick gloom that surrounds it.

And is there no light that can disperse that gloom, and irradiate the valley of the shadow of death, and help us to look beyond it to a brighter and a better world? Blessed be God, there is, a heavenly illumination. "Jesus Christ hath abolished death, and brought life and immortality to light by the gospel."—"Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead." Sin is the sting of death, but "he died for our sins, and rose again for our justification." "God raised him from the dead and gave him glory, that our faith and hope might be in God!" He hath opened the kingdom of heaven to all believers; on their behalf he has taken possession of the mansions prepared for his followers; and, ere long, the whole family of the redeemed shall be gathered around the throne of glory. Then, all shall be "kings and priests unto God." Earthly dignity will confer no title to that honor; and earthly obscurity will not exclude us from it. "To as many as receive him, he giveth power to become the sons of God, even to them that believe on his name." "Without faith it is impossible to please God." "Without holiness no man shall see the Lord!" It is a truth which applies to sovereigns as well as to subjects, that, "Except a man be born again, he *cannot* enter the kingdom of God."—*Fletcher.*

The Cost of Religion.

It is not uncommon to hear professors of religion complain of the burdens which that profession lays upon them. They seem in some cases almost anxious that the Christian efforts which are now being made should either cease or be greatly reduced. What use they expect to make of the money saved by such reduction, it is difficult to say—probably they have never gone far enough to decide. We fear they would find, that withholding here would tend only to poverty. It may be useful for those who are troubled with wishes of this kind, to compare themselves with the professors of other and false systems of religion. The following comparison is made by Dr. Hawes in a letter giving some of the impressions made upon his mind by visiting the missionary stations in the east, and the Oriental churches bordering on the Mediterranean. We copy from the Evangelist.—(*Sabbath Recorder.*)

"I am thoroughly impressed with the fact, that in no part of the world does religion cost so little as in my own dear country. I include in this remark, not only what is raised for the support of the stated ministry, but all that is contributed to benevolent societies of every name, for the spread of the gospel.—All is less, much less, than is expended for the support of the various corrupt forms of religion that prevail in these lands. Many of the pilgrims around me live beyond the Black and Caspian Seas, and have come perhaps fifteen hundred miles, to perform a pilgrimage to Jerusalem. Great sums of money are contributed to ornament their churches, to sustain superstitious rites and ceremonies, and to support an indolent and corrupt priesthood. Convents and nunneries exist here in great numbers, and more than twenty are in Jerusalem. These, many of them, have rich endowments, and are supported at a great annual expense. Put these items together, and many more like them which might be named, and you will be convinced that what is given, in all ways, in our happy country, for the support of the gospel, is but a moiety of what is expended in these dark lands for the support of forms of religion, which only operate to depress and deceive the people. This should rebuke murmurs, and make all in our highly favored land thankful for the happier lot that has fallen to them, and ready to meet with a cheerful heart and a liberal hand, whatever is demanded of them, to spread the knowledge of the great salvation through the world."

Early Impressions.

You can hardly be aware how deep may be the impression which you may make on the mind of your child even in a very few moments of time. For one, I can truly say, I have never met with any loss so great, as that of losing the care and instructions of my mother during my childhood, in consequence of her having lost her reason. But I can recollect that when a very little child I was standing at the open window, at the close of a lovely summer's day. The large red sun was just sinking away behind the western hills; the sky was gold and purple commingled; the winds were sleeping, and a soft stillness seemed to hang over the earth. I was watching the sun as he sent his yellow ray through the trees, and felt a kind of awe, though I knew not wherefore. Just then my mother came to me. She was raving with frenzy—for reason had long since left its throne—and her, a victim of madness. She came up to me, wild with insanity. I pointed to the glorious sun in the west and in a moment she was calm! She took my little hands within hers, and told me that "the great God made the sun, the stars, the world—everything;—that he it was who made her little boy, and gave him an immortal spirit; that yonder sun, and the green fields, and the world itself will one day be burned up; but that the spirit of her child will then be alive—for *he* must live when heavens are gone; that *he must pray to the great God, and love and serve him forever!*"

She let go my hands—madness returned—she hurried away. I stood with my eyes filled with tears; and my bosom heaving with emotions which I could not have described; but I can never forget the impressions which that conversation of my poor mother left upon me!

Oh! what a blessing would it have been, had the inscrutable providence of God given me a mother who could have repeated these instructions, accompanied by her prayers, through all the days of my childhood! But, "even so, Father, for so it seemeth good in thy sight!"—*Rev. John Todd.*

Alarming Progress of Popery in France.

The French have hitherto been a nation of negative unbelievers, but a very marked change is evidently about to take place.—Men are now beginning to go to church and to evince an interest in religious matters. I was repeatedly asked by English gentlemen, whether I ever saw any male persons in the Catholic churches; and when I told them that I did see a great many on every occasion on which I went into a Romish place of worship, they were surprised. They remarked they had never seen any of our sex in the churches, but that the worshipers invariably consisted of women. Until within the last twelve months, this was literally the case. Men never thought of crossing the threshhold of a church except once in their lives; and that was on the occasion of their marriage. Now, however, a reaction has fairly commenced; and France is on the eve of making a sudden transition from one extreme to another—from the extreme of total indifference to all religion, to the extreme of the grossest superstition. What took place at the first Revolution is about to be reversed. Then the leap was from the grossest and most degrading superstition, to an entire disregard and denial of all religion; now the bound is to be from the latter back to the former extreme. The priests are acquiring power and influence in France with an unheard of rapidity. A few years ago they were disregarded and despised. They were the objects of pity if not of contempt. They had not, and did not pretend to have the slightest influence in the country. They sought not, but rather shunned publicity.—Now they are coming openly forward, and holding their heads erect in society. They are proclaiming their determination to assert their ecclesiastical rights, and even boldly hearding the government of Philippe. Who, five short years ago, would have thought all this within the pale of possibility? Who, even two years since, would have expected to see the priesthood of France standing at this hour in an attitude which not only alarms the government of Louis Philippe, but which attracts the attention of the whole of Europe? —*Grant's "Paris and its people."*

Popery in the United States.

Dr. Giustiniani gives the following opinion of Popery in the United States:

"America is the promised land, the land of the Jesuits' operations. To obtain the ascendency, they have no need of a mercenary Swiss guard, or the assistance of the mighty bayonets of the Holy alliance, but a majority of votes, which can easily be obtained by an importation of Roman Catholics from Ireland, Bavaria, and Austria. Rome, viewed at a distance, is a colossus; near at hand its grandeur diminishes, its charm is lost. But the Jesuits are everywhere the same—cunning, immoral, and sneaking intriguers until they have obtained the ascendency. Rome feels her weakness at home, she knows herself to be a mere *political* institution, dressed in the garment of Christianity. She takes good care to uphold that holy *militia,* the Jesuits, in order to appear what she is not. It is a strife for existence. I am not a politician, (says the Dr.) but knowing the active spirit

of Jesuitism, and the indifference of the generality of Protestants, I have no doubt whatever, that in *ten* years the Jesuits will have a mighty influence over the ballot-box, and in *twenty*, they will direct it according to their own pleasure. Now they fawn, in ten years they will menace, and in twenty command."

MORNING STAR.

WEDNESDAY, AUGUST 7, 1844.

Question referred to the General Conference.

We are confident that the friends of education will be pleased that the Directors have deferred the question of locating the Biblical Department, until the sitting of the General Conference, which is now so near at hand.—It is not for want of interest, but for the very deep interest that they feel in its objects, and their anxious solicitude that this Society might move so as to secure the hearty co-operation of the whole denomination, that the Directors of the Education Society, after two meetings, have suspended the subject of final location, to avail themselves of the counsel of the Gen. Conference on a question so important to the best interests of the Freewill Baptists. The friends in some half a dozen different parts of the denomination were desirous that this school should be located with them. Amid all the circumstances in which the Directors were placed, with the general feeling manifested that there ought to be but one such institution for the denomination, the Board residing in New-England and other sections not being represented, with the fact that at the Conference the voice of the connexion could be heard—all these points being considered, the prudence of the Board in referring to the Gen. Conference, will be approved, and the location be settled so as to satisfy the denomination. The affair of deferring a point so long suspended already, two months later, is trifling in comparison with a decision that all shall approve and confide in as best. This is a subject not to be confined to two or four years, but in its bearings will affect us as a people for many long years.

The fact of the Society's referring this question for the advice of General Conference, bespeaks for it the consideration and fore-thought of the Delegates who are to compose the Conference even now. And we do not hesitate to think that all the members will consider it of sufficient importance to bestow all the attention and forethought on it which their circumstances will allow *ad interim*, and when Conference shall come together that it will be with a doubly awakened interest for this auxiliary of the denomination.

P. S. B.

Leaving a Name to Posterity.

Never was a man more ambitious than Napoleon. After a splendid victory at the battle of Marengo, returning from a second conquest of Italy, and enjoying the customary triumphs at Paris, he holds this language:—"Well, a few more great events like these of this campaign, and I may really descend to posterity: but still, it is little enough: I have conquered it is true, in less than two years, Cairo, Paris, Milan; but were I to die tomorrow, half a page of general history would, after ten centuries, be all that would be devoted to my exploits." What a quere reflection is this! As yet many pages are they that record the exploits of this mighty man-killer; and they are all *pages of blood!* What desire for posthumous remembrance? What good man is there wishing so to descend to posterity?

And Bonaparte's reflection is just—before half of the ten centuries shall have passed away, the glorious gospel of *peace* shall be so understood, and its principles so adopted by the nations, and *war* shall become such a thing of the *past*, that half a page shall suffice to teach the student of history all that he will be interested to know of the bloody exploits of the man who once, in the olden times of war, made all the thrones of Europe to tremble by the terror of his name. History that now deals so much in war, *will* commemorate other deeds. Other heroes than warriors—men who are devoted to the world's *good*, morally and religiously, will be they who shall give their names to posterity; not he who can shoot best.

P. S. B.

Not alone in his idea.

The man who said—'Posterity! who is going to work for posterity? posterity has never done anything for me; and I'll not do anything for posterity,'—is not alone in his opinion. They are not a few who will not do anything for posterity, or for any one else, who has not done anything for them. On the other hand, there are some who are willing to work for posterity, and for such causes as cannot make returns in dollars and cents, satisfied with the blessing that God and one's own conscience always award.

P. S. B.

Slander.

It is seldom worth while formally to rebut a slander, for several reasons:

1. Time is too precious to be spent in war with so unimportant a personage as a slanderer.

2. Slanderous reports are seldom believed by those whose friendship is worth having.

3. Our real friends will not give credit to a report against us, until they have thoroughly examined it, and learning its falsity, they will often vindicate our character for us.

4. It is very difficult to put your finger upon a slanderer; for if his falsehood is very barefaced, he is very likely to write over a fictitious name.

5. We should usually be willing to refer all such matters to the judgment day, where all the hidden things of dishonesty will be brought to light.

E. N.

Don't be so Uncharitable.

From whence does this very pious caution most frequently proceed, but from those who give their influence to disorganizers of the most mischievous and malevolent stamp?

Within a few years past, various sects have arisen, that have labored hard to acquire a reputation by decrying all the *existing* sects. The air has rung with their vociferations about "Denominational oppression," "Papacy," "Jesuitism," "Ecclesiastical Maledictions," &c., and with warning all to come out from "Old Babylon, and no longer be subject to *her galling* yoke." Every green stripling and self-conceited fop feels that he has a Divine commission to curse the church, treat its discipline with the utmost contempt, and trample upon its ministers, and not one of them must ever dare to raise his head from the dust or utter a groan, lest he should be called "uncharitable" These pretended reformers can stigmatize our influential men, no language being too acrimonious for their slanderous tongues and enraged pens; but no one must be so "uncharitable" as to utter a word of complaint. They misrepresent and decry our benevolent institutions, and strive to embitter our churches against causes for which some of our best men have suffered days, and nights, and years of severe toil and intense anxiety. Yet we must not be so uncharitable as to accuse them of wrong, even in this.

They make capital of all the prejudices that may be *in* or lurking *about* our denomination. If a minister is either opposed to education, or if he goes far before the denomination in his views on the subject, they receive him with open arms, as their express object is to *carry his plans into execution.*—If a minister has gone out from us, or has been excluded, no matter what his character or sentiments, they deeply sympathize with the poor persecuted man, and hope that reformation soon will put a stop to these secessions, that these brethren may yet return to the home of their choice; that is, that the denomination may so reform that come-outers and dishonest persons may find it an agreeable rendezvous. But, while they thus insidiously labor to sow the seeds of discontent, we must not complain, lest some of our good brethren should think us very "uncharitable."

They may go so far as to say they are fighting devils, when hurling their poisonous missiles into the tents of our Zion; and if we even venture to ward off a single one, why they complain most lustily of persecution, and have no doubt but an enlightened community as well as themselves will be indignant at the course we have taken. But we must see Zion bleed at every pore—we must see a spirit of burning jealousy prevail, and a party led off from our churches, composed of the unsuspecting part to be the followers of these *promisers of liberty, and deliverers* from bondage; but we must stand still and see them fall into the net, without giving a word of caution, lest we should be thought "uncharitable."

Now, beloved brethren, is it not time we should lift our warning voice against the underhanded means that are made use of for the leading off of a party from our churches? Let us care not who calls us uncharitable; but if need be sacrifice every whit of our reputation in exposing the men, who, while they wish to eat their own bread and wear their own apparel, choose to be called by our name to take away their reproach. They are amongst the most rigid sectarians and intolerable tyrants that earth affords, and *whosoever is deceived by them is not wise.*

E. N.

The Closet.

It was our blessed Jesus who said, "Thou, when thou prayest, enter into thy closet," and no one can be his friend who does not follow his direction. No moments pass more sweetly than those spent with God in the closet. We are certain on such occasions that we are not influenced by a desire to be seen of men, since we are alone with our Father that seeth in secret. It is there that we taste the heavenly manna and drink the waters of salvation. We there form a more intimate acquaintance with, and a stronger attachment to God, and there we grow in grace more rapidly than when engaged in study. The best and the most useful men who have ever lived, have spent much time on their knees before God in secret. Whitfield, Wesley, Payson, and Randall, were preeminently closet Christians; and to this they owed their abundant success. Oh! may we give ourselves to prayer incessantly.

E. N.

Fighting the Devil.

It is a question if ministers and editors do not, at the present day, make a little too free use of the name of his Satanic majesty. 'I mean to fight the devil,' 'I never expect to be at peace with the devil,' are expressions that sometimes indicate something of the gall of bitterness. But we have long since been aware, that two persons striving for the mastery, could never be at peace with each other.

E. N.

Position, in asking a blessing.

Some will have all stand, others will have all seated, while asking a blessing at meals. We are not certain that either of the positions can be made a matter of conscience, to the exclusion of the other. It seems to have been the practice of the Savior to have all seated before the blessing. See Matt. chap. 15: 'And he commanded the multitude *to sit down* on the ground; and he took the seven loves and the fishes, and *gave thanks*, and brake them, and gave to his disciples and the disciples to the multitude; and they did eat.'

P. S. B.

J. W. Holman.

It has always been our endeavor to conduct the Star, (so far as it has been under our direction,) and to discharge the other duties which have been assigned to us by the denomination, in such a manner as to have a conscience void of offence in the sight of God and man, and to give no just cause of dissatisfaction to any. We love peace—for it, we are willing to sacrifice our own feelings—indeed, almost any thing but truth and right.—On this account, we have hitherto taken no notice of the numerous abusive and slanderous attacks which have been made upon us, directly and indirectly, by the man whose name stands at the head of this article; and now, though we consider the sheet which has been recently issued by him, so far as it relates to the conductors and publishers of the Star, to be little else than a tissue of misrepresentation, falsehood, and slander, and calculated to prejudice the minds of some, who are not acquainted with the author and the circumstances, against us; yet, were it not that we deem the contents of that sheet also calculated, to some extent, to sow discord in our denomination, and injure the cause of Christ, we should pass it by unnoticed. It is not our object now to notice it very particularly, and it may not be thought worth while to occupy the columns of the Star in so doing hereafter.

We have a few remarks now respecting the "hymn book," about which he makes so much ado. At the time he sent us the advertisement of that book, we had long been contemplating the publication of a book, with the *hymns* and *tunes*, in answer to the requests of several of our brethren. Of course, to have published his advertisement, and thus assisted in giving circulation to his book, would have interfered with the sale of this, as well as with the sale of the Sacred Melody. By so doing, should we have been just to the denomination whose agent we are?—We think not. We said not a word against his book; but left him to do the best he could with it. When he called on us to assist him in its circulation, we thought we had a right to decline, and that duty to the denomination required us to do so. We have always made it a rule, (right or wrong; and if wrong, we hold ourself ready to be corrected by the body from which we received our appointment,) not to advertise works which would interfere with the sale of those belonging to the connexion. We would not advertise such works if they belonged to us personally, but should consider it wrong. Why, then, should we do it for Mr. Holman, or any one else?—Mr. Holman says our "work is in reality the same" as his. That this is untrue, any one can see by comparing the two books. Tho' we subsequently purchased his plates, and it was consequently for the interest of the establishment to make all of them answer that we possibly could, and this was the order given to the compiler, yet our book of 144 pages contains but twenty or thirty that were in his. By the way, notwithstanding all his opposition to monopoly, as he calls it, it appears that he was very much offended, that he could not monopolize the sale of a hymn book, with the tunes!

After the publication of his article in the Revivalist, being in Boston, we called on him, and stated to him the reasons why we did not publish his advertisement, with which he expressed himself satisfied; but thought we ought to have apprised him that we were about to publish such a book. Said he had been to considerable expense to get up his work, and the prospect was that he should suffer loss from its publication—and proposed to dispose of his plates, books, accounts, &c., to us, for the consideration that we would come under obligation to save him "from any actual loss of money on the publication of his book." At the same time, he said he had got tired of publishing the Revivalist, that he was drawn into it in the first place by another, that he would discontinue its publication and recommend the Star to his subscribers, and give his influence in favor of its circulation, (and he thought he could get many subscribers in Boston and the towns around,) if we would supply 60 subscribers who had paid in advance for the 2d Vol. of his paper, with the Star six months. He further said that he would co-operate with the denomination in its benevolent undertakings, that his church had on hand some $15 for the Home Mission, and $30 or $40 for the Foreign Mission, which would be immediately forwarded to the treasury of those Societies—that he had been deceived in relation to the proceedings and motives of the trustees by the representations of others, &c. &c. We acceded to his proposals, and have faithfully performed our engagement. But how has he fulfilled his part? In a short time after, we find him engaged in writing against the church usages of the denomination in another paper, and using his exertions to introduce that paper into Boston and to extend its circulation wherever he could. Since then, instead of giving his influence in favor of the Star, he has done what he could against it! But we have no room for further remarks this week.

Consistency--what a Jewel thou art!

A minister was once preaching to the people and in the presence of another minister, and among the other things of his sermon said—'Ministers now-a-days do not have half persecution enough; it were better if they had more persecution and less salary.' After the services closed, a brother put a fifty cent piece into his hand, assuring the speaker that he gave it to him for saying just that part of his sermon which is quoted above; and the minister received it just as graciously as though it had been so much persecution.—Query—which of the two were most consistent, the giver or the preacher, *all things considered.*'

P. S. B.

Arrival of Bro. Dow in Calcutta.

By the Caledonia, which arrived at Boston on Thursday last, we received letters from Bros. Dow and Phillips, under dates of May 11 and 12, via. the overland mail, announcing the safe arrival of the former in Calcutta.—The following is an extract from Bro. Dow's letter, which is addressed to Bro. Hutchins. "We have at length arrived in Calcutta, in good health and spirits. We came to anchor on the 7th inst. (May) after being out 171 days from Boston. This is the longest passage which has been made by any missionaries to India before us, and I think the longest which has been made by any vessel of late years." The missionaries were about leaving Calcutta for Balasore, which place they expected to reach in about three days. We shall publish Bro. Phillip's letter next week.

Must it always be so?

Must it always be that the burden shall lie on a few? that the liberality and charities of the gospel shall be sustained by only a few of the vast numbers belonging to the church? Says one corresponding secretary in a late missionary appeal—'It should be borne in mind that, as Israel was delivered through the faithfulness of Gideon and his handful of intrepid followers, so the cause of Missions among us must be sustained by the liberality of but a small part of our denomination'—and the involuntary thought that comes over us is, must it always be so? A brother out in the far West makes an appeal to the churches of the East for ministers to go over to the help of Zion in that quarter, and the kind of ministers he wants is such as will endure hardness as good soldiers, such as are willing to labor abundantly and live on a little; and the reason is because there is a great work in the new country and but a few who are willing to do much to sustain the cause; that some Christians there, as well as here, are more ambitious to lay up their hundreds than to support the gospel, and the business of supporting ministers lies on *a few.* So it is here; so it is the world over almost. Look into the treasury of the American Board of Missions, or the Baptist; the Bible, or the Tract Society, and it is only the few who make the wheels move; or into the empty treasuries of our own Boards, the Education, the Mission, or any other, and the burden of support will be found to rest on the shoulders of a few only of the whole denomination of Freewill Baptists. Some there are who respond cheerfully to the calls of philanthropy and Christian benevolence, and come forward nobly to do what they can; but the great body of communicants move but slow, if at all, in the great work of doing good to the extent required by the great commission of the Redeemer to give his gospel to the nations. Must it always be so, that God will always lead on the three hundred who are willing to Zion's wars and victories, while the great masses of Israel are dismissed to their homes with nothing to do?

The history of the past teaches us how it *has* been. A few have stood in the fore-front of the army, or rather a few have themselves been the army, in the contests of Truth with error; and the great remainder of Christians seem to have been enrolled with the numbers of Israel more for quiet enjoyment, than for labor and toil. The past has been so in all great reforms and works of benevolence and mercy—It is very much so at present—shall it always be so? It will not always be so, as it seems to us. Before converts shall flock to the cross like clouds and like doves to their windows, and a nation be born in a day, liberal efforts and full and free donations to spread the gospel and to plant every where the standard of the cross, must become general in all the ranks of the faithful; and instead of the burden lying with a few, a spirit shall pervade the whole camp of Judah to rush into the work of saving souls with talent and wealth and such sacrifices as shall please God, and bring down upon the church's efforts Heaven's blessings such as have not yet been witnessed. Whether God shall baptize the present generation of Christians into this great work directly with his own spirit; or shall lead the church to raise up another generation, disciplined and taught, under the well directed trainings of early piety in S. schools and at the fire-side, in works of benevolence and self-sacrifice; or shall use the heathen now being converted to evangelize their fellow heathen—we know not. But we are full in the conviction that deliverance shall somehow arise to Israel; and that, as now, the work will not always, lie on the hands of a few. In the mean while, let the noble few toil on; with God's blessing on them they shall not faint in the work. And let measures, as to some extent is already beginning to be done, be adopted, that shall draw upon *all* the churches for aid and co-operation.

P. S. B.

A great Obstacle in the way of Sinners.

One reason why sinners are not more easily converted is, because the inconsistent walk and unjust dealings of professors of religion are constantly staring them in the face. Can we expect a sinner will come forward to the anxious seat to be prayed for by the man who cheated him the very day before? If we wish to see sinners converted, we must be very particular to confess our sins to them.

E. N.

We are informed that Bro. J. L. K. Staples is wickedly accused of appropriating $10,00, contributed by the Waterville Q. M. at its session held in Jan. last, to his own use. This money was regularly forwarded to the Treasury, and its receipt acknowledged in the Star of Jan. 31, $5,00 to F. Mission and $5,00 to H. Mission, as any one may see by referring to the Star of that date.

STUDY AND LABOR.

The misery of the world has been and still is its *ignorant partialities*, whereby that true balance, which God designed to complete our happiness, is lost, and the mind is developed in one direction to the neglecting of truths of equal importance in another direction. Hence in one age the world has paid all attention to the body and developed its powers to the highest degree, making a man's stature and physical abilities the tests of his value as a human being. In another age, the intellect only was cultivated, and a poor, blind, vain philosophy was the standard of human worth. In an age still later, both the body and the intellect were neglected in the almost exclusive attention given to the cultivation of the moral and religious faculties; and the results were witnessed in the thousand fooleries of monkery, and in that long dark night of ages which settled on the world.

But now, thank Heaven, men are beginning to learn that man has a three fold nature, and that the relative demands of each must share attention and cultivation proportionate to the value in the scale of being which God has assigned to it in creation. They are beginning to recognize these truths.

1. That in order to have a sound mind, it must have a healthy body to dwell in.

2. That in order to have a sound moral and religious state, the intellect must be well cultivated.

3. That in order to enjoy man's highest estate even in this life, the moral and religious faculties must be in a state of high cultivation and improvement.

As there are now rising in several parts of our connection *Manual Labor* Seminaries, the following will be read with interest by those who are directly or indirectly concerned in such institutions.

D. M.

Mental and Physical Improvement.

Brief sketches of a Lecture on the connection of manual labor and study, delivered at the Oberlin Collegiate Institute, Tuesday, July 9, 1844.

By Prof. Finney.

The subject which has called us together this evening is one of too much importance to admit of justice being done to it in a single lecture. Those who were acquainted with the agitation of this subject in the rise of this Institution, well remember that great stress was laid upon it. Experience had demonstrated that study without labor is ruinous to both the body and mind, and there was from every quarter a cry that something must be done. But many of the younger students here have not had this subject fairly presented before them. Nor do I hope to do this in a single discourse. I hope, however, that Professor Doscomb or some other one may be induced to give a course of lectures on this subject. This is absolutely necessary in order to present the subject fairly before a large class of students who need to understand it.

My remarks this evening may be included under two propositions:

I. *The end for which we are all bound to live.*

II. *Some of the conditions essential to secure this end.*

1. The great end for which we are all solemnly bound to live, and direct all our energies is, to sympathize with God and Christ and the Holy Spirit in accomplishing the greatest possible amount of good. Study is not an *end*, but simply a *means* to accomplish an end; therefore we should only study with reference to qualifying ourselves to attain to the great end of our being.

II. *Some of the conditions essential to secure this end.*

1. *Condition.* We must seriously intend to do all the good we can; we must deliberately, conscientiously, and earnestly go to work as though we intended to accomplish the greatest possible amount of good.

2. Knowledge is an indispensable condition of securing the proposed end.

3. A resolute compliance with the conditions essential to success. One of these conditions is physical health. Without a proper regard to the complex nature of man we cannot develop those powers which are essential to accomplish the design of our being. Hence an inquiry of the first importance arises: What is man? In answer to this question we find in him three departments, the physical, the intellectual, and the moral. Hence arise three classes of rights and obligations. If our physical rights and obligations are overlooked, ill health follows and the mind has but a feeble body through which it can act. If our intellectual nature is neglected the mind is but a barren waste, and however good may be the intention, nothing of value can be accomplished. If our moral and religious nature be overlooked, the brightest intellect in the most healthy body can accomplish little that is valuable. Hence the importance of keeping constantly in mind the relation that each of these departments of our constitution sustains to the other. Who does not know that the state of the body materially effects the mind, and that the condition of the mind often influences seriously the health of the body? For example, let the physician overlook these relations and influences in his practice, let him disregard the state of his patient's mind, and he might dose forever and in vain while care and anxiety were preying on the nervous system of his patients—he would be a mere quack, unworthy of patronage. Again, suppose the teacher ignorant of the physical demands of his pupils, presses on them the importance of study till they lose sight of every thing else, and wreck their nervous system. Thus he may ruin class after class. Suppose you I would trust a son or daughter in the care of such a teacher? No. I would sooner commit a lamb into the clutches of a wolf. Again, suppose a minister is unacquainted with the relative influence of the mental and physical systems on each other:—it must follow that oft his instructions are but illy adapted to accomplish the object designed; and sometimes they must be absolutely mischievous. Such is the effect of the health on the nervous system, that oft the influences of physical causes have been attributed to demons, or even to the Spirit of God.

A perfectly healthy mind cannot dwell in a diseased body. Consequently a perfectly sound and healthy mind is not to be found in the world. The brain is the mind's organ by which, through the nerves, it acts & manifests itself. But as the seeds of disease are sown in the body the mind is more or less affected by its connection with the body. Oft there is a great and even unnatural development of the intellect in a certain direction, and men become great philosophers, great mathematicians, while these developments of the intellect are not balanced by a corresponding exercise of other organs equally essential to man's happiness and usefulness. Hence we often meet with great scholars in some sciences, who have neglected to cultivate and develop other parts of their constitution, insomuch that the nervous system has become shattered by the outrages committed upon it. Thus we often meet with individuals, exceedingly learned in some branches, who at the unexpected opening of a door, or even the croaking of a cricket, will scream out as tho' dread disaster had befallen them. This state of mind is a sure proof that its balance is not well regulated; and that without reform serious evils, if not even monomania, or idiocy, may be the result.

Bodily health depends on a great variety of conditions.

The circulation of the blood must be active, pure, and free, to supply the wastes of the system and to carry off those particles which constantly accrue from its decay. The proper circulation of the blood depends much on the activity of those capillary vessels which were created to convey it to all parts of the body. Again, the free circulation of the blood depends much on proper exercise. We often speak of the determination of the blood to a certain point; not that the heart has any design in any particular case of throwing the blood to one point of the system rather than another; but because there are predisposing causes in the state of the body, which incline the circulation to one part rather than to another. For example, cut off the arm, and there being no resistance, the heart will send the blood in that direction even till death follows: This will serve to illustrate the influence of exercise. Suppose, instead of cutting off my arm, I exercise it very violently, and the effect is, it empties its fluids more readily, and the blood from the heart rushes in to fill up the places which have become vacant. Again, suppose that I violently exercise the brain, the effect is the same; the circulation of its fluids becomes more rapid; and of necessity there must be a rush of new blood to the brain to fill the vacancies. I had thought of speaking more particularly of the muscular and nervous systems; but for want of time, I must pass on. You will keep in mind that exercise is issential to keep up a healthful and general circulation of the blood; but that this exercise may be conducive to the greatest good, it is essential that several rules be observed in relation to it.

Regularity in exercise is essential to its being beneficial to a student. Hard labor occasionally, is worse than nothing. Labor should be so regular as to become a habit. Why is it that the sensation called hunger returns regularly at certain hours? Simply because at those hours, we have accustomed the stomach to receive food. Irregularity in one's meals almost invariably secures the loss of health; and why? Simply because the stomach receives food when habit has not taught her to expect it, and to be prepared for it. So in like manner, if no regular hour has been assigned to study, the brain and nervous system are not prepared for it. The tax upon them is unexpected, and their work is a laborious and unwelcome task. This principle holds good in all things. You may apply it usefully to a multitude of cases. For example: let one be irregular at his devotions, have no regular hours for prayer, but go at it at hazard, as time, chance and inclination may dictate; and he will feel no interest in prayer. His nervous system and brains are not prepared for devotion; and he will find his performances insipid and irksome. Yes, let it not be forgotten, that the physiological state of the brain has much, very much to do with the spirit of prayer, and that the Holy Ghost will not (unless it be a matter of mere compassion overlooking our sins,) aid the devotions of those whose habits of prayer are irregular. Let a man attempt to pray on a full or overloaded stomach while the blood is diverted from the brain; and to what will it amount? Just nothing at all. Finally, regularity is essential in all things and for all men.

Again, it is needful that exercise may produce all its essential benefits, that it should be such as to call into action all parts of the system. Of late years, there has been great improvement in the gymnastic exercises of the European schools, as well as in several of our own country. Arrangements have been made for such exercises as will scientifically call into action all the powers of the system. If the exercise be such as calls the brain alone into action, not taxing the muscular powers, the nervous system gives way, and the health is ruined.

Again, exercise should be as much as possible in the open air, rather than in doors, or in closely confined shops and rooms. Females should not exempt themselves from this rule. Many have ruined their constitutions by confinement in close rooms; exercise in such places is comparatively of little use.

Again, exercise should be in a loose dress, so as to let the air readily strike the skin and

enter those thousand pores by which it can enliven and strengthen the system. Particularly the *chest* of the body should be left free from any compression, especially during exercise. The lungs should have full room for action. Indeed the whole system should be free from constraint, and the air have free access to every part. What if a man should take his exercise in an India rubber dress? It would do him very little good. It is not enough that one breathe the air during exercise, he should be himself in a kind of air bath. Persons who are confined to shops and close rooms, can never long enjoy good health. And when exercise is performed with the chest compressed, a sickly state will invariably follow.

Again, exercise should not be violent. Many injure themselves by long delays of exercise, and then commence without due moderation. I would not represent that a man should be lazy; and drag along his work. He should govern himself by reason; and when he intends to labor some length of time, he should begin more moderately, as he will be able to hold out. But when he has but a few minutes to labor, he may safely exert himself with more energy in a given time.

(To be continued.)

The Discussion with the Star.

We are glad this brief discussion has been had. We hope it has proved that an Arminian and a Calvinist can discuss the points at issue between them—and while each adheres inflexibly to his own system, the whole discussion may be conducted in a spirit of candor and fairness—and may close in quite as kind *feelings* as it commenced. We will add only one or two remarks, by way of explanation. We distinctly understood the Star as not *adopting* the *supposition* that God might conceal a part of his knowledge from himself. We also admit that Dr. Clarke might imagine such a supposition to be possible. But what we meant to say, is, that to us, such a supposition is an absurdity—as much as if a man should suppose a part to be equal to the whole—or limited knowledge to be equal to omniscience.

The Star asks, "What makes a *present* event a proper object of knowledge?" We reply, its existence. But as the events of time did not exist in that eternity which preceded all time, we cannot see any thing which could *then* make these events proper objects of knowledge, except the divine *purpose* either to produce or permit them.—*Zion's Advocate.*

We heartily reciprocate the kind feelings expressed above, and if others are satisfied with the "fairness" of the discussion, we shall make no complaint. We cannot, however, regard it otherwise than as extremely unfortunate, that the most important points in our argument have neither been reviewed nor published by the Advocate, nor even the slightest allusion made to them. Every word which the Advocate has said on the subject under discussion has been laid before the readers of the Star, that they might be the better able to judge of the TRUTH, which has been the object of our search. We somewhat regret, too, that the Advocate should verge towards a close of a discussion without any attempt at an extrication from the dilemma which we exposed in our last, in which it was shown that the reasoning of the Advocate, in our estimation, unavoidably tended to the following conclusions: 1. That God foreordained sin; 2. That he had predestinated the sinner to damnation; 3. That the conduct of the sinner was not the cause of his predestination.

In this article, the Advocate states that the existence of an event makes it a proper object of knowledge. If the explanation be correct, then we will add that the future existence of an event makes it a proper object of foreknowledge, and its past existence renders it a proper object of afterknowledge. Should the Advocate's definition be amended, we will vary ours sufficiently to make it correspond.

But the concluding sentence of the Advocate's last article, puts upon the whole subject of discussion an aspect entirely new. "But as the events of time did not exist in that eternity which preceded all time, we cannot see any thing which would *then* make these events proper objects of knowledge, *except the* DIVINE PURPOSE *either to* PRODUCE *or* PERMIT *them.*" When this paragraph met our eye, we turned back and carefully reviewed all that the Advocate had previously said on the subject under discussion, to see if we had so egregiously mistaken the point in dispute. In this review, we have found an abundance of evidence that the Advocate has *hitherto* been laboring to show that God's *purpose* to *produce* an event is necessarily the *origin* of his foreknowledge of that event. But another cause of God's foreknowledge of an event is now admitted by the Advocate, which is that God purposed to *permit* the event to take place. But will the Advocate now argue that *every event* will certainly take place which God purposes to permit? or, in other words, which he purposes not to prevent? If this be decided affirmatively, then 1. All that would be necessary to secure the regeneration and final salvation of the whole human family would be for God to *permit* their regeneration and salvation, or, what is the same thing, for him to purpose not to prevent it! and thus God becomes the cause of all the sin and misery in this world and the next; and, 2. If this be correct, events take place by the bare *permission* of God *without any cause to produce them!* If, however, it be said, that in addition to the permission of God there must be a cause to produce these events, which cause must also be foreknown to God, then we agree, and the Advocate will then admit that the cause of the election of the saints may be God's foreknowledge of their character.

Finally, turn this subject as we may, God *is* or *is not* the direct author of all events which transpire, not excepting sin and misery. If he *is*, then he professes to bewail deeply events which he really originates, and blames and punishes the sinner for what he decreed the sinner should do, and of which he is himself really the cause. If, on the other hand, God *is not* the author of all events, sin and misery not excepted, then his foreknowledge of all events cannot originate in his *purpose* to produce them, since he does not produce them.

A. K. M.

LUTHER'S DIVINE.—Three things make a divine: prayer, meditation, and temptation.

Oppression of our Post Office System.

The oppression of our present Post Office system is enormous, and it is strange that the people have borne it without opposition so long. A friend in Ohio recently sent us a manuscript, weighing 7 3-4 ounces, which was taxed with *seven dollars and seventy-five cents postage!* Only one dollar an ounce! This would pay for bringing about a dozen barrels of flour the same distance!! How long shall this oppression continue? Until the people arise in their majesty, and say it shall cease. According to present indications this will not be long, as the following will show.

The following resolutions, presented and sustained by Rev. John Keep, were unanimously adopted at a Liberty convention, in Gustavus, Trumbull county, Ohio; also, at an adjourned and very large meeting in Bloomfield, on July 4, 1844:—

1. *Resolved*, That the post-office reform, so long and anxiously desired by the people, and so little favored by the rulers in this country, is demanded, most imperiously, by accumulating wrongs on the one hand, and by the just claims of the community to free access to all proper and legitimate sources of knowledge on the other; that it stands prominent among the needed reforms of this age, and will prove a powerful auxiliary in the work of slave emancipation, and in preparing freemen to apply their own recuperative and resistless energies to the ballot-box, for the removal of the errors and corruptions long existing in the executive and legislative departments of our government.

2. *Resolved*, That the improved and unrivalled system in the post-office establishment in Great Britain, which entirely abolishes the franking privilege, makes two cents the uniform rate of postage on all letters and packages not weighing over half an ounce, for any and all distances, with no additional charge for change of direction, carrying all newspapers bearing the government stamp, without postage, and which by four years' trial has secured a most perfect practical triumph over all opposition, and which is becoming increasingly popular in the kingdom, deserves the immediate attention of this whole people, and should be so presented before them, that they may learn its value, and put men in Congress who shall allow to the inhabitants of a republic, the boon so richly enjoyed by the subjects of a monarch, and which, next to plenty of bread, is the greatest national blessing.

3. *Resolved*, That this subject be and hereby is most earnestly recommended to the prompt and sleepless attention of all associations, civil, religious, ecclesiastical, and political—the attention of each man, woman and youth in the land, entreating them to act efficiently and continuously in the premises, till the great object be gained, assured as we are, that no scheme of reform in the post-office department of the United States, which can meet the just claims of the people, will ever be adopted by our government, until it is instructed thus to do by its legitimate sovereigns, the *independent voters* in the nation.

CHEAP POSTAGE.—Amasa Walker, in a letter from Cincinnati, published in the Boston Morning Chronicle, states that "nothing is clearer than that two cents postage on letters, and one on newspapers, is amply sufficient to pay for carrying all letters and newspapers in the United States;" and that he, "although quite indisposed to engage in anything of a business nature, would be very happy to be one of a hundred individuals who should each bind himself in the sum of $10,000, (making $1,000,000 in the whole amount,) with good and sufficient sureties, to do the whole job on those terms." And he adds, that if such a company could have the monopoly of the business for twenty years, he should calculate that they would make more money than any other company ever formed in this country.

It is stated, that a meeting upon the subject of cheap postages, is soon to be held in Boston, in which it will be proposed to adopt the low rate of postage specified by Mr. Walker—to abolish the franking privilege—and to require pre-payment, or charge double postage. Letters weighing over half an ounce to be charged double, or more, according to weight.

This is the true system, and the people should set their faces for it, and be satisfied with nothing short of it.—*Hamp. Gaz.*

We have given up all hope of relief, until the present system is utterly broken down and has become a dead weight upon the general fond, and the sooner that is brought about, the better.—*Buffalo Com. Adv.*

We have been indisposed, heretofore, to countenance or encourage private mails. But, it having been judicially decided that they are not illegal, and the general post-office department having declined to adopt anything like a system, which will meet the public wishes, and such as the business of the country would liberally support without burdening it with the present extravagant charge—and Congress, after several years' fruitless labor, having virtually confessed themselves unable, or at least shown themselves incompetent to afford any remedy, we incline to the opinion that the most likely mode of obtaining a remedy at last, is to encourage, for the present, well conducted private mails.—*Boston Daily Adv. June* 26.

TWO CENTS POSTAGE.—The able writer of the Rochester Democrat has declared in favor of the British system, with two cents postage. The Cincinnati Morning Herald withdraws its objection, and admits that this is the reform to be obtained. The Hartford Christian Freeman says,—

"The old system is oppressive, and the people will not long submit to it. It is decaying, and must give place to a better. We can hope for no relief from this Congress. Let the people speak *definitely* on this point, before they employ their public servants another term. We go for two cents postage, uniform for all distances, all letters and packages, not exceeding one half ounce.

Rates of Postage from Boston.

Miles. By U. S. Mails.		*Independent M's.*
Portsmouth, 56	10 cents.	5 cents.
Portland, 118	12½ "	5 "
New York, 123	18 3-4 "	5 "
Baltimore, 413	25 "	5 "

Apply the same calculation to Albany, Buffalo, Detroit, and Chicago, and consider that all these places can now communicate with each other daily, with at least as great speed as through the U. S. mail, at the rate of five cents per half ounce, and then judge what is to become of the revenue of the general post-office. The stupidity of the P. M. G., and the criminal apathy of Congress will cost the nation half a million of dollars this year, without meeting the wants of the people.—*Boston Chronicle.*

For the Morning Star.

TO E. ALLEN, Jr., W. P. VINAL, SAMUEL WHITNEY, T. D. CLEMENTS, D. GILMORE, Jr., J. NEALLY, R. SARGENT, J. STEVENS, C. NEALLY, EZEKIEL T. FOGG, MOSES GOODWIN, A. CAVERNO, JOHN B. COPP, CYPRIAN I. PRATT, LEONARD HATHAWAY, LEVI MOULTON, EDMUND MURCH, JOHN BROWN, AARON NICKERSON, PHILIP GILKEY, and ALBERT SHAW:—You were appointed by the Agents, chosen at the Prospect Q. M., for that purpose, a Board of Trustees for the Seminary about to be located at Monroe, (Me.) under the patronage of the F. W. Baptist Denomination—and July 16th inst., was the time set by the Trustees to meet and organize.—A bare quorum was present, and it was thought not judicious to transact business with so few present.—It was voted to adjourn to meet at the meeting house in said Monroe, on Wednesday, the 14th of Aug. next, at ten of the clock, A. M.,—and it is very desirable that the Trustees, and all who feel interested, should attend at the time and place.

Brethren, we are engaged in a noble enterprise.—What we do, whether we go forward or not in our purpose will tell on the destinies of our children, and those under our care, through the ages of eternity.—Do we not see in many of our good preachers and dear brethren who are appointed to do business, a great deficiency, for want of an early and thorough Academical Education?—Do we not hear them complain, and often see them weep on the account of this deficiency?—If any of our children shall be called to the work of the ministry, or any important station in the church or state, shall bitter tears and regrets be our legacy to them, on the account of our not giving them suitable advantages?—"Tis education forms the common mind." Is there not a great advantage to be derived from having a School under the patronage of our denomination, situated in a peaceful, quiet village, where the monster intemperance, licentiousness and their satellites find no lurking place?—Then let us not flag in this undertaking.—Let us not be behind our brethren in other places—and give less occasion to Society to say, that, while we are engaged in moral and political reform, we are neglecting to provide the means of a thorough Education for our children.—It is desirable that the Trustees and all interested, get all the subscribers they can before said meeting—as the institution is to be built by donations. Come, brethren, Come!

In behalf of those who met the 16th inst.
JOSEPH NEALLY, *Sec.*
Monroe, Waldo Co., July 26, 1844.

We have received several valuable communications from Bro. EDMUND B. FAIRFIELD, of Oberlin Institution, which we shall insert as soon as we can find room, one of them probably next week. As they are pretty lengthy, our respected brother must not think it strange if some time elapses before they all appear.

Bro. A. DUTCH writes lately as follows:—I would inform my friends and brethren that I am still laboring with the church in Kennebunk and Kennebunkport, and expect to continue to the present season. My health is very good, and we are still praying that God would pour out his spirit and bless our needy souls.

Bro. BENJ. MCKOON wishes us to state, for the information of his friends, that his health, which has been poor for sometime past, is somewhat improving.

CORRESPONDENCE OF THE STAR.

Revival Intelligence.

Bro. V. BAKER writes, under date of Bangor, July 26:—I take this opportunity to inform the friends of Zion, that the Lord is still gracious to us in Ellsworth. On the 20th of June, a church was organized with the assistance of Eld. John Brown, of Mount Desert.

From Central New York.

Brother Burr:—Having occasion to write to the Star, I would say to the friends of Zion, that the state of religion in this place is good. There appears to be a general steadfastness in the church, and some, we have reason to think, who hunger and thirst after righteousness, are seeking for full redemption from all sin through the blood of the Savior! Our desire is for holiness of heart, without which no man shall see the Lord. We feel that there are higher attainments in the divine life, and that we are well able to go up and possess the goodly land. Pray for us, that our faith fail not.

Our meetings on the Sabbath and prayer meetings likewise are well attended.

The brethren and sisters in this church possess feeling hearts for the poor oppressed slave; and our cry is, "O, let the wickedness of the wicked come to an end!" and may this be the cry of every church and minister, till oppression shall cease and the oppressed go free. OLIVER W. SMITH.

Middleville, Herkimer Co., N. Y. July 23, 1844.

N. B. My friends will notice that my P. O. address is Middleville, Herkimer Co., N. Y.

Brother Burr:—I wish to say, that, through the goodness of God, I and the surviving part of my family are enjoying our usual health, though clad in deep mourning for the death of my beloved daughter.

In my recent tour to the south, I had the pleasure of meeting Eld. Marvel, an esteemed brother from New York, at the Rock River Q. Meeting, and was happy to learn from him that God was blessing his labors to the good of souls. He has gathered a church at Portland, Whiteside Co., Ill., where he lives, of fourteen. Others were expected to join soon. O may they increase till a little one becomes a thousand! R. M. CARY.

Wisconsin, June 29, 1844.

Yearly Meetings.

Ohio and Penn. Yearly Meeting.

The tenth session of the Ohio and Penn. Yearly Meeting was holden with the Venango church, June 21st, 22d, and 23d. After prayer was offered, the conference was organized by choosing Eld. Ashley Crafts, Moderator, and Elders D. R. Bartlett and W. Stickney, Assistants; Eld. M. W. Alford, Assistant Clerk.

Heard and accepted the minutes of the last conference.

Received the reports from the several Q. Meetings, of which the following is a summary:

ASHTABULA Q. M. Reported by their Clerk, S. A. Davis. It is not a time of extensive revival in this Q. M.; but the Spirit's influence has been felt in a number of our churches. Some mercy drops have fallen, and we can thank God that no spirit of disorganization has found its way among us, and those schisms that have distracted the Christian church in some parts, by the grace of God, we have been preserved from. The Benevolent Enterprises of the age, are gaining influence, and good *works* are the result of those principles. From the reports, it appears that this Q. M. consists of 17 churches, 9 ordained ministers, 3 licentiates, and 689 communicants. Added the past year, by baptism, 42; by letter 30; dismissed 60; excluded 32; died 6.

GEAUGA Q. M. An epistle and delegates were sent from this Q. M. The epistle was a compliment—wishing "grace, peace and mercy," &c. but contained no statistics, nor nothing of the state of the Q. M.

CRAWFORD Q. M. Reported by B. F. Henry, Clerk, to be in a low state of enjoyment, but generally steadfast. Have had some trials. The year past there has been one church received, 6 ordained ministers, one licentiate. Whole No. 285.

ERIE (Pa.) Q. M. Reported, that during the past year God has been with them, and they have enjoyed some revival. Are mostly living for God and his glory. They have 9 churches, 2 ordained ministers, and one licentiate. Added by baptism 16; by letter 18; dismissed 19; excluded 4; died 2. Whole No. 206.

WASHINGTON Q. M., by Ivory Bassett, Clerk. Report. this Q. M. have enjoyed some revival and have been sharers in trials, which resulted in the exclusion of one church. There now appears to be a steadfastness and union among the brethren, and something of an engagedness. It numbers 7 churches; 4 ordained ministers; 2 licentiates, licensed the past year. There have been 25 added by baptism; 7 by letter; 7 dismissed by letter; 5 excluded; 3 died. Whole No. 181.

Elder Josiah Fowler, of the Erie Q. M. gave the following notice, that at the next session of this Y. M. there will be a request made for an alteration in the Constitution, so far as to render it consistent to divide the Y. Meeting, by setting off all the Q. M's in Pa. and granting them the privilege of organizing a new Y. M.

The following Resolutions were presented, discussed, and adopted in Conference.

Whereas we are now standing upon the eve of a Presidential Election, and every vote that is polled for the Chief Magistracy, must materially affect the primal interest of a large and long neglected portion of our fellow citizens in relation to their liberty and morality, their present and eternal well being; and whereas we are bound by our religion to do to others as we would that others should do to us—Therefore,

1st. *Resolved*, That to preserve the least consistency between our professed faith and practice on the subject of *Slavery*, we should not only pray and preach against this sin, but testify against it at the polls, by not voting for a slaveholder, or any one else who sustains the *slaveholding power*.

2d. *Resolved*, That, in the opinion of this Conference, it is the duty of the several churches of this Y. M. to take up a labor with such members as are guilty of drinking alcoholic liquors or furnishing them for others; except as a medicine or for mechanical purposes.

3d. *Resolved*, That the red men of the forest have claims upon us which can only be canceled by immediate effort on our part for their civilization and Christianization.

4th. *Resolved*, That we recommend to our preachers to lay this subject before their respective congregations, and solicit their *alms* to support a Missionary among the Chippeway Indians, inhabiting a country south of Lake Superior.

5th. *Resolved*, That this Conference highly commend the efforts which have been and are now being made by the Western Reserve F. W. B. Education Society, to establish and sustain the Seminary at Chester, and that we recommend to all our brethren especially to sustain the Institution by their alms and prayers.

Delegates were appointed to General Conference as follows: Elders F. W. Straight and Ashley Crafts. Substitutes, Elders Josiah Fowler and J. S. Manning.

Appointed Elders D. R. Bartlett and J. S. Manning, cor. delegates to the Ohio Northern Y. Meeting.

Resolved, That all the members of this Conference act as a committee, and take immediate measures to raise the remainder of the amount recommended at the last session of this Y. M. for its contingent expenses (a sum equal to three cents a member,) and forward it to Silas A. Davis, Treasurer, as soon as possible.

I hope brethren of the Ohio and Penn. Y. Meeting will take into consideration that they can raise three times as many *cents* in each church as they have members, much easier than our corresponding delegates to other Y. M's. and delegates to Gen. Conference can go at the expense of some $20. or $25. each, beside their time.

Query. Can any church be free from condemnation and enjoy communion with God which refuses or *neglects* to bear their proportion of contingent expenses of Quarterly and Y. Meetings when respectfully requested to do so?

The next session of this Y. M. is to be held within the bounds of the Ashtabula Q. M. on the third Friday in June next.

SILAS A. DAVIS, *Clerk.*
Conneaut, O., July 10, 1844.

Quarterly Meetings.

Oakland Quarterly Meeting.

The April session of Oakland Q. M. was held with the church of Lyons, April 12th, 13th and 14th, 1844. Reports from all the churches but Trenton and Ypselanty.

The ordination of br. E. W. NORTON took place at this session as follows:

1st. Sermon by Eld. H. S. Limbocker; 2. Reading select Scriptures by br. L. B. Potter; 3. Ordaining prayer by Eld. S. S. Lanning; 4. Laying on hands by H. S. Limbocker and S. S. Lanning; 5. Charge by H. S. Limbocker; 6. Right hand of fellowship by S. S. Lanning; 7. Benediction by the candidate.

The July session of the Oakland Q. M., was held with the church of West Bloomfield, the 12th inst. Two churches were received into the Q. M. at this session, viz. Southfield and Shiawassee. We were blest with the labors of Eld's. Limbocker and Lanning.

The next session of the Oakland Q. M. will be held with the church of Commerce, in Oakland county, Mich., commencing on Friday the 11th of Oct. next, at 1 o'clock, P. M.

M. R. FLETCHER, *Clerk.*

Religious Notices.

Freewill Baptist Foreign Mission Society.

The annual meeting of this Society will be held in Springvale, Me. on Wednesday, Sept. 4, at 9 o'clock, A. M. A general attendance of the members of the Society and of the friends of Missions is desirable, as the officers for the year ensuing will be chosen at that meeting. DANIEL P. CILLEY, *Rec. Sec.*

Manchester, Aug. 2, 1844.

N. B. A meeting of the Ex. Com. of the above Society will be held in Springvale, Tuesday eve. Sept. 3, at 7 o'clock, at the house of Eld. T. Stevens.

Freewill Baptist Home Mission Society.

The annual meeting of this Society will be held at Danville, N. H. on Wednesday, Aug. 28, at 9 o'clock, A. M. A punctual attendance of the members of the Society and of the friends of the Home Mission cause is earnestly requested. The officers of the Society for the year ensuing are to be chosen at that time.

RANSOM DUNN, *Rec. Sec.*

Dover, Aug. 5, 1844.

N. B. The Ex. Com. of the above Society will hold a meeting at the house of Dea. Thomas Colby on the evening of Aug. 27, at 7 o'clock.

Notice.

I am instructed to say that the meetings of Rockingham Q. M. in Aug., will all be held at the *South* meeting house in Danville. Q. M. Conference will commence Tuesday, 2 o'clock, P. M., 27th, and Ministers' Conference on Monday evening at 6 o'clock.

P. S. BURBANK, *Clerk.*

ORDINATION. In compliance with the request of the Gibson church, Bro. ALVAH H. FISK, was set apart to the work of the ministry July 4th, in the following order: Prayer, reading the Scriptures and sermon by J. Bryant; ordaining prayer by Elder A. Haynes; charge by J. Bryant; right hand of fellowship by A. Haynes; concluding prayer by N. Norris. JOSEPH BRYANT.

Jackson, Pa. July 13, 1844.

The American Executive. President, JOHN TYLER, *Slaveholder.* Sec'y of State, JOHN C. CALHOUN, *Slaveholder.* Sec'y of Treasury, GEO. M. BIBB, *Slaveholder.* Sec'y of War, WILLIAM WILKINS, *Servile.* Sec'y of Navy, J. Y. MASON, *Slaveholder.* P. M. Gen. CHAS. A. WICKLIFFE, *Slaveholder.* Attorney General, JOHN NELSON, *Slaveholder.*

General Intelligence.

Eleven Days Later from Europe!

The Caledonia arrived at Boston on Thursday last, in a remarkable short passage from Liverpool. Money continued abundant at a low rate of interest. There was a prospect of an abundant harvest. The cotton market was dull, and prices declining.

The subject of the slave-trade was brought before the House of Commons on the 16th ult., by Lord Palmerston. The speech, which depicted horrors of the traffic in terms eloquently pathetic, touched upon the treaty with the five powers, which was on the eve of completion when Lord Palmerston's government went out of office in 1841. It developed the policy by which that government would have been guided towards the United States on this question, had it remained in office. It was replied to by Sir Robert Peel.

Ireland. The decision has not yet been had on O'Connell's appeal to the House of Lords, on the writ of error.

The present military force in Ireland amounts to 26,000 men, independent of enrolled Chelsea out-pensioners, and armed police.

It is calculated that the O'Connell tribute this year will reach 30,000 pounds.

France. The misunderstanding between France and Morocco is in a fair way of being adjusted.—France has no desire to extend her dominions in Africa, and the Emperor of Morocco finds his one in healing a breach with so formidable a foe. The result will be to limit the range of Abd-el-Kader's power of doing mischief, and thereby to consolidate the French possessions of Algeria.

Spain remains in a disturbed state, and the Madrid papers teem with reports of conspiracies to overthrow the existing government in some of the more populous cities.

The constitutional government of Greece has at length been acknowledged by the Russian government.

New Route to New York—The railroad from Greenspoit, Long Island, to the city of New York, is completed, and the cars commenced running last week. Steamboats run across the Sound and connect this road with the Stonington & Norwich rail-roads. The passage across is made in two hours, and the journey from Boston to New York by this route in ten hours.

COUNTERFEITERS AND COUNTERFEITS.—Four individuals, by the names of Lyford, Elliot, and two Willeys, the latter brothers, were arrested in this place recently, by sheriff Hurd, for passing counterfeit bills on the Cumberland Bank, Portland, and the Suffolk Bank, Boston.

New York city has been flooded with counterfeits on the Freeman's Bank, of Bristol, R. I., of the denomination of 5's, 10's, and 20's. They were so well executed as to deceive the best judges. But by examining them through a magnifying glass, the defects and alterations became visible, and they proved to be altered notes from the Citizens Bank, Augusta, Me.

On the first Monday of June last, the Central Bank, Hallowell, Me., had a circulation of $49,120, against $1,695 of specie!!

The Mexicans are about sending another army to Texas, consisting of 30,000 men! Four millions of dollars are to be raised to pay the expense of the expedition. Should they succeed in recovering that country, it will put a quietus upon the question of annexation, which now so generally agitates the people of the U. States.

Distressing Accident.—In the town of Herkimer, N. Y., last Thursday afternoon, GEORGE H. youngest son of widow Susan Burton, aged about eight years, while assisting one of the neighbors in catching his horse, came up to take the horse by the mane, when he trampled upon him with his fore feet, and continued to beat him until the owner came up, and, with much exertion, rescued the little sufferer from his deadly blows. The child survived until Saturday morning, when death closed his sufferings. By this affliction, a mother is bereft of a promising son, one brother and two sisters of an affectionate little brother. May this affliction be sanctified to them for their everlasting good. By their request the funeral was attended by the writer, on Sabbath afternoon, when some remarks were made, from 2 Kings 20:1.

O. W. SMITH.

July 23, 1844.

It is estimated in a foreign periodical that the money annually spent in intoxicating liquors, wholly exclusive of the cost of jails, police, &c., in France, is £52,777,777; Great Britain, £39,692,487 Sweden, £13,500,000; Prussia, £9,000,000; United States, £8,062,416.

This is truly a large sum to pay for poverty, disease and wretchedness.

According to a late census, there are six thousand more females in Lowell than males.

On the 25th of May, as some 300 passengers were on board a small steam-boat in the harbor of Rio, to make an excursion, the boiler exploded, killing more than fifty, and wounding nearly a hundred.

They have had, it appears, fearful inundations in South America, too. A letter dated Porto Cabello, July 3d, says that in the valley of the Tuy, the unfortunate proprietors of plantations have lost their all, and that in the city of Carora, half of the population have lost their homes. From Bogota, Maracaibo, &c, the accounts of suffering, caused by the destruction of life and property, are really mournful.

The Catholics expended for Home Missions in the United States last year, $138,176, and the American Home Missionary Society, $92,000.

The boot and shoe trade is one of immense importance in Massachusetts. In Abington, the value of these articles manufactured annually, is $1,250,000; in Weymouth, $1,042,257; in Quincy, $111,881; in Braintree, $656,541; in Randolph, $944,714; North Bridgewater, $184,000; East Bridgewater, $277,800; &c.

A. D. Iturbide—a son of the late Emperor of Mexico—was on Monday of last week fined $5 and costs, and placed under $500 bonds, for creating a disturbance at Niblo's Theatre, New York.

Mr. Booth, an English writer on steam, thinks that steamers, if built narrow and sharp, may be made to cross the Atlantic in seven days.

The imports of specie into the United States, during the year 1843, from all quarters, were $23,285,552. Of this large amount, $17,000,000 were in gold coin, and $6,000,000 in silver. The exports of specie from the United States in the same year, were $3,618,399, which made the excess of the imports over the exports—or in other words made the net increase of specie for the year—$20,167,153.

Indians have rights.—We see by the last Milwaukie Courier, that the Whigs have nominated Thomas Cummuck, a Brothertown Indian, as one of their candidates in the House of Representatives from the counties of Brown, Calmut, Portage, &c., Wisconsin.

REV. JOY HAMLET FAIRCHILD.—The Ecclesiastical Council at Exeter closed their labors on Tuesday, 30th, after an arduous and deliberate session of five days. The substance of the verdict which they rendered was, as reported in the Mail, as follows:

"That Fairchild's attempt to prove a conspiracy against him has not been successful, that Miss Davidson's testimony, implicating him, has not been impeached, that her testimony is corroborated by other witnesses, and his own admissions, and that, however painful it may be to the Council, they feel compelled to express their deep conviction that he cannot be innocent in the matter, and that, unless he can present a clearer vindication of himself before some tribunal more competent than ourselves to compel the attendance of witnesses and the utterance of all the truths, and till such act be done, he ought not, and so far as our decision goes, does not hold the place of a Minister of the Church of Christ. The verdict was accepted by the Council, yeas 19, nays 6."

A Dreadful Accident happened at Shapleigh, Me., on the 12th of July. Returning from Newfield, Mrs. Emery, and her daughter Elvira, were thrown from a wagon upon some rocks at the roadside! the skull and neck of the mother were broken; the daughter lingered several days, and died without being able to give an account of the accident.

Weekly List of Letters Received.

B. D. Peck, M. R. Fletcher, E. Irons, O. Dike, J. Bryant, J. M. Woodman, W. Fuller, J. Edgcomb, Warren King, D. R. Whittemore, S. H. Arnold, A. K. Moulton, D. P. Cilley, D. Branch, D. Marks, 2., E. B. Fairfield, 3.

From Post Masters.

J. Hicks, J. Farman, W. J. Wood, A. W. Bigelow, D. Colman, C. Stitpher, M. Sanborn.

New Agents.

Eld. WM. MACK, Book Agent for N. Y. and Pa., Y. M., instead of Eld. Jesse Bennett, resigned.
Eld. ALLEN MEAD, Book Agent for Noble Q. M., (Ia.)

Receipts For Books.

F. B. Tanner, 11,50. J. Baldwin, 1,70. P. Ford, ,71. O. Dike, 1,75. J. Bryant 50. A. K. Moulton, 2,50.

Subscribers for the Star.

O Dike 1. E Emerson 1. V B Otis 1. J B Garfield 1. W. King 2. D R Whittemore 1. W Andre 2. J H Montgomery 1. E Serley 1. C F Garland 1. Carlton Small 1.—13.

Home Mission.

B. D. Peck, to redeem his pledge,	5,00
Whole amount	5,00

WM. BURR, *Treasurer.*

Foreign Mission.

N. Christie, Gerry, N. Y.,	2,00
J. M. Woodman,	1,30
Female Members of the Olneyville Church, R. I.,	50,00
Whole amount,	53,30

WM. BURR, *Treasurer.*

One package of Books sent to Wm. P. Merrill, Lynn, Mass., by Niles' Express.

MARRIED

In Farmington, N. H. July 4th, 1844, by Eld. W. H. Waldron, Mr. Sewall Goodwin of Lebanon, Me. and Miss Susan Goodall of F.

In Raymond, Me. July 14, by Elder Carlton Small, Mr. Henry Tenney, jr. and Miss Maria D. Symonds, all of R.

In Bowdoinham, Me. by Eld. C. Quinnam, Mr. Ebenezer Toothaker of Litchfield and Miss Martha O. Williams of B. In Litchfield, by the same, Mr. Samuel W. Lemont and Miss Eliza Bridge, both of L.

DEATHS.

In Manchester, N. H. July 25, LAURA AUGUSTA, child of Mr. David Huntington, aged 10 months. July 29, Miss SARAH H. CRAIG, aged 30 years, recently from Lowell. July 31, Mr. ELLIOT SEAVEY, aged 51 yrs.

In Limerick, Me 4th ult. after a short illness of the scarlet fever, SARAH B. TUFTS, daughter of Mr. Stephen E. and Mrs. Sarah Tufts, aged 7 years and 8 months.

BRIGHTON MARKET—MONDAY, July 29, 1844.

Reported for the Morning Chronicle.

At Market, 390 head of beef cattle, 3 yokes Working Oxen, 70 cows and calves, 2500 Sheep, and about 700 Swine.

PRICES.—*Beef Cattle.*—Extra $5,25. First quality, $4,75, a $5. Second quality, $4 25 a $4 50.
Working Oxen.—1 yoke at $78.
Cows and Calves.—Sales noticed at $19. $20, $22, and $27, and 1 at $36 50.
Sheep.—Last week's prices were fully sustained.
Swine.—Wholesale, 4 a 4 1-2 c. Retail, 4 1-2 a 5 1-2. c.
N. B. Beef Cattle all sold.

WESTERN RESERVE
MANUAL LABOR SEMINARY.

THE next Academic Term of this Institution will commence August 14th, under the superintendance of Eld. DANIEL BRANCH, A. M., and Mrs. S. F. W. BRANCH, Principals. Competent Assistants will be employed if necessary.

TERMS:—Common English Branches, $3,00 for 12 weeks. Higher English Branches and the Languages, $4,00. To those who pay Cash in advance a discount of 10 per cent. will be made.

BOARD in respectable families, about $1,00 per week.
S. B. PHILBRICK, *President.*
Chester, O., July 26, 1844.

ROCKINGHAM ACADEMY,
HAMPTON-FALLS, N. H.

THE FALL TERM of this Institution will commence on Thursday, August 22nd, under the instruction of Rev. ZEBULON JONES, Principal, Assisted by Miss ADALINE A. PHILBROOK, in the FEMALE DEPARTMENT, and JOSEPH H. KNIGHT, in the MALE DEPARTMENT. In addition to the usual branches taught in this Institution, instruction will be given in *Vocal Music*, to all, who may wish to attend to it, without any additional expense.

—TERMS:—

BOARD in Private families from $1,37 to $1,50.

Those who shall wish to Board themselves, will be accommodated.

TUITION in Common English Branches, per eleven weeks, $3,50. Higher Do. $4,00. Greek, Latin and French, $4,50. Drawing, in addition to other Branches, $1,00. Music, (with use of Piano,) $7,00. Incidental Expenses, 12½ cts. SILAS ILSLEY,
Secretary of the Board of Trustees.
Portsmouth, July 22d, 1844.

STRAYED OR STOLEN

FROM the Shed of John Hussey, Somersworth, 12th July last, a DARK BROWN MARE, *rather old.* Whoever will return said Mare to the Subscriber, or give information where she may be found, shall be suitably rewarded. CHARLES CARR.
Lebanon, Me. 3w16*

FEMALE PHYSICIAN.
MRS. MOTT,

THE celebrated FEMALE PHYSICIAN of Boston, Mass., would inform patients and invalids in this vicinity, that she will visit Dover, N. H. three days in the month of August, to be consulted as usual on all diseases incident to the human frame.

MRS MOTT will be at Mr. CHARLES ADAMS', Mechanic St. opposite the Methodist meeting house, on Monday morning, August 19, Tuesday, 20th, and until Wednesday afternoon, at three o'clock, to receive such as may wish to consult her. The following are some of the diseases that Mrs. Mott treats with so much success, many of which are daily put under her care, viz.

FEMALE WEAKNESSES of all kinds. HUMORS in all their various stages. ASTHMA, and PHTHISIC, CATARRH, TIC DOLOREUX, NEUROLGIA, all NERVOUS SYMPTOMS, RHEUMATISM, FITS or FALLING SICKNESS, JAUNDICE, LIVER COMPLAINT, diseases of the LUNGS, COUGHS, DECLINE, DEBILITY, DYSPEPSIA, PILES, HEAMORRHOIDS, diseases of the KIDNEYS and BLADDER, &c., many others too numerous to mention.

MRS. MOTT uses no MERCURY or MINERALS of any kind. She performs all her cures with ROOTS, HERBS, GUMS, BALSAMS and ESSENTIAL OILS, many of which she cannot obtain in this Country. She would inform those that wish to put themselves under her care, that they can do so with the utmost confidence, in being relieved, as she never undertakes a case of any kind unless she is quite confident that she can perform a permanent cure.

For further particulars see the other Dover papers. All letters (post paid,) directed to Mrs. Mott's Residence at Corner of Lynde & Cambridge Sts., Boston, Mass., promptly attended to. 16

POETRY.

THE WORLD WITHOUT A BIBLE.

BY F. BUCKINGHAM GRAHAM.

Without a Bible!
O'er this fated earth
The sound of wo is heard; each cottage hearth
Unencompass'd with a happy group
Of smiling fav'rites, cheered by love and hope
Divine; for here, when one week's toil
Is past, another must begin—turmoil
Is rife. No Sabbath day of holy rest,
With its reviving influence, greets the opprest.

When Jesus, bleeding hung
Upon the cross, He spake, and nature flung
Her darksome veil o'er the vast universe
Of sinful mortals; but our state is worse
Than theirs, for o'er us hangs the awful night
Of pagan ignorance, without the light
Of e'en a guiding star. No mid-day sun
Of righteousness, with rays serene, doth run
His heavenly course, and man is seeking peace
In pride or passion, or the swift increase
Of affluence.

What of eternity?
Can no one learn the joyful minstrelsy
Of heaven! There angels chant the praise
Of Him who reigns supreme. Those blissful lays
Which seraphs have for many ages sung,
Are still unlearned by us. Our harps are hung
Upon the willows, toneless and unstrung.
The sweeping river and the gurgling rill,
With solemn voices praise the Almighty still.
At morning's balmy dawn the little bird
Warbles his song, and then at eve is heard
The matin of the graceful Nightingale
Resounding sweetly through the fragrant vale
While man alone has no desire to sing
His own Protector's praise—no wish to fling
A grateful incense on the ambient air,
Nor bend the knee in fervent, heartfelt prayer.

Without the Bible we've no beacon here
To guide to the celestial world above;
But with that book this earth imparts a cheer,
And rest is promised in that blissful sphere
Where sound the lute notes of eternal love.

THE HAPPIEST TIME.

BY M. A. BROWNE.

When are we happiest? When the light of morn
Wakes the young roses from their crimson rest;
When cheerful sounds upon the wind are borne,
Till man resumes his work with blither zest;
While the bright waters leap from rock to glen:
Are we the happiest then?

Alas! those roses! they will fade away,
And thunder tempests will deform the sky;
And summer heats bid the spring buds decay,
And the clear sparkling fountain may be dry;
And nothing beautiful adorn the scene,
To tell what it hath been.

When are we happiest? In the crowded hall,
When fortune smiles and flatterers bend the knee?
How soon, how very soon such pleasures pall!
How fast must falsehood's rainbow coloring flee!
Its poison flowerets bear the sting of care:
We are not happy there.

Are we the happiest when the evening hearth
Is circled with its crown of living flowers;
When goeth round the laugh of artless mirth,
And when affection from her bright urn showers
Her richest balm on the dilating heart?
Bliss, is it there thou art?

Oh no, not there. It would be happiness
Almost like heaven's, if it might always be;
Those brows without one shading of distress,
And wanting nothing but eternity;
But they are things of earth and pass away—
They must, they must decay!

Those voices must grow tremulous with years;
Those smiling brows must wear a tinge of gloom,
Those sparkling eyes be quenched in bitter tears,
And at the last, close darkly in the tomb;
If happiness depends on them alone
How quickly it is gone!

When are we happiest then? oh, when resigned
To whatsoe'er our cup of life may brim;
When we can know ourselves but weak and blind,
Creatures of earth; and trust alone in Him
Who giveth in His mercy joy or pain;
Oh, we are happiest then.

THE SAILOR'S WIFE.

A Song, written by Mr. Henry Russell.

The night is dark—the wind is high—
And storm-clouds gather in the sky;
The billows roll upon the shore,
With tireless rage, and deafning roar!
The Sailor's Wife in terror wild,
Clasps to her breast her slumbering child—
With hurried steps—and form half clad,
She seeks the watch-tower—lone and sad!

"Hark! 'tis the Tempest's stifling breath—
It warns of danger—stranding—death—
Ha! see!—the Lightning's blinding flash!
And hark! Oh, God! the Thunder's crash!
Awake, my child—for it may be
Thy father perishes at sea!
Oh, wake—nor leave me lone and sad,
Lest these dark thoughts should drive me mad!

"Awake!—yet hark!—that sound again!
And yet again!—my brain! my brain!
Yes! 'tis the minute gun!—once more
Its note comes booming to the shore!
And now—the Lightning's flash so fast
I see a ship with shattered mast!
And now!—Awake!—I'm dark and sad—
My child!—My child!—I'm going mad!—

"He heeds me not!—but slumbers on;
And leaves me with my fears alone!
Alone!—Ha!—see!—they crowd the deck—
And—God of Heaven!—she strikes!—a wreck!
Oh, save him!—save him!—on the gale
Is borne that long and piercing wail,
As forth she rushes—pale—half clad—
Still shrieking—"save him!—I am mad!"

Above the storm's tumultuous din
That cry resounds along the shore—
Its wild appeal may mercy win
When hope's last glimmering spark is o'er—
Tossed by the billows to and fro
Now lost to sight—now high in air
A speck is seen—A Boat—and, oh
The crew are saved—and he is there?

MISCELLANY.

From the Mother's Magazine.

THE POCKET-BIBLE;

OR

"HIS LOVING KINDNESS CHANGES NOT."

BY CHARLES A. GOODRICH.

I was standing at the counter of a book-store some years since, when a lady entered and inquired for pocket Bibles. I knew her well. A few years before she had married a respectable young merchant, who, although possessed of but little, if any capital, had been started in business by a gentleman of wealth, with every prospect of success. He was active, honest, and enterprising: and, although he had married early after commencing business for himself—perhaps too early—the lady whom he had selected as his companion was worthy his choice. She had more ambition, some of her friends thought, than comported with their circumstances; and though she contrived to repress it, in consideration that her husband's income for the present was small, it was apparent that her spirit was aspiring, and that she was looking forward with some impatience to the time she should be the mistress of a fine house, with furniture corresponding. A friend of hers, who was married about the same time, had at once entered upon the enjoyment of these objects of ambition, and had even a carriage at her command. Quite possibly, Matilda Grant cherished the secret hope that she might one day be able to visit that friend in a similar establishment of her own.

The dispensations of God, however, not unfrequently intervene to thwart our plans and defeat our hopes of worldly good. He has higher views respecting us than we ourselves entertain—the elevation of our souls, and those of our friends, to a crown of glory in his own blessed mansions—and a preparation therefore is necessary, which requires sorrow here in order to joy hereafter.—Through much tribulation must we enter into the kingdom of God.

For a few years Mr. Grant went on well in business. His purchases were made with judgment, and his goods were credited to those who he then thought would be able to pay. But unfortunately, and unforeseen, his principal creditor failed, and in a single day Charles Grant was a bankrupt.

At the time of this sad reverse he was ill of a fever. It was difficult to conceal it from him; but the news had a still more unhappy effect upon him than was anticipated; and from that hour he continued to decline, and in a few weeks was carried to his long home. It was a grievous blow to his wife, with whom her friends most sincerely sympathized, and to whom they tendered for herself and two children—a son and daughter—all the kind assistance which their circumstances allowed.

On an investigation of Mr. Grant's affairs his failure proved even worse than was feared; and although the gentleman who had advanced the capital was quite liberal in the settlement of the concern, the widow and her children had but a few hundred dollars, and for most of that she was chiefly indebted, it was thought, to the generosity of her husband's friend.

This result, added to the loss of a fond and truly estimable man, made the shock still more terrible. She felt the calamity keenly, and the more so, as she had no near relatives at hand to condole with her, and was ignorant of the divine consolations of religion. The spirit of God came in to heal that troubled spirit, and to sanctify those trials to her soul. And at length she was enabled to bow in humble and quiet submission to the will of God, and betake herself to the support and education of her children, now her solace and delight.

At the time I saw her in the book-store she was in pursuit of a pocket Bible for her son, named Charles, after his father. The purchase was soon made—it was a beautiful edition—not expensive, but just such as a fond and religious mother would wish to present to a son whom she loved, and which she hoped would prove a lamp unto his feet. A further circumstance about this Bible I knew in after years; on presenting it she turned the attention of the happy little fellow to a blank page in the beginning, on which, in a beautiful wreath, she had inscribed her own name, and under it the words, "To my Son," followed the appropriate and touching lines:

"A parent's blessing on her son
Goes with this holy thing;
The love that would retain the one
Must to the other cling.
Remember 'tis no idle toy,
A mother's gift—remember, boy."

And still a little below were printed, in small but beautiful capitals, words which a mother's faith might well appropriate—His loving kindness changes not.

At the age of seventeen Charles Grant was a stout, strong, active youth. He was more than ordinarily ambitious, but as his ambition had not full scope, he was restless, and I sometimes thot', unhappy. Had his mother, at this critical era of his life, been able to find him some employment, suitable to his active and ambitious genius, it would have been fortunate indeed; but she knew of none, and beside she needed his aid—but what was more than all, she was alone, and felt that she could not dispense with his company.

About this time, a young sailor by the name of Thornton, belonging to the neighborhood, arrived home from a voyage. Charles naturally fell in his way, and was delighted with the story of his adventures. He listened long and intently. His age and circumstances combined in his ambitious bosom the desire for similar exciting scenes.—Without designing any special wrong, young Thornton at length proposed to Charles to accompany him on his next voyage, which he should commence in a few weeks. For a time he hesitated, or rather declined—his mother and Alice would never consent, and to leave them by stealth was more than he felt willing to do. Thornton did not urge him, as it afterward appeared, but Charles was himself strongly inclined to go, while the young sailor was quite willing to have a friend and companion so bright and enterprising as Charles Grant. In an evil hour, the latter decided to go, and to go without the knowledge of his mother.

On the night appointed for their departure, Charles rose from his bed when all was still, and softly feeling his way to the door, opened it and escaped. It was a beautiful night—and as he proceeded round the corner of the house to get a small bundle of clothes which he had concealed the day before, his heart beat with unusual violence, and for a few moments a faintness came over him at the thought of leaving a mother and sister, the only objects on earth whom he had ever truly loved. He stopped for a moment, as if meditating a better resolution, and then proceeded to the gate, which he opened and went out. Here he again paused—turned—looked—lingered—hesitated—and even put his hand again on the latchet, half resolved to creep once more to his little bed-room. But at that moment the low call of Thornton, at some distance, reached his ear—he had lingered longer than he was aware, and now the moment had arrived when he must go, if at all—with a sort of desperation of feeling he hastened away, the tears trickling down his cheeks as he bade adieu to the humble cottage which contained all he loved on earth. His bundle was under his arm, and in that bundle I am glad to say, was a 'mother's gift,' the pocket Bible. Charles felt that he could not go without that, and perhaps he felt that the discovery that he had taken it, might serve somewhat to assuage a mother's sorrow.

Before morning the young sailors were a long way towards the seaport whence they expected to sail, and a couple of days brought them quite there. The ship, it so happened, was ready, and Charles, having been accepted on the recommendation of Thornton, took up his line of duty before the mast. Shortly after, the ship weighed anchor, and stretched forth on a far distant voyage.

I must leave my readers to imagine, if they are able, the surprise and even consternation of Mrs. Grant and Alice, the morning following Charles' departure, at not finding him in the house nor about the premises. What could it mean?—what errand could have called him away?—at what hour did he leave?—what accident could have befallen him?

Search was made for him by the increasingly anxious and terrified mother and sister, for an hour and more, before they ventured to make known their solicitude to their neighbors. My own residence was not far distant; and before I had finished my breakfast, a messenger in haste made known the truly distressing situation of Mrs. Grant and Alice. I hastened to the house—other friends at no distant hour were there—inquiries were instituted—messengers were dispatched around town, but not the slightest tidings could be obtained, and even conjecture was baffled. At length, however, Mrs. Grant made the discovery that his better suit was gone, and there was a transient gleam of joy on her face as she announced that his pocket Bible was also not in his chest. Some days passed, long days and long and gloomy nights, before any satisfactory intelligence was received, and then the amount of intelligence was in a short but affectionate letter from Charles himself, just then on the eve of sailing for the Pacific Ocean. It was thus:

My Dear Mother:—Can you, will you forgive me for the step I have taken without your knowledge or consent? My heart has smote me every hour since I left you. I am at ———, and on board the ship ———, which sails in an hour for the Pacific Ocean. Fondest—best of mothers, do not grieve, I will one day return to bless and comfort you and my dear Alice. I must do something for you and her. Kiss her for me. Mother, I can write no more, only that I hope I shall have your prayers. I have got my pocket Bible, and shall keep it next my heart. Farewell.

Your affectionate son.

P. S. I have somewhere read, what I am sure will prove true in my own case,

"Where'ere I rove—whatever realms I see,
My heart, untravell'd, fondly turns to thee."

By some means the letter did not reach the post office so soon as it should have done, and the uncertainty bore heavily on the heart of mother and sister. The post-master, on its arrival, kindly sent to me, and hoping that it contained tidings of the lost child, I ventured to break the seal. The truth, sorrowful as it was, was a great relief, and was so felt to be by Mrs. Grant and Alice. Yet, for a season—and who can marvel?—their hearts were filled with a sadness which scarcely admitted of alleviation—it was a dark and mysterious providence, and when friends called in, as they often did, to mingle their tears with the weeping, and to administer consolation, the most they could do was to weep, and to say, "His ways are in the sea, and his judgments past finding out."

But time does something—religion does more. By degrees these sorrowful ones were able to pray, and as the Christian poet says, "Prayer makes the darkest cloud withdraw."

So it did for them. They did not, indeed, recover their wonted cheerfulness, but they were calm and subdued. No word escaped the mother's lips, and even Alice seemed to have imbibed the spirit of a holy resignation, "Father, thy will be done."

But there were days of keen and bitter anguish, and in those nights, when the storm swept its angry blast across their humble dwelling and rocked their bed, it was impossible for a mother's heart not to tremble for her sailor boy, far off upon the stormy ocean, and perhaps suffering the perils of the billowy tempest. But even at such times she was enabled to commit herself and her wandering child to the care and grace of a covenant-keeping God—uttering the language of holy confidence, "His faithfulness is as the everlasting mountains." "Though He slay me yet will I trust in Him."

Four years elapsed, and nothing was heard of Charles Grant. Sometime during the second year of his absence a rumor reached us that a ship supposed to be the ———, which sailed from ———, and on board of which Charles was supposed to be, was burned at sea, and that but two or three only were saved, and among them was a young man named Grant. But the rumor, though not contradicted was not confirmed, and another period of uncertainty and anxiety fell to the lot of the long stricken and heart-saddened mother and sister of the absent boy.

At length the friends of Mrs. Grant perceived a visible change in her health. The indications of that too fatal malady—consumption, were too apparent to be mistaken. Its approach was indeed slow and insidious, and for a time was kept at bay by the assiduous attention of our village physician; but medical prescription at length lost its power, and she became at first confined to the house—then to her room—and finally to her bed.

I often visited her as did other friends. Her room was no longer the abode of gloom and sorrow. She had for some months been making rapid progress in resignation to the will of God; and though her feeble tabernacle was shaken, and was likely to be dissolved, through years of anxiety and affliction, yet her faith seemed to acquire more and more strength, and to fasten with a firm hold upon the divine promises.

One day, as I sat conversing with her, she alluded to the faithfulness of God, and expressed her unwavering confidence in him. She said it had been her desire to acquiesce in the Divine will,—and she hoped that she should be able to do so, whatever it might be, in relation to herself or her absent son. But continued she, I have prayed long and fervently that I may once more see him—see him a true penitent—and I cannot relinquish the belief that God will hear and answer.

I was about to say something which might tend to soothe her, in case her hopes were not realized, as I must confess I saw little present reason to expect they would be, when she stopped me, and observed, 'You may think me presumptuous, but my faith must enjoy its hold on the divine promises. Has not God said, Call upon me in the day of trouble, and I will answer thee, and thou shalt glorify me? I have called, yes I have called by day and night, and God has seemed to help me.—Has he excited such strong, such intense emotions for nothing? Has he enabled me to wrestle so with him, only to be disappointed? I am aware that probabilities are all against me. I must soon fail; this heart will soon cease beating, and the narrow house be my resting place, but I still have confidence in the faithfulness of my heavenly Father. What though I see no immediate prospect of the return of my poor boy? I believe I shall yet press that poor child to my bosom.—Years since, I wrote in a pocket Bible I gave him, His loving kindness changes not; and do you think it will fail now?'

I confess I admired the steady faith of the mother—a faith strong in the Lord and in the power of his might; and yet it seemed scarcely possible that her hopes should be realized. At length my faith faltered, for it was apparent that her hour of departure was not far distant.

That night, two or three female friends, fearful of her failure before morning, offered to stay with the mother of Alice. This the latter cheerfully assented to, though she had decided not to leave her mother. The necessary arrangements for the night were made, and at an early hour all was silent in and around the humble cottage.

It was a glorious night abroad—clear, soft, mild—just such a night as a saint might well choose in which to take its departure and soar to the temple above. The poet must have had some such night in vision when he penned those beautiful lines—

"The moon awakes, and from her maiden face
Shedding her cloudy locks, looks meekly forth,
And, with her virgin stars, walks in the heavens—
Walks nightly there, conversing as she walks,
Of purity and holiness, and God."

It was just such a night, and Alice had risen from her seat, and to hide her emotions, as her dear parent breathed more heavily, had gone to the window, the curtain of which she drew aside, and was standing leaning her arm on the sash.—In the distance, just beyond the gate, she descried, as she thought, the figure of a man, who seemed to be approaching. For a moment, she started back, but again looked, and his hand was on the latch. The gate was opened with great caution, and the stranger approached slowly towards the house. Presently a gentle knock was heard at the kitchen door. It was impossible for Alice to summon courage to attend to the stranger herself; but she whispered to the nurse, who, upon unlocking the door, inquired the reason for so late and unseasonable an intrusion.

"Does Mrs. Grant still reside here?" inquired the stranger, in a kind but earnest tone.

"She does," replied the nurse, "but she is dangerously ill, and we fear she cannot live many hours; you cannot see her.

"Gracious heavens!" exclaimed the stranger, and so audibly were the words pronounced that the sound fell on the ears of Alice, and her heart beat with strong and distressing emotions. "I must see her," continued the stranger, "do not deny me, madam, quick, quick!" and he gently pressed open the door, still held by the surprised and even terrified nurse.

Alice listened to the sounds without being able to decide their import; but, at length, fearing that her mother might be disturbed, she stole softly out of the room for the purpose of ascertaining what the stranger wished.

"Alice, Miss Alice," said the nurse, as she approached.

But before she had finished what she was attempting to say, the stranger inquired with his countenance wild with emotion, "Is this Alice Grant?" and the next moment he swooned and fell on the floor.

"Miss Alice," exclaimed the agitated nurse, what does all this mean?—who can it be?—what shall we do?"

Alice herself stood amazed; but as the light fell upon the features of the apparently lifeless stranger, a thought flashed across her mind, and the following moment she was nearly falling beside him.

"Nurse," said she, "softly but quickly bring me some water." This she applied liberally to the temples of the stranger, who slowly recovered his consciousness, and at length sat up. He looked round, and presently fastened his eyes most intently and inquiringly upon the pale and motionless Alice. "Yes, yes," he exclaimed, "it is she; it is—it is my own beloved Alice!"

"Charles—Charles—my brother!" uttered Alice, as she fell upon his bosom. "Oh, mother—mother!"

The sound of the voice reached the dying mother, and she inquired, "Alice, my child, what—what did I hear, Alice?"

Alice, scarcely able to stand, hastened to her bed-side, and taking her mother's hand, already cold with death, spoke in accents tremulous—for the whole frame was agitated—tremulous, but kind.

"What did I hear, Alice?" the mother softly whispered. I thought I heard something. I thought he had come. Did I dream, Alice!"

"Mother, dear mother," said Alice, putting her face close to the cold face of her dying parent, and scarcely able to draw a breath—"whom did you think had come?"

"Why Charles: it seemed as if he had come. But I dreamt—did I, Alice?"

"Mother," said Alice, "could you see him? could you sustain it if you could see him?"

"Surely, child; why I long to see him, and I did think I should see him once more before I died."

At this instant the door softly opened, and Charles approached, cautiously—inquiringly.

"Mother," said Alice, "here—can you look up? do you know who this is?"

"Who is it, Alice—who is it?" inquired the half wild but still conscious mother.

"Mother," softly whispered Charles, as he kneeled down and kissed her cold cheek, "mother, my dear mother, Oh will you—can you forgive your long lost but penitent, broken-hearted child?"

"Charles, my dear Charles! is it indeed you!" said the now dying mother; at the same time endeavoring to put her wan and feeble arm around his neck. "My dear boy you have come: yes, I said you would come—you have; yes I can now praise God. One question, Charles, and I die in peace—Is my boy a penitent?"

"Mother," said Charles, his tears nearly choking his utterance, "that Bible and a mother's prayers have saved me.

I have come in season to ask forgiveness. Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. Mother, my dear mother, and will you forgive me also?"

"Enough, enough," said the departing mother; "yes, it is enough!" her countenance beaming, as it were, with seraphic joy.

"I am nearly through, but go my son—go my dear Alice, and publish it to the mothers of the land, what I have found true—and will continue true as long as praying mothers exist—

'His loving kindness changes not.'"

For a few moments following, it was thought she had ceased to breathe; but she revived sufficiently to press once more gently the hands of Charles and Alice; and then she was heard singing, in a faint and scarcely audible tone, those beautiful lines which she had often expressed a wish that she might have occasion to sing:

"Soon shall I pass the gloomy vale,
Soon all my mortal powers must fail,
Oh may my last, expiring breath,
His loving kindness sing in death!"

The prayer was answered, "His loving kindness" were the last sounds which were heard. They ceased, here only to be resumed and to be sung by the glorified and triumphant saints before the throne of God.

A Son shot by his Father.—The Newark, (N. J.) Advertiser gives the particulars of a dreadful tragedy which recently occurred in Warren County, in that State. An old man named Matthew Ayres, of good estate, and the father of a family, was living with a woman of bad character, to the great grief of his family. A few nights since, an attempt was made by three of his sons, to abduct the woman. The old man was roused by their breaking into the house, and seizing his gun, he discharged it among the assailants, unfortunately killing his own son Walter. The deceased was thirty years old, and has left a family to deplore his untimely death. The father was ignorant of the purpose or character of his assailants, and was acting in strict self-defence—the law, therefore, will not visit the homicide with any penalty, but his remorse will be a sufficient punishment.

☞ The rearing of sheep is becoming quite extensive in Illinois. At St. Louis on the 29th ult. thirty bales of wool were received from the prairies of Illinois. The St. Louis Era says the business of rearing sheep for wool will become very extensive in Illinois and Missouri.

OBITUARIES.

Died at E. Alton, N. H. April 29, 1844, Eleanor, wife of James McDuffee, Esq. aged 79 years and 48 days, daughter of James Connor, late of Wolfborough. She was born at Pembroke, March 10th, 1765, and at the age of 10 years moved with her parents to Wolfborough, with whom she lived till she entered into the married state, Sept. 25th, 1791, and lived happy with her husband till her decease, over 52 years. United together in the bonds of love and affection, with very little beforehand, they moved into the wilderness to get their bread by the sweat of their face; were amongst the first settlers in the section of country known by the name of East Alton; and after undergoing the hardships incident to settlers in a new country, they had the happiness of seeing the wilderness become a fruitful field; the blessing of the Lord was on all their labors; their garners full. In this state of prosperity they lived for ten years, without hope and God in the world. In the year 1801, the Lord poured out his spirit, and a large part of the neighborhood were converted. The subject of this notice, with her husband, was amongst the happy subjects of this blessed work. A new era now commenced in her family. Old things were all done away and all things became new. The family altar was set up, and has never fallen down to the present day. Her husband ever found in her a faithful helper. Her house was a pilgrim's tavern, where the Lord's people ever found a resting place and a liberal supply from the bounties of her table. She was never weary in waiting upon them. She loved them. I think there can be no vanity in more minutely describing the character of this excellent woman, as she is insensible to the censure or applause of mortals. She made great sacrifices for the cause of religion. At one time, in 1805, she sustained meeting in her house a whole week, night and day, in which about 40 souls were converted. When the first Q. M's were held in the place, she labored night and day for the comfort of the brethren. Surely she may be said to be one who bore the burden in the heat of the day. She loved powerful and searching preaching. Her understanding was naturally bright, which would have enabled her to walk in a higher sphere of life; but she had no desire to shine in that way; but chose the low and humble walks of life. The poor were her best company, and they found in her a friend indeed. Her friends could approach her with confidence; for she never revealed a secret; spoke evil of none, but followed peace with all. As long as her health would permit she never refused to attend to the call to go to the abodes of the afflicted; and when she returned home, would bring the cheering news that her labor had not been in vain. Finally, upon the review of the life of this truly excellent woman, considering the many hindrances she met with from the great enemy of her soul, keeping her always on the back ground, subject to bondage through fear, in the judgment of charity she did much for the cause of Him she loved. The character of her religion was of the genuine kind, that of the heart. She had no desire to make a great show and to shine; but the language of her heart was, Lord, keep me little and unknown. She did not say to the poor hungry brother, go and be warmed and filled; but come and be ye filled and clothed. In labors of this kind she was abundant. She considered that what she did for the people of God she did to Him; and would not sacrifice with that which cost her nothing; but brought the best she had. In all the reformations which she witnessed, she was greatly quickened, partook of the spirit of them, and had great joy; but afterwards by reasoning with the enemy she fell on the back ground. However in her last years, she became more bold in the faith, and often took an active part with her husband in worship at the family altar. She was the mother of eight children, four sons and four daughters. The youngest daughter died at the age of fifteen months; the other children are all now living; all have been converted, all married, and are the heads of respectable families in the town. When the subject of this notice arrived at the swellings of Jordan, that glorious Captain that had protected her through the dangerous journey did not leave her; for she had his promise, that when she passed through the deep waters, they should not overflow her. Her sickness was long and her sufferings great. Here all the graces of the Christian were called into action, and in her they shone bright. Resignation, meekness, and patience had their perfect work; nature appeared to be all done away, and the carnal mind subdued. Though in the furnace, yet all was peace and calmness. About 20 hours before her departure, it was feared by some in attendance that she would have a hard passage. Prayer was proposed and offered up in her behalf and prevailed. From thence the waters were smooth, almost without a ruffle; and she departed without a groan or a struggle. She appeared like one going into a sweet sleep. "Mark the perfect man, and behold the upright; for the end of that man is peace." At her interment, a large concourse of mourners and spectators assembled, and listened with interest to some remarks from Eld. H. D. Buzzell, from Phil. 1:21. "And to die is gain." Com.

Died in New Durham, May 8, Mary, widow of Jacob Leighton, in the 83d year of her age. The subject of this notice was baptized by Eld. John Page, and united with the 1st F. B. church in Alton, N. H. She ever after lived an humble Christian. It may be said of her, as it was said of Elizabeth, she was righteous before God, walking in all the commandments and ordinances of the Lord blameless. She was patient in afflictions. I will mention one severe trial that she passed through. Her husband, with whom she had lived in the marriage covenant between 50 and 60 years, and whom she loved, left his God and committed suicide by hanging himself. But few Christians have trials like this; but this dear sister cried to the Lord, and he delivered her out of all her trouble. She said in my hearing, I have always been kind to him. Poor man, he has done wickedly. I must put my trust in the Lord. Truly this sister has done what she could. At her funeral, some remarks were made by the writer, from Psalms 116:15. H. D. Buzzell.

Also, departed this life in New Durham, Oct. 10, 1843, after an illness of one week of lung fever, sister Lydia, wife of Br. Thomas Babb, aged 65 years and 10 months. Sister Babb was baptized by the writer about 9 years since, and united with the 1st F. B. church in Alton, and continued a faithful member until death. Sister Babb was a kind wife and a tender mother. In her last moments, she was well resigned to the will of her heavenly Father. It is not saying too much when we say sister Babb was a worthy woman. She has left a mourning husband and children, who deeply feel their loss; but what is loss to them is gain to her. We believe she is at rest. Blessed are the dead that die in the Lord. Eld. E. Prescott delivered an affectionate and appropriate discourse on the occasion. H. D. Buzzell.

Died in Deerfield, N. H. July 8, of lung fever, Clarissa Josaphine, daughter of Bro. John and sister Clarissa Sawyer, aged 13 years and 3 days. At this tender age, her mind was unfolding those excellencies which pertain to riper years. Taking a deep interest, as she did, in the Sabbath school, and having a superior education, her society was sought by the moral and virtuous. A few weeks before her death, she took an increased interest in the study of the Scriptures; and her parents were looking forward with anticipation to the time when her usefulness would reward them for their efforts for her good, when the king of terrors laid their fond hopes, with her relics, in the cold grave. Her mind, which had been much exercised on the subject of religion, became calm and peaceful two days before her death, and we believe that she now sleeps in Jesus. An appropriate sermon was delivered on the occasion by Eld. S. B. Dyer.

We mourn for the lov'd and cherished,
Called hence in her early bloom,
Like a fair young flower that perished
In the glow of its rich perfume:

We weep for the circle broken,
For affection's sever'd ties,
And embalm every garnered token
Of the lost one in hallowed sighs.

But we mourn not in hopeless sorrow—
Our darkness is not all gloom;
For from faith can our torn hearts borrow
A light that illumines the tomb:

And a message of peace doth greet us
From the loved one borne to her rest,
Though she comes not to earth to meet us,
We shall go to her and be blessed.

I. G. Davis.

Died in Deerfield, N. H. July 15, John Dudley Dearborn, only son of Bro. John and sister Joanna Dearborn, aged one year, three months and fifteen days. Thus the fond hopes of parents for future comfort and support are cut off at a blow. Surely all flesh is grass. Funeral sermon by the writer, from 2 Kings 4:26. "Is it well with the child?" I. G. Davis.

Died in Canaan, N. H. June 5th, of consumption, Mrs. Sarah Kimball, wife of Wm. Kimball, aged 40 years. At the age of 26 she experienced a change of heart, was baptized, and joined the F. W. B. church at Canaan. From that period until her decease she was a pattern of piety. Her disease was calculated to try her fortitude and patience, but her countenance was always calm and serene. No murmur or complaint ever escaped her lips. It was solemn and interesting to see her watch the approach of death with a calm, unwavering look, as the weary traveler sees home at a distance. She was assured that death would introduce her into a brighter and happier world than this, where sickness, sorrow, pain and death should be felt and feared no more; where she could behold her blessed Jesus, and gaze with wonder and delight upon the seraphic hosts, and sing redeeming grace and dying love. She had full command of her reason until the last moment. As her companion gazed upon her lifeless corpse, he said, in the bitterness of his soul; "What ravages death makes;" and her only child, a young man, whose heart was filled with sorrow, exclaimed, "Can, O can that be my mother?" On the 7th her funeral was attended by a large concourse of people, and a solemn and weighty discourse delivered from Rev. 14:13, "Blessed are the dead," &c., by Eld. Job C. Tyler. Her remains were then consigned to the silent grave. Let me die the death of the righteous, and let my last end be like his. Mary Colby.

Died in Acton, Me. Stephen W. son of Mr. Morris C. and Mrs. Ursula Dalton, aged 11 years. In Milton, Joseph, son of Mr. John Brackett, aged 18 months. In Acton, Martha Agness, daughter of Mr. Samuel Sanborn, aged 10 years. She was a girl who possessed many lovely traits of character, and was much beloved by her friends. But death came, and she was called to the spirit world. The above funerals were attended by Eld. J. Fullonton. Com.

Died in Parsonsfield, Me. July 13, Mrs. Eliza Ann, wife of Mr. James Huntress. Sister H. has been early called from this to a better world. Her funeral was attended on the following Sabbath by the writer. Text, Gen. 18:25, "Shall not the Judge of all the earth do right?" May her lonely husband now give his serious attention to the great subject of his soul's salvation, that thus he may exert a good influence over his motherless babes, and be permitted with them and his departed wife to sit down in the kingdom of God.

O. B. Cheney.

N. Parsonsfield, Me. July 16, 1844.

Died in Bowdoinham, Me. Br. Caleb Rich, aged 68 years. About 10 years had elapsed since he became a follower of Christ. He was a member of the 3d F. W. B. church in this town, and generally kept an onward course and manifested an attachment to the precious cause of the Redeemer, which he so ardently loved at the time of his conversion. His health for some months had not been very firm; but his last illness, which was a disease of the liver and a difficulty about the heart, was of short duration. He was confined to the house but a few days, and was thought to be recovering. About 30 minutes before he expired, he was walking the floor and intending to go out of doors. An afflicted widow and 8 children are left to mourn his sudden departure; but with the unshaken belief that "to die" was great *gain* to him.

Died in Bowdoinham, Me. Br. James Thompson, aged 26 years. This young man embraced the religion of Christ some years since; and in sickness found its sustaining influence inexpressibly consoling. His disease was consumption of the lungs, which had previously brought down to the grave a number of the family with which he was connected. He bore with Christian fortitude this distressing illness, and frequently rejoiced in hope of a glorious immortality. C. Quinnam.

Died in Lowell, Ms. on the 6th of Feb. last, Miss Joan N. Richards, daughter of widow Sarah Richards, in the 29th year of her age. Sister Joan experienced religion about 16 years since in Allenstown, N. H. and was baptized by Eld. John Harriman. She removed to Lowell some seven years since, and became a member of the 1st F. W. B. church in the city. The disease of which she died was consumption. When she was first confined to her house, she was quite dark in her mind, but about five weeks before she left the world, in answer to earnest prayer, the dark clouds withdrew, and her soul was light in the Lord. She continued in a happy frame of mind till the last, and left this vale of tears with a song of triumph on her lips. Com.

Died in Gloucester, Ms. sister Adaline Steere, daughter of Mr. Samuel Steere, in the 20th year of her age, after a long and distressing sickness which she bore with Christian patience and fortitude. Sister S. made a profession of religion about two years since, and was baptized by the writer on the 2d Sabbath in May, 1842, in company with 89 others, that were baptized that day by myself and Br. Hosea Quinby. She joined the F. W. B. church in this place, of which she continued a member until death. Sister Steere was a young lady of promising talents and very kind and affectionate; and it may be said of her, she lived respected and died lamented. There have been taken from this same house, (by death) 8 persons within about 10 years; among these were the grandfather and grandmother of the subject of this notice, her mother, a brother and sister, an aunt, and one other relative; most or all of them died with consumption, and I don't know but that all of them have died in the Lord. Some of them left the brightest evidence of their acceptance with the Lord. Her funeral was attended by the writer, and a discourse delivered to a large congregation, founded on 1 Cor. 15:21. May the Lord grant that our labor may not be in vain. R. Allen.

Also, in Scituate, R. I. of typhus putrid fever, after 6 days illness, sister Hopkins, aged about 20 years. "Be ye also ready, for in such an hour as ye think not the son of man cometh." "Set thine house in order, for thou shalt die and not live." "Remember now thy Creator in the days of thy youth, while the evil days come not, and the years draw nigh, when you shall say I have no pleasure in them." R. Allen.

Departed this life, June 13th, 1844, in Norton, Summit Co. Ohio, Rebecca, consort of Dadavah Bunker, in the 60th year of her age. The subject of this notice embraced religion in Huntington, Vt. in 1830, was baptized by Elder Charles Bowles, and united with the F. W. B. church of that place with her husband and several of her children. In 1836, sister Bunker with her husband and family moved to Norton, Ohio, where she united with the F. W. B. church in Copley, of which she remained a worthy member until she died. She has left an aged companion and ten children to mourn; but not as those without hope; for we trust our loss is her eternal gain. Sister Bunker's death was very sudden. She had for several weeks watched the sick of her family, first a son, then her companion was brought low, near unto death, but he unexpectedly recovered. She had watched over her husband for two weeks, night and day; but all at once nature gave way. She retired to her bed, and in a few minutes the Doctor was called, who supposed she could live only a few hours. She would often cry out in agony, but recollecting him who killeth and maketh alive, would say, Not mine, but thy will, O God, be done. All is right, my sufferings are just. The Lord knoweth best, wherefore should I complain? She told her friends when she was first taken that her race was run. On the 4th day of her sickness, mortification took place. She exhorted all in the room to prepare to meet their God in peace, and to her companion she said, Although we are called to part, mourn not, but trust in God for strength to support you under all your trials, a few more days and we shall meet to part no more forever. A short time before she died, while friends and neighbors were standing around her bed, waiting to see her breathe her last, she repeated the following verses:

My days, my weeks, my months, my years,
Fly rapid as the whirling spheres
Around the steady poles—
Time like the tide its motion keeps,
Soon I must launch the boundless deeps,
Where endless ages roll.

The grave is near the cradle seen,
How swift the moments pass between,
And whisper as they fly,
Unthinking man, remember this,
Though fond of sublunary bliss,
That you must gasp and die.

Shortly after her speech failed; but she maintained her reason until the last, and in about half an hour after closed her eyes in death, without a struggle or a groan. A discourse was delivered at her funeral by the writer, from Hosea 13:14. "I will ransom them from the power of the grave. I will redeem them from death. O death, I will be thy plague; O grave, I will be thy destruction." William Thatcher.

Died in Galena, Laport Co. Ia. May 14th, 1844, sister Betsy Winch, wife of Br. Joseph Winch, aged 39 yrs. The subject of this notice experienced religion and was baptized by Eld. D. M. L. Rollin in June, 1828, and joined the F. W. B. church in Conneaut, Ohio. In 1832, she united with the F. W. B. church of Galena, and remained a worthy member until death. Her disease was scrofula; her sickness protracted, her sufferings severe in the extreme, and her end peaceful and glorious. Her funeral sermon was preached by Elder John Marston, from 1 Cor. 15:57. She left a husband and five children to mourn their loss; but they mourn not as those who have no hope. N. Pullman.

Parsonsfield Seminary.

THE Fall Term of this Institution will commence on Wednesday, the 21st day of August next, under the instruction of the present Principal, Mr. O. B. CHENEY. Board $1,25—Tuition $3.00 to $4.00.

M. SWEAT, *Secretary.*

North Parsonsfield, Me. July 16, 1844.

Contoocookville High School.

THE Fall term of this School will commence Aug. 19th, and continue twelve weeks. The Subscriber will give his personal attention to the school, except during absence to the General Conference, when WM. BUTTERFIELD, Esq. a graduate of Dartmouth College, will give instruction. Scholars will be instructed in the branches usually taught in Academies.

For Common Branches, $3,00
For Languages and Higher Branches, $3,25

Board cheap and in good families.

D. SIDNEY FROST.

Contoocookville, (Hopkinton,) N. H. July 18, 1844.

WHITESTOWN SEMINARY.

THE first term of

THE MORNING STAR.

$1,50 A YEAR, IN ADVANCE.] PUBLISHED BY THE TRUSTEES OF THE FREEWILL BAPTIST CONNECTION.....AND EDITED UNDER THEIR DIRECTION. [WILLIAM BURR, AGENT.

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☞ All communications and business letters sent by mail (and in all other cases, except when they can be forwarded to our agents in Portland or Boston *free of expense,*) should be directed to **WILLIAM BURR, DOVER, N. H.**

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MORNING STAR.

For the Morning Star.

Address on Christianity and Politics.

BY EDMUND B. FAIRFIELD.

Bro. Burr:—The following address was originally written and delivered without the least reference to subsequent publication; but at the request of one of the Editors of the Morning Star, and as others, whose opinions I esteem, have expressed a desire to have it in print, I send it to you for insertion, if you think best. I have modified it by an alteration of some things which had merely a local bearing, and which rendered it less appropriate than its present form to the readers of the Star.

For the convenience of those who are indisposed to encounter a long article, I have arranged the Address under different heads, that each may read that part which suits his taste, and discover what that part is, without suffering the exhaustion of plodding through the whole, in order to do so.

If the Address, with all its imperfections, will serve the purpose of awaking an interest, and exciting inquiry in the minds of Christians relative to their duties as citizens of the American Republic; and stir up any to a sense of their individual responsibility, as Christian patriots, to *preach aright*, and *pray aright*, and VOTE ARIGHT, so that the tide of moral corruption which threatens to overwhelm us, may be stayed—if in securing this end, the suggestion of the following thoughts should have any part, I shall not regret that I have permitted them to reach the eye of the public; hoping that some one else may yet, with ten-fold more power, pour into the ears of the church and the nation "thoughts that breathe and words that burn," until their slumbers shall be broken, and their hands washed from those national sins which cry to heaven for its avenging justice. Your brother in Christ, E. B. FAIRFIELD.

Oberlin, O., July 24th, 1844.

INTRODUCTION—UNITY OF MAN.

Man is a being possessed of various capacities and susceptibilities, and sustaining, by virtue of these, in combination with external circumstances, various relations. Yet he himself is a unit. It is one and the selfsame being who possesses all these different powers; who is the subject of these different and often diverse and conflicting instincts; and who, at the same time, sustains all these different relations.

We may contemplate in the abstract the different attributes of his nature; or, merely to gratify our imagination in conceiving what he would be if differently constituted, we may take a partial view of the elements of his composition; or again, to realize to our own minds more fully each particular feature of his character, we may make it for the time being the exclusive object of our attention; and for speculative purposes, all is well. But to go still farther, and practice upon ourselves the imposition of believing that this mental abstraction, or this creation of our own imagination is *man*, would be an error of unpardonable folly; as foolish as that of the day-dreamer, who should fancy himself an inhabitant of the "spirit land," and, mocked by his own illusions, should cast himself from some lofty summit into mid-air, trusting for safety to the subtlety of his spiritual substance, until a sad and unexpected collision should remind him, too late, perhaps, for his own improvement, that, though he be a spirit, yet the law of gravitation holds sway in the material world, of which, though never so unwilling, he is, for the present at least, the unfortunate inhabitant. Employ our powers of abstraction and analysis never so much, the truth nevertheless remains unaltered, that man exists in the concrete and is one.

Christianity and Politics necessarily connected.

The subject of the present essay has been announced—CHRISTIANITY AND POLITICS.—Have they any thing to do with each other? Some I know there are who start back with a holy indignation, as though it were profanity to unite in one sentence or utter in the same day two such words as these. "*Procul, procul, este profani!*" is the language of their pious horror to all who would perpetrate such a sacrilege, or contaminate themselves by the least contact with the foul spirit of politics. With these I have nothing to do at present. And I repeat the question—"Have Christianity and Politics any connection?"—If man is the common subject of both they have.

Man has been called a "religious animal." He is so. A religion of some sort he always has had and always will have. The religious idea is that which has been prominent, not to say characteristic in his entire history. His religion, therefore, will and must of necessity influence more or less all his opinions and all his acts. This would *a priori* be our conclusion; and that it has been confirmed by the facts of the world's history, no one need be informed. Among heathen nations, ancient and modern, nothing has ever been too horrid to be sanctified by religious rites and idolatrous worship. The cruelties of war have been baptized by the name of religion; and the devotees of sensualism have gratified their lusts in the worship of their gods.—Homer's Achilles went forth to battle in the sacrifice of his hecatombs; and the hero of Virgil ventured not to encounter his or his country's enemies, until propitiation had secured him the supposed favor of his imaginary divinities. Even the barbarous hordes of Northern Europe, in their unparalleled invasion of Southern nations, did not forget the altars of their gods of war.

But if man is not only a religious, but also a social animal, (and what I have incidentally said implies this,) is government a necessity of his nature? That it is so I shall for the present assume.

Politics is a term embracing whatever refers to the theoretical and practical principles of civil government. Man, then, was made to be both a religionist and a politician. Both he will be; both he must be. It were nugatory, therefore, to maintain that his religion ought, or ought not, to influence his politics. For while man, engaged in the duties of religion, and in the business of government, maintains his personal identity, we are called rather to be spectators of what is, than dictators of what ought, or ought not to be.

The religious principle must, from its nature, be an all-pervading one. And hence the particular type which the civilization or political institutions of any country take, is to be sought for in the influence of its religion rather than any thing else. That which affects the fountain, must affect the streams. And surely Christianity not less than other forms of religion aims its influence at the fountain of human action. Nay, it is the marked characteristic of the religion of the Bible, that it claims the entire control of every thing pertaining to man in all his relations. This all-pervading influence, then, is not incidental, but essential to its nature.—Christianity is emphatically the religion for *man—the whole man*, considered civilly, religiously; individually, socially; morally, politically. That Christianity which affects not man in his political relations, deserves not the name. Such has not been the Christianity of any age. And especially was it not the Christianity of our Pilgrim ancestors, who in an important sense, gave birth to our nation, and character to many of its laws. They regarded their legislation as a part of their religion; and religion was not with them a form, but a living principle. A body, indeed, it had; but into it had been breathed the breath of spiritual life. They may have erred in the too rigid application of the principles of moral law to civil legislation. In some cases they doubtless did. But that their Christianity has constituted one of the principle elements in the civilization of the American people, cannot be reasonably doubted.

When the nature of the Christian religion is correctly apprehended, it is but a simple intuition to perceive that it has a most important connection with man's governmental and social relations. For nothing can modify the end of his existence without modifying in a corresponding degree his principles of action in every thing pertaining to this end. As government, then, is a demand of the human constitution and human relations, the right kind of politics is but the necessary requirement of that law which has its foundation in this constitution, and in these relations—the *necessary* requirement. For while love is the fulfilling of the law, and man its subject, and God its executor, we cannot but be held responsible for the course which we pursue in matters involving so intimately the highest interests of man.

Such being in general the relation of politics to religion, we are prepared to inquire with interest after the particular

Connection of Christianity with American Politics.

Christianity has been rightly termed the *religion of the people*, and American politics the *politics of the people*. From their intimate relationship, therefore, it is not difficult to understand their reciprocal influence. Hence an apology may seem to be needed for dwelling at any length upon the illustration of this point. If so, such apology may be found in the immense importance of rightly understanding and fully realizing the conservative influence of our religion upon our free institutions; which may be clearly seen by reference to a few particulars.

Importance given to Man's Individuality.

The first point to which I refer, in view of which we may see the bearing of Christianity upon our politics is this—*the importance which it gives to man's individuality.* No other system of religious doctrine has ever been set forth which exalts so highly the dignity of individual man as that of the Bible. It regards him as within himself a whole—not an integral part of something else which constitutes the object of its regard. It inspires in him a feeling of personal worth, and inculcates the doctrine of individual responsibility. And when he would conceal himself amid the mass, and escape, if possible, the consciousness of his personality, it brings him forth from his hiding place, and compels him to know that in the eye of his religion he is not a fraction, but an integer—a man; with man's individuality and man's responsibility. It is not, then, a part of Dean Swift's theology merely to make man a *microcosm*.—He is so—a little world within himself. And when the spirit of Christianity speaks, it speaks to each as though each were all.—What can be conceived of as more in harmony with the spirit of democracy than this. Other forms of government as other forms of religion have viewed man in the mass. One views him in his individual capacity and individual worth. In some forms of monarchy there are but two distinct existences,—The monarch one, the people another. In other forms the number of units may be greater, but the principle of classification is nevertheless the same. The mass are still contemplated in herds. Fortunate for the perpetuation of such governments that their religion is the Catholic, or some other form in harmony with the herding principle. Pure Christianity would be a discordant element, and rapidly work the death of their despotic power, or be itself disgorged.

But remarks upon this point will be deemed superfluous while we imagine ourselves to be entirely unexposed in reference to it. Are we so? Or do we need still, and need perpetually, the energy of Christianity to keep alive the sentiment of individuality in opposition to that of gregarianism? Man loves to be on the side of power; and no monarch in the Eastern world has in possession so many elements of power as are possessed by the majority in the American Republic. Hence we have had, and may have, and are not secured by the form of our government from having in our midst, the most absolute despotism conceivable—and not the less absolute, because the despotism of the majority.—Grant that from the tyranny of physical power we may be secure. Are we, therefore, safe against the tyranny of public sentiment? Is there no danger of our realizing that domination which above all others, renders its subjects servile, fawning, slavish; which chains the free spirit, and shackles free thought—which renders men the unthinking followers of the multitude, or of that political guide who stands connected with the majority? In no danger of all this? Perhaps we are not; as the man who is at the bottom of the pit is in no danger of falling. Aye, how many independant thinkers have we now in the political parties of our country? How many who dare to think and maintain their opinions, until they have sent out their *feelers* and found what their respective parties will allow? I cannot venture to stop till you have mentioned the first one; and if I should, I dare not pledge myself to add the name of a second. Is such a state of things favorable to liberty? Nay, nay. On the other hand how well prepared for the use of the ambitious aspirant is such a mass of —— I was about to say mind—material. What shall be the antidote to this? I can think of nothing but the noble independence, and the firm adherence to principle, which Christianity alone can work. This and nothing else than this can inspire the mind of man with such a sense of his dignity, associated with that of his individual responsibility, and work in him such a depth of moral principle, that he will stand forth a man, unswayedby popular prejudices and unguided by the popular nod.

Preservative against Political Demagogueism.

Immediately associated with this point is another; namely, *our liability to political Demagogueism.* This may be looked upon as one of the necessary evils of a democracy; for while the power is in the hands of the people, there will be men enough to make those appeals to passion and prejudice, and temporary interest, which are so likely to prevail in the popular assembly, unless the mind is fortified by stern integrity and sound moral principle. Men love the excitement of passion; and the stirring speech of the political demagogue will put the torch to the inflammable magazine, and a fearful explosion may be expected to follow so long as the mass are reckless of true principle, and are ready to be set on fire by every thing appealing to animality.

Are we secure against this evil, which in the history of other Republics has proved so fatal to their stability and prosperity? A view of the past and present forbid us to indulge such a consoling thought. I am not disposed to worship our ancestors as demigods, nor to look upon the past as the golden age and extol it at the expense of the present; yet in reference to this point it is but too manifest that we have greatly degenerated from what our fathers were in "days of yore," and can only remember their stern political integrity as something that was but is not. The artful demagogue was with them in but little demand, and the fawning parasite met with his merited rebuke, as the manly look of indignation and the withering laugh of contempt paralyzed his efforts, and blasted his hopes of swerving from principle those who had been imbued with the spirit of puritanism.

Christianity favorable to Republicanism.

Another suggestion in view of which we may see the bearing of Christianity upon our political institutions is this: *The genius of Christianity is essentially Republican.* The artificial distinctions of caste are utterly abhorrent to its spirit. With aristocracy it has no sympathies. Man may be degraded and ignorant—the dark pall of superstition may overhang the mind, and the iron foot of despotism may long have crushed the energies of the soul; the spirit of oppression may have dejected its once buoyant hopes, and, even the corrupting touch of vice may have poisoned the fountain of the soul; but—

"A man's a man for a' that."

So does the spirit of Christianity look upon him. The lineaments of humanity are there, and humanity it bids us reverence. Man's essential equality is a doctrine which the Bible repeatedly proclaims, and every where assumes. The drafters of the Declaration of Independence, in penning those memorable words:—"We deem these truths to be self-evident, that men are created equal and endowed with certain inalienable rights," merely reiterated a doctrine of inspiration, and one for which they were indebted, however unconsciously, to the genius of Christianity. Nothing can be conceived of which is more in harmony with our free institutions than the influence and triumph of this spirit.

Christianity is destined to be the great equalizer of the human family. By this is not meant that we are to expect under its influence, a kind of intellectual and social agrarianism, an indiscriminate levelling of talents and influence. The farthest possible from this. Christianity demands a better economy; nor does the spirit of republicanism any the less require the most economical employment of its resources for the benefit of the state. But the doctrine of the brotherhood of man is the life and soul of our religion. Its triumph, therefore, must be the triumph of Republicanism; its fall must be its ruin.

Public virtue the conservative of public sentiment.

But again, public sentiment is with us the law of the land. It is so by law; it is so without law, or even against law. This public sentiment may be expressed in legislative enactments, or it may not; and whether the one or the other, it is at all events the supreme court, from which there is no appeal. Impotent is that statute which contravenes it; omnipotent is that which gives expression to it. What, then, must be the consequence to our free government, if the public sentiment of the nation be not accompanied and modified by public virtue? The hand writing in the palace of Belshazzar will be its fit inscription—"*Mene, Mene, Tekel, Upharsin.*" Christianity may secure this public virtue; nothing else can. And when it shall no longer constitute one of the elements of American politics, we are weighed in the balances and found wanting; our days as a free people are numbered; and the power of our government is broken, and given to tyrants.

Christianity promotive of self-government.

But still farther may we see the connection of Christianity with American politics, when we remember that *the spirit of our religion, like that of our politics, is self-control and self government.* Hence Christianity is the best possible school for the training of republicans. Self-government is the lesson we need to learn, and the lesson we must learn, or the frail bark of democratic liberty is wrecked forever. Men are naturally impatient of restraint, and submit to it only from necessity. Passion and poetry combine to dethrone the judgment, and idolize an imaginary divinity under the name of liberty. We gaze with admiration upon the soaring eagle, as he spreads his fetterless pinions to rise above the storm; survey with rapture the waves of the billowy deep, as they dash in their might; and imagining these to be unfettered and free the perfect symbols of perfect liberty, we, too, aspire for something, we know not what, only to burst through all restraint, give loose rein to furious passion, and realize the ideal conception of unshackled freedom. Christianity presents a check to such unbridled licentiousness, speaks a calm to the tempestuous spirit, and says to the dashing waves of raging passion, "Hitherto shalt thou come but no farther." A rational self-control is the lesson it teaches; and a seven-fold wo to that nation of republicans who learn it not. Mobocracy and lynch law have already poured out upon this land at least one of the vials of their wrath, and given us perhaps a sufficient specimen of those plagues which threaten a lawless people.

Our danger is peculiar. For while it is true of every individual that he springs into being with an innate disposition to gratify to the utmost every passion and susceptibility which belongs to him, and to resist even the most healthful and necessary restraints, the circumstances connected with the securing of our independence as a nation, expose us peculiarly to the danger of resisting law under the cloak of maintaining our freedom. Liberty is a sound dear to the American patriot—his watchword as he meets the bristling bayonet and braves the cannon's mouth. This is the goddess which our fathers worshiped; and their children, though degenerate at heart, have not been less enthusiastic in doing her honor. Let but the voice of a single devotee be heard—"Great is Diana of the Ephesians!" and a chord is touched which vibrates to the heart of every American. Let it be so. But are we in no danger of imagining ourselves the imitators of our honored fathers in their resistance of tyranny, while we are resisting the healthful and necessary restraints of law? And, as Dr. Beecher has said, "Let it never be forgotten that resistance to tyranny tends to liberty, while resistance to law tends to despotism."

Let the inscription, then, be written indelibly upon the heart of every patriot—CHRISTIANITY IS THE BULWARK OF AMERICAN LIBERTY. Its principles cherished, we are safe. It teaches the equality of man, and requires a most sacred regard to all the rights of humanity. And while it inspires the soul with that manly independence which will not allow it to be servile, it teaches also that subjection to cool reason which guards against unbridled licentiousness, and a resistance of law. It does not deny to public sentiment the right to rule, but modifies the public sentiment that it may rule right.

(To be concluded next week.)

For the Morning Star.

SABBATH BREAKING.

Did we live in that age of the world when Pagan rulers cast their withering influence over most of the then known inhabitants of the earth, when idolatry was the theme of the day, or in that period of the world's history when the Book of Revelation was set aside for the so called Age of Reason, we might not wonder to behold God's sacred Sabbath broken, and his sanctuary neglected. But when we consider people of the 19th century, nurtured in a Christian land, a land of Bibles, where the sound of the church-going bell salutes their wayward path; that people upon whose benighted souls the light of God's revealed truth shines with a focal blaze—living in open violation of this holy institution, well may we be astonished and alarmed at the reckless disposition of man.

In keeping the Sabbath, perhaps our own New England stands second to no place in the known world. And yet, to what a fearful extent does the sin of Sabbath-breaking prevail, even here!

In a great variety of ways, the Sabbath may be broken. I will mention a few.

1. The Sabbath may be broken by performing manual labor upon this day. Read the precept for the observance of the Sabbath at the giving of the law. "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh is the Sabbath of the LORD thy GOD; in it thou shalt not do any work; thou nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and earth, and all that in them is, and rested the seventh day. Wherefore the LORD blessed the seventh day, and hallowed it." We should bear in mind that this command was not spoken merely to the Jews to regulate the *Mosaic* Sabbath, but it is found in the law of the *ten commandments*, which, as Dr. Wayland remarks, "is always referred to in the Scriptures, as containing the sum of the moral precepts of God to man." Hence, it is given also to regulate the *Christian* Sabbath. So sacred was this day in the view of the Jewish polity, that the violation of the Sabbath was an offence "to be punished with death by the civil magistrate."

Although works of absolute necessity & of mercy have been considered exceptions to the law; yet shall every little frivolous excuse which man can invent palliate for his crime? and he, under a false pretence of necessity, dare to labor on this heaven-consecrated day? People should so plan their work, if possible, as to *prevent necessity* for labor on the Sabbath. Especially at this season of the year, when farmers are getting their hay and grain, caution should be had that grass is not cut on Saturday, which will require care on the Sabbath. And likewise through all the domestic concerns of life.

The command does not merely prohibit manual labor; but,

2. This command may be violated by performing mental labor, which has not a direct allusion to the worship of God.

The command is to "*Remember* the Sabbath day to keep it *holy*." He whose thoughts are intensely placed upon worldly objects cannot have his mind at the same time upon the sacred institution of the Sabbath. Two things cannot occupy the mind at the same time. Hence he does not remember the Sabbath day to keep it holy.

3. That person who indulges in vain sports or amusements on this day is a Sabbath-breaker. He may have ceased to work; but this is not all. The command itself, to keep it holy, implies divine worship. How degraded is that individual who can spend his time on the Sabbath in wandering through pastures, fields, and woodland, in pursuit of berries or game! With what an ill grace does a young man appear on the Sabbath, with his hands full of lilies, berries, or with a gun, when he meets a throng of people returning from the worship of God!

4. He who carelessly neglects the house of worship on this day, may be denominated a Sabbath-breaker.

Dr. Wayland says, in his valuable work on Moral Science, "There are indications that the hebdomadal division of time was observed by the patriarchs before the time of Moses, and that the Sabbath was regarded as a day of religious worship. Gen 4:3. And in process of time, it came to pass that Cain brought of the fruit of the ground an offering to the Lord. The words rendered 'in process of time,' literally signify, 'at the end of days;' that is, as I think probable, at the close, as we should say, of a section of days; a very natural expression for the end of a week. If this be the meaning, it would seem to refer to the division of time just previously mentioned, and also to the use of this day for religious worship."

If, then, the command of God to "remember the Sabbath," &c., implies religious worship upon this day, he who neglects this worship is a Sabbath breaker. With what abhorrence, then, must that jealous God look upon the violation of his sacred law! How keen must be the upbraidings of the conscience of that man who in life was surrounded with the ten thousand blessings proffered in the gospel, should he appear a Sabbath-breaker before the Judgment seat of Christ! With what reluctance must he look upon the history of the past, while his wicked soul is filled with unutterable horror in view of the degraded condition to which he has reduced himself! Should these lines chance to strike the eye of a Sabbath-breaker, I warn you, in the name of the lovely Redeemer, who bled and died on Calvary, that he might purchase an eternal Sabbath for the lost children of men, to desist from your course, and remember the Sabbath day to keep it holy.

J. M. WOODMAN, JR.

Limerick, Me. July 24.

For the Morning Star.

The Prayer Meeting.

"I cannot attend this evening, I had forgotten all about it."

Had forgotten all about it! So actively engaged in acts of benevolence and mercy,—praying always with all prayer and supplication in the spirit,—laboring with untiring zeal in the cause of Christ,—living the life of the consistent Christian, whose very breath is prayer, and yet *forget* the prayer meeting! So did not the Disciples after the ascension of the Savior, when they *all continued* in prayer, and afterwards when Peter was in prison.

Forget all about it! Your supper,—after fasting all day, or being deprived of food for several days,—did you forget it? Your spiritual food,—after being engaged in the business of the world for two or three days, oppressed with its cares and almost famishing for a season of communion with your brethren and with God, *did* you forget the prayer meeting? Did you forget that some of your brethren would be there, and that, as they surveyed the empty seats of those who had forgotten the prayer meeting, sorrow would fill their hearts, because so *few* remembered this hallowed season? Are you not afraid that God will forget you, forget to pour spiritual blessings upon you in this world, and forget to remember you with his people when he makes up his jewels?

If you would cheer the hearts of your brethren,—if you would see the work of the Lord revive, and sinners fleeing from the wrath to come,—if you would save yourself from being left of the Spirit in this world, and from being forgotten of God in the world to come, do not forget the prayer meeting. J.

For the Morning Star

The New World.

Rising on the wing of imagination, let us o'ersweep the waste of departed ages, and alight on the hithermost shores of ancient eternity, to view as it were the advent of time acted over again. Here we see the mighty wheel when it starts; listen to the first music of the spheres! hear the morning stars sing together, and the sons of God shout for joy. We also hear an omnipotent voice say, "Let there be light," and suddenly light comes flaming from the east, and wraps the universe in its splendor! and now, for the first time, is presented to view the new-made earth, rising like an island in the ocean of eternity; and, although interesting from the novelty of its appearance, it is evidently a work unfinished, presenting the aspect of land and water irregularly mixed, until God says, "Let the waters be gathered together unto one place." This being done, He sets bars about them, saying, "Hitherto shalt thou come," and now we hear the first wave that ever sounded along the unbeaten coast.—Turning from this, we behold the dry land as yet naked and barren; not a tree, not a shrub, not a green spot upon it,—when the Almighty again commands, and trees and herbs and tender grass are seen springing up, until the domain presents the appearance of a landscape in the freshness and beauty of June.—The cedar, the pine, the olive, and citron, are here. The rose, the lily, and the violet, are all here. It is indeed a wild paradise, which, enlivened by the sunbeams falling upon it like showers of gold, presents a view of romantic loveliness too enchanting for language to describe. Still a pensiveness reigns even in this charming place; for no animated being was ever here; no human footstep ever pressed the green earth; there are no birds flitting among the branches, no beasts to roam the forest; nor voice, nor sound is heard save the dolorous murmurings of the distant sea, the whispering of the leaves, and the tones of the wind. Here stands the new world in solitary grandeur, adorned with every suitable charm, yet untenanted and strangely alone. Aware of this, the wise artist proceeds to furnish the water and earth with their appropriate inhabitants; and, lastly, he says, Let us make man in our own image, and thus he created them male and female; gave them in possession the garden of the world, with the prohibition of one tree only.

Here they live in unbroken prosperity.—The dews of peace were constantly descending upon them, until the woman, weary of restraint, wanders unprotected near the interdicted tree, and there becomes acquainted with a personage of fascinating appearance, who, manifesting great interest in her happiness, proposes, as an increase of pleasure, that she partake of the fruit from the tree of knowledge. At first, she hesitates, but finally yields to his subtle persuasions, eats and becomes fallen. Adam, lured by the insinuating address of his wife, sins in his turn and the polluted pair, guilty and ashamed, flee and hide themselves. God, however, calls them forth; examines and condemns them, and orders that they leave Eden immediately and forever. It is in vain that they apologize. It is in vain they linger. God drives them out, and destines them to waste sorrowful years in exile, until they shall turn to the dust. Earth feels the curse and mourns. Eden itself languishes: the first evening winds hymn a death dirge in the desolate bowers, as all things are doomed to wasting and decay. Reader, reflect, and fear to sin; for beside this,

There is a death whose pang
Outlasts the fleeting breath;
Oh, what eternal horrors hang
Around the second death.

J. KEENE, JR.

For the Morning Star.

TEMPERANCE.

The name commands respect. The salvation of millions from a drunkard's grave and from a miserable hell requires every true philanthropist to bow in reverence before her shrine.

It may well be compared to an ark of safety, into which multitudes of drowning men and women have been drawn, by the strong cords of moral suasion and love, and now she may be seen, standing along close to the breakers, beckoning the multitude that are wrecked on the strand of intemperance to come on board. She is managed well, she has reformed men at the helm, who blow the blast of experience so long and loud as to send a thrilling influence to the very centre of the drunkard's soul. It reminds him of former days, and bids him hope—even hope for salvation from his miserable condition. Though the smoke of the distillery may curl around him, and sometimes obstruct his vision, and the ark be lost sight of; yet a ray of light flashes across his path and bids him hope. He starts with horror at the hideous forms that surround him. He sees devils in human shape; he discovers the awful pit of wo into which he has fallen. The tears of his fond wife, the cries of his half famished babes, all at once rush on his mind with their thundering train of conviction. He pauses—he listens. At last, he catches the sound of the blast, blown by the reformed man, and he resolves at once to leave the cup. He comes in sight of the ark of temperance—he sees the reformed hosts—he dashes from the crazy wreck of vice—plants his feet on the deck of the ship! A jubilee is sounded from stem to stern—for the salvation of God's own image from a drunkard's grave. The reformed man now lifts his once palsied hands to God, pours out his soul in thanksgiving for his deliverance, prays for forgiveness of his sin, and now, clothed and in his right mind, begins steadily to wind his way home to glory. O Temperance, how sweet the sound!—blessed name.

Speed thy way, thou blest;
Thy work is just begun;
Rest not, never rest
Until the victory's won.

W. P. M.

For the Morning Star.

A Congenial Spirit.

In our rambles through the world, how pleasing to meet accidentally with one who can enter into our views and feelings. Once I was becalmed near the latitude of the Cape of Good Hope. An English ship was near, and we boarded her, where we found a Wesleyan missionary and wife on their way to Ceylon. What an unexpected and what a happy meeting on the bosom of the great watery waste! We were soon acquainted, and the day passed most sweetly. A few days since, on board the steamer for Bath, I fell in with a missionary who has spent a number of years amongst the North American Indians. What was peculiarly pleasing was, that in the midst of our conversation, I learned that he was the very man I had heard lecture in New Castle, Me., about a dozen yrs. since, and which led me to think seriously of the missionary cause. I had never seen him before or since, neither had I any idea of what had become of him; and of course he had no knowledge of me. Our hearts were burning within us while we till late in the evening conversed in regard to all "the way in the which the Lord our God had led us."

E. N.

BIBLICAL DOCTRINE.

For the Morning Star.

No. 2.

Fallen Angels.

BY M. M. SMART.

The fallen *Angels* were at first created with all the excellencies of the Angelic nature, enjoying great happiness, and placed in circumstances of high honor; but now they are represented as having lost their character, and forfeited their happiness and honor. That the fallen *Angels* are described by the same names as virtuous *Angels*, is evident from 1 Cor. 15:24, and Ephes. 6:12. The account of their fall is contained in Jude 6. "And the *Angels* who kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." That pride and ambition were especially the sins, by which Satan and his companions fell, appears evident from 1 Tim. 3:6, where the Apostle, speaking of a Bishop, says, he must not be a novice, lest, *being puffed up with pride*, he fall into the condemnation of the Devil. Satan is the Leader or Prince of these evil beings, and was the tempter of our first parents. Hence he is called in the Scriptures, the *adversary*; the *father of lies*; and *a liar, from the beginning*.

2. It appears that there were many wicked spirits. Seven were cast out of Mary Magdalene. Another says my name is legion, for we are many.

From the preceding statements, we learn the reality of demoniacal possessions, and that they are not mere diseases of the body. It is undoubtedly true, that the wicked spirits take the advantage of diseased constitutions; but that they are distinct agents, is further evident, from the fact, that, on one occasion, they entered the herd of swine, after having left the persons whom they possessed. The persons thus possessed seem not to act themselves; but to be entirely under the control of the evil spirits. The Savior addresses these wicked spirits, and they are subject to his will.

3. It appears that *Angels* were once placed on trial; otherwise, nothing could have arisen within them to lead them from God. They would not be summoned to the judgment. They have however no excuse for their rebellion. The everlasting glory and honor of God were before them as inducements to obedience; but they would not obey.

A GREAT EVENT.—The conversion of a sinner to God, is an event never to be forgotten. It is an era in eternity; it is registered in heaven.—*Robert Hall.*

MORNING STAR.

WEDNESDAY, AUGUST 14, 1844.

Benefits of Missions to the Churches at Home.

The importance of the missionary cause as a work of mercy to the heathen has been often portrayed. And surely it is worthy of its divine Author. The dispensation of the gospel in all ages has been a missionary enterprise. When two thirds of the world are lying in wickedness, groping on to eternity in pagan blindness, how can the disciples of the God of love more fitly show their sympathy with the outgushings of His benevolent soul, than by conveying to their benighted brethren the lamp of eternal life? But there is another aspect of this subject that has not been so often considered, viz. *the blessings of the missionary cause to the churches here.* Some have seemed to think that all they contribute to this cause is so much abstracted from their means; hence many well disposed, but feeble churches, have excused themselves from enlisting in its support. Others have even opposed the cause! Yes, with shame and grief be it spoken, there are professed churches of Christ in this land who stand as the avowed opponents of Missions. Anti-Mission churches!! Some of them make opposition to missions a prerequisite to their fellowship and communion. We think such *churches ought* to practice close communion. But with these glaring misnomers we have now nothing to do. Those who have *honestly* hesitated to aid the missionary cause on account of their scanty resources, labor under a great mistake, as appears from two considerations.

1. From the declarations of scripture. One part of pure religion is "to visit the fatherless and widows in their affliction;" i. e. to perform charitable offices to all as we have opportunity. James 1: 27 and 4: 17. "The liberal soul shall be made fat: and he that watereth shall be watered also himself."—Prov. 11: 25. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." 19: 17. Also, Ps. 126: 6. Prov. 11: 24. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." Luke 6: 38. What more express promises would we have? Shall we fear to "lend to the Lord," or distrust his faithfulness? Is there any risk in making investments in such stock? Can we find a better Savings Bank, wherein to make our deposits; one that will afford a larger increase—not only a hundred fold in this world, but an incorruptible treasure in heaven? As Christians we are bound either to act in accordance with the spirit of these promises and injunctions, *or cut them out of our Bibles.*

2. From experience and observation. Omitting other illustrations that might be cited at any length, confine the view to ourselves. What churches in the F. Baptist connection are most flourishing; *have most* genuine revivals, are best disciplined, exert the most salutary influence on the surrounding community; take the deepest interest in Sabbath schools, temperance, the oppressed, &c.; most liberally sustain the ministry and ordinances of religion among themselves? The answer is, with scarce an exception, those which most readily aid the missionary cause, both in our own and in foreign lands. While blighting and spiritual dearth mark those covetous professors who are heaping up treasures of wrath to be a swift witness against them when God shall demand an account of their stewardship.

To any feeble church that is apparently struggling between life and death, and hardly knows what to do, we would say, if you wish to live, if you *mean* to live, and be a blessing to others, *be liberal.* Contribute (not largely perhaps but) promptly and cheerfully to every reasonable call of benevolence; and especially heed the cries of the millions perishing in idolatry. Choose to have fewer fields, less costly furniture, and even a more scanty meal, rather than the *living* bread should be withheld from the famishing, and they be thereby left to suffer the pains of eternal hunger. Yes, give up hurtful indulgences, and needless luxuries, and necessaries even, to send them the precious gospel. You will never be the poorer for it. God possesses the earth and all its fullness; the hearts of all are in his hand; he caused that the cruse of oil and handful of meal should not fail; he fed the multitudes with five barley loaves and a few small fishes; he noticed the widow's mite; and he will not neglect the church that remembers his poor; but will hear their prayers, increase their graces, and crown their labors with success. J. J. B.

Br. A. C. Andrus writes July 26:—"My own health and that of my family is better than it has been, which demands of us unceasing gratitude to God. I have not been able to travel and preach abroad this season as in former times, partly owing to ill health and partly to the high water in our streams, which have been full all the season; traveling has consequently been almost out of the question. I have not yet fully decided whether to return east or not this fall."

In our note in reference to K. Dickerson, a week or two since, we did not mean to insinuate that he had applied monies received for the Star to his own use; but simply to give notice that he was no longer authorized to act as our agent.

Eld. A. D. Smith's P. O. address for the present is Vershire, Vt. His correspondents will direct accordingly.

Eld. John Pinkham wishes all communications for him to be directed hereafter to Alton, N. H.

Ceremony easier than Devotion.

It is one thing to keep up the externals of religion; another to keep alive the fire of love to God and man, the essence of true religion glowing and burning on the altar of the heart. The latter cannot be done, unless the heart is kept with all diligence, and the life is conformed to the active duties of Christianity:—the former, the ceremonies of a religious system, may be regarded never so punctilliously, while the mind is a slave to sin, and the heart not right in the sight of God. This remark will prepare one to comprehend why it is that while the sincere Christian sometimes hesitates at the cross, and feels incompetent to the duties of the social meeting and the family relations, the devotees of a false system, whose chief stress is placed in externals, are always attending to their innumerous observances. They enter into them with a heartless mockery. Says Brooks, in one of his letters from Europe, dated in the vicinity of Moscow—"My companion, besides being the most talkative of eight passengers, is the most '*devout*' man I have ever seen. If he crosses a bridge, or any other place of danger, he makes the sign of the cross. It is the same, whether he eats a crust of bread, or drinks a cup of cold water. If he sees a church or a dozen of churches, the same formal exhibition is made. In brief, a Russian thanks his Deity *by signs* for every thing; his hands move as mechanically as the wheels of an engine-tender; and the more I see of him, I have the less respect for a form of faith, whose chief fruits seem to me to be the strangest contortions of the body."

The gospel of Jesus Christ is simple and plain in its ordinances and ceremonies, for the reason that God requires the worship of the heart. This worship cannot be rendered while we are in supreme love of the world or sin. The unmeaning services and bodily contortions, the numerous crossings and constant genuflections of the Greek, the Catholic, the Mohammedan, and the pagan, may consist with a supreme love of self and sin. Though it is more difficult, and the work of the heart, to enter into the inner temple of the spiritual and acceptable worship of God who is a spirit, faith and love enables the Christian to approach unto this holy shrine, through the name Jesus; and what is naturally difficult or impossible, Divine Grace renders easy and sweetly delightful. And while their systems lead the Mohammedan, and Catholic, and pagan, to such exact regard for their pompous rites, the glorious gospel, with its high and holy motives, should lead the Christian to regularity and perseverance in the pure worship of the heart and the soul to his God. P. S. B.

Appropriate Contemplation!

How appropriate is the contemplation on one's latter end! Death should be often thought of before he comes for us. How soon will the hand that writes, and the eye that now gazes on this sheet, be still in death! While I am scribbling this identical thought, the funeral knell of a neighbor, gone to the spirit land, sounds in my ear. My friends are passing along to the house of mourning, to pay the last respect to the remains of the departed: in an hour they will return, and then mingle again in this stirring, giddy world. But still it is good to go to the house of mourning; for this is the *end* of the living, and men will lay it to heart. Will?—Yes;—they may be found again in the busy hum of life; but these thoughts, these scenes, will again come up into their minds, and admonish them to tread softly and thoughtfully on in the path-way to the tomb. It is well to go and look in the face of death, and witness what *we* shall be.

The empress Maria Theresa, says Zimmerman, caused her own mausoleum to be erected, and frequently, accompanied by her family, visited with serenity and composure, a monumental depository, the idea of which conveys such painful apprehension to almost every mind. Pointing it out to the observation of her children—"Ought we to be proud or arrogant," says she, "when we here behold the tomb, in which, after a few years, the poor remains of royalty must quietly repose?" Such a contemplation is appropriate alike to all the children of mortality. It had, no doubt, a salutary effect upon the distinguished empress and her family; it will have a salutary effect on all minds. In the busy scenes and the varied duties of life, we are prone to forget God and our own future destiny; the tomb, the visit to the graveyard, the death of our friend will turn our thoughts inward upon ourselves, onward toward eternity, and upward toward our God. Let the mind often contemplate such scenes, and linger among them, that we may grow better as life wears away. P. S. B.

Inequality.

To-day, we saw a poor old Irishman, drawn up before the police and fined two dollars and costs for smoking in the streets. Pat plead guilty, and pulled out the cash, saying, "*Yer honor, here's yer money,*" and there the case ended. It is shameful that while a poor man is drawn up and fined for smoking in the streets, well clothed loafers can go unmolested, puffing their cigars in any part of the city. But it is better to have even a poor Irishman governed, than to have no government at all. E. N.

The Hypocrite. No man is more contemptible than he who speaks with a flattering lip and with a double heart. A minister especially who is constantly laboring to subvert the interests of the cause that lies near your heart, and still professes to regret that you are not united with him, is a disgrace to his office and to humanity. E. N.

Men are guilty in proportion to the light they have sinned against.

Br. Phillips and the Biblical School.

A letter was received not long since from our beloved Bro. Phillips, across the waters, in which he manifests the deepest interest in the contemplated efforts for the benefit of our ministry. The letter shows what is the heart of a devoted missionary on the subject: would that he could impart that feeling to every member of the connexion.—Among many other important remarks he says:

"I am more and more in love with the sentiments and *polity* of our denomination, but I cannot be blind to the crying necessity that exists for a more intelligent, efficient, *entirely consecrated* ministry. The want of this keeps us on the back-ground, shuts us out from many most important fields of usefulness, and must always continue so to do, unless the evil can be removed. *What doth hinder?* Why should we not be as intelligent, thorough-going, whole souled as other denominations? The same means by which they have risen, are equally free and open to all. Why refuse them and suffer the consequences? Had the F. Baptists at this present crisis, a well trained, thoroughly educated, sanctified, able ministry to lead on their churches in the great moral enterprises of the day, what wonders might they perform! * * * * And were we, one and all, ministry and laity, but faithful to our trust, what a blessing to the world our denomination might speedily become! Only let us hold to the simplicity of the truth as it is in Jesus, and carry out in practice our sentiments, and no denomination in all Christendom occupies a more advantageous position for doing great and permanent good than ours. We have no antiquated laws and rules, articles and decrees of counsels to hamper us; thank God, we have his revealed word; and that alone for our infallible rule of faith and practice.—We have few connexions with the great and noble, wealthy and influential of this world, little of that *script*, so highly prized yet of such little real value, called *popularity*, to sacrifice, in order to do our whole duty, and proclaim the whole unsophisticated truth of God to our fellow men of every name and nation and complexion under heaven. These are real advantages, which we, as a people, enjoy to an extent superior to that of any other body of Christians. Let us then make good use of our vantage ground, for assuredly as we possess it, we shall be held responsible for the improvement. Our numbers and ability are abundant for great and glorious action, only let the right kind of *animus* stimulate us. And this I trust an educated, sanctified ministry, and the circulation of important information through the medium of the Press, will by degress, at least, not fail to impart."

The above are weighty considerations, and are worthy of being deeply pondered by every F. Baptist. We know they will be responded to by not a few, and we trust that the omens of rising interest on this subject of so vital interest to the connection, will be followed by that combined and energetic action, which will make our usefulness correspond with our advantages. J. J. B.

Signs of the Times.

If there was ever a time that demanded deep piety, fervent prayer, strong faith, and the most wakeful vigilance on the part of all Christians, that time is the present. We are not those who would be always looking on the dark side of things, and prophesying evil; but any one must be stupid and blind to the plainest indications, who does not see the dangers that are thickening over us. Who cannot perceive that the present course of things in this nation, if unchecked, must ere long end in complete dissolution, anarchy and carnage? If we are saved from these fearful calamities, it must be by the blessing of God upon the efforts of his devoted people. If the "salt has lost its savor," there is no remedy; but we trust there are many who will yet be found faithful to their trust. The times demand that every minister of Christ should preach "the whole truth," by precept and example; that every Christian should be at his post, and be *consistent in all things;* and that every instrumentality for right be put in requisition: then may we say with assurance,

"What men could do,
Is done already. Heaven and earth will witness,
If Rome must fall, that we are innocent."

J. J. B.

The Place for Happiness.

All men seek happiness, we are told. But it is certain that all do not seek it in the same object, pursuit or place. Various objects will yield us happiness or not, according to the nature of the objects; and different pursuits will impart happiness or misery, as they are right or wrong. Circumstances, more than place, may concern one's peace; but there are places where men look for happiness.—Some expect their highest enjoyment at the opera, or scenes of public gaiety or private splendor; some in the promiscuous assembly, in halls of festivity and mirth; others in solitude and lone retreat. The most proper place to look for happiness is "our own bosoms and our own homes." If we are not at peace with ourselves and our God, the world abroad will not yield us happiness. And if we have not happiness at our own homes, around our own fire-side hearths, where we live so much of our time, it will be but a sorry shift to seek it abroad. If we are not happy in the society of our fire-side friends, we shall not be in the whirl of the great business-world out of doors, nor in the gilded hall of fashionable crowds, nor in the loneliness of solitude. How much, then, should every one strive to render happy and sweetly attracting the place which so much contributes to his own happiness! P. S. B.

Lecture on Hinduism. Last Sabbath evening, we lectured on this subject in the body of Marlborough Chapel, to a large and attentive congregation. E. N.

Foreign Missions. Last Sabbath, a young sister who is dependent upon her needle for support, gave $5,00 into my hands for the heathen. Who will follow her example? E. N.

Mental and Physical Improvement.

Brief sketches of a Lecture on the connection of manual labor and study, delivered at the Oberlin Collegiate Institute, Tuesday, July 9, 1844.

By Prof. Finney.

(Concluded.)

The exercise of students should be such as will not tax the mind, or excite the brain. *Ball* exercises, or those of the dance, considered simply as an exercise, are better than no exercise. Yet this is the worst kind of exercise for a student; because, it not only taxes his muscular powers, but calls up excitement, and puts a large tax on the nervous system, which, having been already drilled in other exercises, has now to endure a double burden. Many seem not to be aware that the excitement of the ball exercises is all that has any charm, and that were it not for this circumstance, every one would turn away from the dance with the utmost disgust. That all the charms of the dance consist in excitement will be obvious to any one on a moment's reflection. The connection of the sexes, the music, and wine, are means to produce the desired excitement, and without these, you could not get up and sustain a ball. Where could you find a company of men who would go and dance all night without the presence of ladies? Should they attempt it, they would cry out from fatigue, and declare that they would rather do almost any other kind of work.

Another exercise often practised by students is playing ball. This also levies a heavy tax on the brain, by raising an intense excitement. This exercise is in itself very laborious, and were it not for the excitement that sustains the practice, the actors would scream out from the violent demand made on their muscular systems.

The *excitement* essential to sustain these exercises is an *additional* tax on the nervous system of the student, and often results in the loss of health, monomania, or lunacy. Those exercises are best, and most conducive to health, which are performed *from principle,* as a matter of moral obligation. Then the exercise will be cheerful, calling the muscular powers into action, while the mind becomes perfectly easy and takes a sweet repose.

In conversing with a learned minister the other day, the conversation turned on the sad effects of over taxing the mental powers. Said he, "I wish you would give a lecture on monomania. I believe there are multitudes that suppose themselves perfectly sound, who are nevertheless deranged on some points. Indeed," continued he, "I believe that I am crazy in relation to some things." Now I have no doubt this brother's judgment was correct. Let students take warning, when they find their nerves easily excited; when the ringing of a bell, or any other sudden occurrence, makes them start. Remember that this state of the system is proof positive that nature's laws, the laws of God, have been violated, and that these symptoms are the warning voice of Jehovah, which unless heeded may end in even idiocy. There are multitudes in active live whose minds are not well balanced. They neither see, feel, nor know any thing except in a certain direction. They have as it were murdered the constitution which was given them by their Maker, and now they have no discernment of the plain and simple things, which of all others they most need to know.

Apoplexy is nothing else but the result of the continued violation of the laws of life and health. By over action the capillary vessels become extended, and finally inactive. Apoplexy is the best result that nature can produce under the circumstances. Take another example; let the eye instead of the brain be taxed incessantly for a long period and what is the result? Derangement of the little vessels and of all the parts of the eye follows; it is called inflammation; and thus God to save the organ compels the student to stop his studies.

If you regard health; if indeed you will fear God, fear to destroy the noble structure in which he has located the soul for its probation, then you must habituate yourselves to pay attention to the symptoms of a diseased mind. And when the brain has been excited, you must relieve it, divert the attention and take repose.

I would like to give a history of the rise of manual labor schools; but must content myself with stating a few general facts. 1. They promote the free circulation of the blood and consequently the health of body and mind. 2. They have an excellent influence on the morals and spirits of the students. 3. They make *practical* men and women. A man who knows nothing about any thing except his text book, is but a *learned dunce.* What would any of these ladies want of such a man for a husband? If they wished to take a ride, he would not know how to harness a horse, so that they could ride in safety. What does a woman want of a man that don't know how to make a fire or milk a cow? What if he has developed his mind in certain directions, without a knowledge of the active concerns of real life? What if he has a gigantic intellect in philosophy, with as much language as you please, and yet is destitute of the knowledge of the thousand little things which must be known, to render him and the domestic circle useful and happy? The course pursued by many students is, to drive at study without exercise till the nervous system is broken down; and then when they graduate they must make the tour of Europe, or go to some foreign country to regain their health. And when they return, they can endure no fatigues, bear no exposures; and to this may be added they know nothing of getting a living, nothing of the business of real life. In short, they are mere pigmies as to accomplishing any thing great or noble in the world. They pray little, preach little, write little, think little, do little, and finally are of little use in the world. Not so with the manual labor student, who at the same time cultivates his physical as well as his mental nature, who trains himself to the performance of the thousand little things which in active live need to be done. These are the men that will move the world. These are the men for these times, whose efficiency will be felt, and whose learning will never slumber; but under God tell to the best advantage. Cast their lot like that of Paul among the heathen, where they can receive no salary for their support, and like him they will labor, working with their own hands, and make their influence be felt. A number have gone out from this institution as missionaries, who have under certain circumstances not only supported themselves but even built chapels, and successfully converted the heathen. Indeed, I have thought that few young men ought to be educated, who are incapable of sustaining themselves by their own labor and economy during their studies. Few that cannot do this are worth educating.

Females, too, need a manual labor school, where, during their studies, they may habituate themselves to all kinds of labor in their line. A few years since, a man could scarcely find an educated lady, except among those who had been spoiled in the female boarding schools, where they were trained to nearly every thing excepting the things which they ought to know. And when they came out, they were mere dolls, unfitted for valuable services, either physical or mental. What does a minister of Jesus Christ want of such a wife, who can't make him a shirt, and who, if she has to depend on a hired girl that don't know how to make bread, cannot instruct her; but must suffer her family to live on sour bread? I ask again, what does a minister, a missionary, want of such a wife, though she may be able to read Hebrew and Greek? She is entirely unfit for any important station.

But, thank God, to some extent, the aspect is beginning to change, and a door is opened for ladies to acquire an education, which will render them in every respect the suitable companions of great and good men—an education which is not confined to the text book; but which qualifies them for all the duties of domestic life—an education which has not overlooked their physical powers and ruined their constitutions; but trained both body and mind to fill the stations assigned them with honor, according to the original design of the Creator. There were many, and are still some, that despise the manual labor school—imagining that it is best to postpone labor till their education is completed. What folly! Some student's object to labor, because it tires them—they begin to work, are fatigued, and cannot hold out, so they quit. Now the cause for which they conclude they cannot follow manual labor with their studies is, the very reason, and the best one too for their continuing their efforts at manual labor. For the fact that a little labor fatigues them, and that they cannot accomplish much, is conclusive proof that there has been a violation of the laws of their constitution by which the needful balance of physical strength has been lost, and should by persevering practice be immediately regained. Hence, if a student finds that he hates labor, he should go to work and persevere, giving a considerable portion of his time to it, till he conquers that hatred and loves to work, till labor becomes a delight to him. On the other hand, if the balance by any means becomes struck in the opposite direction, and he hates study and loves work, he should perseveringly apply himself to study a large proportion of his time, till it becomes a delight to him. Thus the physical and mental powers should be kept constantly well balanced. This will result in the greatest development of man's faculties, and qualify him for the greatest possible usefulness and enjoyment in any given sphere of action. D. M.

Organization of a F. W. B. Church in Boston.

We shall probably, within a few weeks, organize a church in this city. We have already received twenty-two names of persons who have proposed themselves for membership, and perhaps there are nearly as many more who will come forward. We stop taking names after next Sabbath, so that the list can be read over in the public congregation for four or five Sabbaths, with a request for any one, either saint or sinner, who knows anything against the moral or Christian character of an individual who has proposed himself, can bring forward his complaint. If we form a church, we wish it to be composed of those who bear a good reputation in the city, as honest men and as Christians; and if such are not to be found we should prefer not to organize. The following two conditions of church membership, amongst others, we deem indispensable, and shall rigidly adhere to them:

1st. That each member pay his proportion for the support of the church; and

2d. That no one in any way give his influence to the support of slavery.

Brethren, pray for us. E. N.

Celebration of Irish School Children.

This is the season of year when almost all societies are making excursions into the country to have their Pic Nics and celebrations.—Hosts of little Catholic boys and girls have just passed from the Lowell Depot, accompanied by a few grown persons. We understand they are Catholic scholars. Oh what a papal cub Boston is nursing in her bosom!—These children are to be brought up in the most abject mental slavery to their Priests, and are taught to regard protestants as their natural enemies, that they should at all times shun as they would the evil one himself.

E. N.

Br. Barretts' communications dated in April, have just come to hand. Some of them will appear soon.

Objections to the Star.

One objection which has been made to the Star is, that it is not a free paper—not equally open to communications from all our brethren. This objection is unfounded. It is true that we do not publish every thing that is presented. We should give our readers a strange paper, if we did. But we endeavor to show no partiality. If we ever do, it is to our enemies rather than to our friends. Many articles are offered which do not possess sufficient merit to render them admissible; others that are on controverted points, the discussion of which, it is thought, would be neither interesting nor profitable to our readers nor advantageous to the cause of truth; others which are written in an uncandid or denunciatory spirit; others on subjects which have already been exhausted; others on uninteresting and useless topics; others from rejected church members or ministers, and come-outers, in opposition to the doings of churches, Quarterly Meetings, or the denomination. Such articles we usually lay aside. But we give all the latitude which consistency will permit. Few papers give more. Indeed, some complain, and perhaps not without reason, that we are so liberal. But we have always considered it better to err on the side of liberality, than to render ourselves justly liable to the charge of illiberality. We should have no objection to appearing before a competent tribunal of our brethren to answer for the publication or rejection of any communication. By this we do not mean to say that we have never erred or misjudged; but only that we are willing to give the reasons by which we have been governed, and leave our brethren to judge of their soundness.

Our columns are open and always have been to candid articles in opposition to the course of the Star in relation to the sin of Slavery; but our opponents have not been satisfied with this. They have demanded of us to shut our mouths on this subject; and because we would not, they have denounced us But few of our brethren are aware of the extent and violence of the opposition which we have encountered for years, because we would not desist from advocating the cause of the slave.

Our columns have also been open to candid articles against ministerial education. We do not recollect that we ever rejected an article in opposition to this subject, except in one instance, and in that case the writer had had a full hearing before, and his second article was written in a very denunciatory spirit. But some which have been offered in favor of it, have not been published.

The reader will find an interesting account of "Howe's Cave" on the last page. Also, a good letter from brother A. D. Williams of Pa., and an extract from a letter written by Br. Sewall to Br. Hamblen.

The reader's attention is invited to brother Fairfield's "*Address on Christianity and Politics,*" commenced on the first page. Br. F. is a tutor in Oberlin College, and has recently become connected with our denomination.

Morning Chronicle. This paper, which is published by the old and tried friend of the slave, J. Leavitt, is becoming one of the most popular and interesting daily papers published in Boston. E. N.

Letter from Bro. Hutchins.

Embden, Me. Aug. 4, 1844.

Dear Brother Burr:—

In consequence of having been somewhat reduced in health, and feeling the need of a season of mental relaxation, and of more physical exertion, I decided, about the middle of July, to leave home for a few weeks. And having neither the time, the means, nor an inclination to visit the places of fashionable resort, so much frequented at this season, I set out on a journey to New Portland in this state, the place of my nativity. At Hallowell, I had an agreeable interview with our respected brother in Christ and father in the gospel, Eld. Samuel Whitney. Notwithstanding he endures the fatigues and exposures of traveling most of the time to plead the unpopular but righteous cause of the injured slave, his health was remarkably good for a man of his years. His whole soul is engaged in this philanthropic and humane enterprise, which, under God, will as surely effect the liberation of the slaves in this country as it has the emancipation of those in the British colonies. But it is painful to see a man so aged and so much engaged in so good a cause, laboring and suffering almost continually, for scarcely half the pecuniary aid he is justly entitled to receive in consideration of his faithful services. Abolitionists ought to remember that "the laborer is worthy of his hire;" and let it be borne in mind that those who neglect their duty in this respect, are guilty of imitating the Southern slaveholders, who compel their fellow beings to toil for them without compensation! Injustice among abolitionists is as bad as it is among oppressors at the South.

Bro. Whitney accompanied me to North Belgrade, where I spent a few days with my esteemed uncle, Eld. Samuel Hutchins. * * * * In relation to the subject of education, in our ministry, it is often said, that if God sees that his cause needs the aid of educated men, he will call them into that work without their being sent to the Biblical School. But it should be remembered, First, that, as we have no colleges, and but few academies, and our denomination are doing but little to educate their children, there are but few unconverted educated young men among us. Second, we cannot suppose that God will take the young men, educated by the Methodists, Baptists, and Congregationalists, and make them ministers in our churches, and thus encourage us in the neglect of education. Let those ministers in our connexion, who, like the writer, are unfortunately illiterate, do as much good as they can, in places where their labors will be appreciated, and they will be respected according to their piety and the good they may be enabled to do. But such preachers as are saying so much against our feeble efforts to afford our young ministers the means of obtaining more Biblical knowledge, while most of our best educated ministers are still considered ignorant by the enlightened portions of society, will ere long find themselves neglected by the community, and their own children, even, in many instances, uniting with those denominations who are full as pious and much more intelligent than those persons and churches who have so *much* to say against learning, and so *little* against worldly-mindedness.

I am grieved to find some ministers and professors of religion who seem to be more afraid of displeasing politicians by obeying the divine commands, open thy mouth for the dumb, remember them that are in bonds, &c. than they are of offending God by disobeying these righteous and holy requirements! Oh

when will professed followers of Christ, and those who claim to be his humble and devoted ministers, learn to regard the requirements of the Bible, the claims of humanity, and the demands of justice, as paramount to the revilings, reproaches, and censures of selfish and interested politicians? On the preceding points, I was sorry to find that my respected uncle's opinions were not in accordance with my own. I can but hope, however, that, by reviewing his positions and looking to God for direction, he will yet think differently on these important subjects; and that ere he leaves the conspicuous place he has so long occupied on the walls of Zion, he will become interested in all of these measures, which I am satisfied are essential to the prosperity of the interests of our denomination. The Lord in mercy lead us all in the right way, for his name's sake.

Through the goodness of God, my health is better than it was when I left home. I consider that the fine, bracing, and invigorating air of the country, filled with the delightful perfumes of the balmy clover, and the exercise I have taken at haying, have, more than any other causes, contributed to produce this favorable change. Pursuing such a course for the benefit of one's health, is not so genteel as that pursued by many in this age of increasing fashionable folly; but in my opinion it is much more efficacious. To a reflecting mind, it is painful to witness the increasing desire of multitudes in our country to avoid and even despise any kind of work done by the laboring classes; and ministers even, especially the young, seem to be too much inclined to be ashamed of many little acts of labor which they can perform by waiting upon themselves. Before man was doomed to get his bread by the sweat of his face, he was put into "the garden of Eden, to dress it, and to keep it"—to labor. The Savior called several of his apostles from the work of drawing the fishing net, and Paul and Aquila wrought at tent making as they had opportunity, while they were laboring in the ministry. The celebrated Cincinnatus was following his plough when he was informed that the senate had chosen him dictator of Rome; and when his country no longer needed his public services, he retired immediately to his plough and his farm! Such noble examples of illustrious men ought, as much as possible, to be imitated by every one who is able to labor. But in our Republic, as well as in the countries of Europe, a disposition to idleness, luxury, and extravagance, is fast increasing; and if this inclination continues to increase, if the influences of Persian grandeur, and Roman greatness, and Grecian refinement, were all combined, in our country, they could not possibly save it from ruin.

But I have neither time nor room for further remarks, and must close.

Yours in Christ, ELIAS HUTCHINS.

CORRESPONDENCE OF THE STAR.

Foreign Mission.

CALCUTTA, 12th May, 1844.

My Dear Brother Hutchins:—

You and the friends of our Mission generally, will, I know, rejoice with us, when I tell you, that through the divine goodness, dear brother and sister Dow, arrived in this city on the 7th inst. safe and sound, in fine health and spirits. Seldom has my heart beat higher than when on Tuesday last, I stood on the banks of the Hoogley, and watched the graceful and majestic motions of "the Charles," as she entered port with most of her canvass spread before a brisk southerly wind, while "the stars and stripes" of my country floated proudly at mast head. My long deferred hope was now on the point of being realized! Before the ship had reached her anchorage, I sprang on board, and in a moment had all my fears and anxieties regarding what might have been the fate of our dear Br. and sister, set at rest. My own excitement was greater at this moment, than I had anticipated. Bro. and sister Dow were at length before me, in good health and high spirits, ready, heart and hand, to join me, and our feeble band, as fellow laborers in Orissa! God be praised for his goodness to them, and to me, and to my colleagues in Orissa. I requested and obtained the letters our good friends had brought for us in Orissa, and with trembling hand, but a glad heart, enclosed them in wrappers, writing just enough to give the joyful intelligence, and then sent them all off *post haste*. And now, to show you that others rejoice with me, I will give two extracts from letters which have just come to hand. Br. Bachelor says, "This morning we received the letters conveying the intelligence, that our friends had safely arrived. We feel relieved, and doubt not you feel so too. We had begun to insert an 'if yet alive,' in our intercessions for their speedy arrival, but our fears have been happily disappointed, through God! I hope that ere this reaches you, you will have told us all about them, how they look, how they talk, and how they feel, and so on. You will let us know all about your plans for getting down, as I shall wish to meet you at your place on your arrival." Mrs. Phillips writes me, "Your truly welcome letter of yesterday, containing the thrice happy intelligence of the safe arrival of our friends, has raised my spirits to such a pitch that I can hardly compose myself so as to enable me to write you. I am *so happy! so happy!* that even at this late date, our prayers have thus far been answered, and the object of your long journey and absence has thus far been accomplished! May He who has thus watched over you and our dear friends speedily bring you all in health and safety to our own quiet, happy home! I need not ask you to hasten, for I know you wish to be *here*. And I can *now* spare you, and hope you will allow yourself time to make every necessary preparation for your comfort on your journey home. I shall not expect to see you much short of a fortnight, but as the object of your long stay is accomplished, I shall feel more than compensated for the loss of your society, and for every lonely hour I have spent." These short extracts may serve to give you some idea of the warmth with which the arrival of a new Missionary is hailed by his brethren already in the field. And at the same time they go to prove that Missionaries are not that cold-hearted, stoical race, which they are sometimes represented to be. Were proof still wanting to refute, what really must be pronounced a foul calumny on the character of Missionaries, our newly arrived colleagues furnish abundant. Young and amiable, perfectly happy and united heart and hand, fired by the zeal and ardor of youth, they have resolutely turned their backs upon home, friends and all the dear delights of civilized life. Not because they were insensible to them, but because they loved the cause of God, and the undying souls of their fellow men. More than all else, they go forth cheerfully to engage in self consuming labors, for the benefit of those, who are likely to repay their love with unkindness and insult. They go forth, it may be, to suffer and die under the blasting influence of an uncongenial climate, but they go at the call of DUTY, hence they are happy, *thrice happy*. The reflection that it is for God, for Christ who suffered for us, for the souls of the destitute heathen, that they are called to labor and toil, and suffer, renders even their very privations and self-denials pleasant. Yes, while they are most fully alive to all the sympathies of our nature, and the sweets of social life in a civilized and Christian land, they find far greater enjoyment, more refined and hallowed, than any which it is possible for the voluptuous and the sensualist ever to enjoy. Thus is the choice happiness of doing good to the needy and destitute, a happiness which can only be fully known by acts of benevolence. Not the benevolence of words merely but of actions, benevolence which costs us a self-denial, a struggle, a sacrifice.

I should do violence to my own feelings, did I fail to mention in this place, that the hearty welcome and the warm congratulations, our new friends meet with, are not confined to the members of our own mission. Their arrival is hailed with delight by all the friends of the various Protestant missions in Calcutta. And the kindness and attention showed them by our English Brethren are evidence that their greetings are sincere and heartfelt. When it was known that I was waiting in Calcutta the arrival of new Missionaries, a number of our English friends kindly offered, of their own accord, to entertain them on their arrival, so that Br. and sister Dow were not only made welcome and happy as soon as they reached Calcutta, but a Br. and sister Gunn (Lutherans who accompanied them,) found an agreeable home immediately at the house of one of our good Baptist friends. Br. Dow and wife are stopping at Mr. Leschurch. Br. and sister Gunn, at Mr. G. Pearce's, the pastor of a native church and teacher of a theological class of Bengalee young men. I am living with Mr. and Mrs. Brooks, English G. Baptists, formerly in Orissa. Among other reasons, I mention these circumstances, to show that among Protestant Missionaries, national prejudices and sectarian bigotry, find but small encouragement. And so they should among all Christians. The spirit of Missions, however, is admirably adapted to produce this most desirable result. And when this spirit comes to pervade the church and world, as we have reason to believe one day it will, then shall be realized that glorious prediction, that swords shall be beat into ploughshares, and spears into pruning hooks, and the nations shall learn war no more. Were I not a Missionary already, I would be one now. Nor will I be ashamed to magnify my office. Had I to begin life anew, with the full knowledge of all the privations, afflictions and sufferings which have thus far fallen to my lot, I would, with my present feelings, still resolve on being a Missionary to the heathen. O! that all Christians might be baptized in the spirit of missions! And this is no other than the spirit of the gospel, the spirit of Christ! Ah! and if any man have NOT the SPIRIT of Christ, inspiration declares him to be none of his!

We intend to leave Calcutta to-morrow and hope to be at Jellasore by the 16th. The weather is getting hot, and we shall be compelled to travel by night. I should have said that though our friends had a long, it was not an unpleasant passage. All on board appear to have been pleased with all. Their Capt. and officers were very kind and attentive.

Capt. Henderson told me that he never made a more pleasant voyage, and the Missionaries were not without the hope that their efforts during the voyage had been blest to the good of at least some. Those who were left at Maulmein as well as those who come on to Calcutta had all enjoyed good health, which will, I have no doubt, call forth unfeigned thanksgivings from many a devout heart. For further particulars, you must wait till next time. Meanwhile believe me

Your brother in the best of bonds,

J. PHILLIPS.

Revival Intelligence.

Revival in Clayton, Jefferson Co. N. Y.

Bro. Burr:—The Lord has appeared in mercy and is reviving his work in a glorious manner. The last of June, Elder MOORES COLE, an evangelist, (in answer to our prayers,) came to our help. Together with the church, we commenced a series of meetings, which have continued with increasing interest ever since. The subjects of the blessed work are, from the man and woman of three score down to the child of 10 years.

On the 4th of July, our celebration was glorious, (not a display of *arms or fire-works*,) but the great power of God; for several, on that day, were delivered from the bondage of sin into the glorious liberty of the sons of God; and many were led to exclaim, "I never enjoyed such an Independence before." O! glorious day of liberty to captive souls! God grant that they may all stand fast.

We have had the happiness of baptizing three Sabbaths in succession, (16 in all,) and numbers more are trembling under the cross. Some characteristics of this revival are, great solemnity, deep and pungent convictions. The preaching of Br. C. has been of a plain, pointed character. He has not feared to plead the cause of the *oppressed* and American-made heathen; also, has clearly set forth before the church and converts the condition of the poor Pagans, and urged their claims on us; likewise, the misery of the *drunkard* and the abominable practice of the *rumseller*;—and (strange to tell) it did not in the least *retard* the blessed work; but new cases are daily coming to the blessed Savior. Pray for us that the work may not stop, till the entire community has surrendered to God.

SAMUEL HART.

Pastor of the F. Baptist church.

July 17, 1844.

N. B. Since writing the above, the work has spread into other neighborhoods, and many are seeking the Lord. S. H.

Yearly Meetings.

Central New York Yearly Meeting

—Held its last session at Ames, on the 12th, 13th, and 14th days of July. The Q. Meetings were all represented. Some were passing through scenes of trial; others were enjoying a good degree of prosperity. Great unanimity pervaded the Conference in all its deliberations. A good interest was manifested in the cause of Missions. We rejoice that our churches are coming up to that high stand designated by the Savior. In order that our strength might be known, it was

Resolved, That each church in the Y. M. be requested to specify in their annual report to the Q. M's. & the Q. M's. to the Y. M. the amount raised during the year for Foreign and Home Missions, and how it has been applied.

The subjects of Education and Biblical Knowledge came before the Conf., and the following preamble and resolutions were presented:

Whereas, the interests of our denomination, the present condition of Biblical knowledge among our preachers, and the welfare of undying souls connected with their charge demand a *sanctified and educated ministry*—therefore—

Resolved, That to accomplish these objects, we believe the establishment and support of a Biblical School indispensably necessary.

Resolved, That from the central location of this state, and the inducements presented in connection with Clinton Seminary, soon to be removed to Whitestown, we believe that to be the most suitable place for the location of such a School.

Resolved, That if it is located in N. Y. we will sustain it to the best of our ability, by our alms, prayers and benedictions.

These resolutions were ably sustained by remarks which produced deep-toned feeling. While the actually dying state of many of our churches, produced by the want of an educated and sanctified ministry, was referred to, every heart seemed to overflow with Christian sympathy. To the cry, 'Give us holy, educated men, who will take the church by the hand and lead her to higher ground,' a response was heard from every tongue. Not only were the young and enthusiastic affected, but the cheek channeled by age was wet with tears. 'They had long toiled.' True in their early days they succeeded, but then every body else was illiterate. Now they felt their need. They prayed God that the means to acquire an education might be improved by all.—

Their counsel to young ministers was, *Be thoroughly furnished*. Never have we seen a better interest manifested in the cause of education. There were feelings not to be van, and a [illegible] will pre-broken. The resolutions were adopted without a dissenting voice. The meetings of worship were full and great attention was given to preaching.

The next session of the Y. M. will be held at Schroeppel. M. C. BROWN, *Clerk*.

The Ohio Northern Yearly Meeting

—Commenced its session on the 31st day of May, 1844, with the church in West Vermillion, Ohio. After praise and prayer by Eld. W. Bebee, made choice of Eld. C. Coltrin, Moderator. Epistles from the Q. M's. were received and report as follows, viz.

HURON Q. M. reported revivals in some of the churches, and one church added.

LAKE ERIE Q. M. have not enjoyed meetings of so extensive interest as formerly; but are still moving forward against our common foe.

LORAIN Q. M. The year past has been a year of interest, although we have not enjoyed so much of the spirit of revivals as formerly.

MEDINA Q. M. report that they cannot speak of prosperity as they could wish; yet, in some respects at least, are gaining ground. The subjects of Temperance, Education, Sabbath Schools, and Abolition, are getting a stronger hold among us.

Among the resolutions adopted were the following:

1. *Resolved*, That we request every minister in this Y. M. to preach at least once during the year to come on the subject of Foreign Missions, and take a collection for our F. M. Soc.

2. *Resolved*, That to insure a full delegation in this body, we request the Q. M's composing it to appoint double their number of delegates, the last half to hold themselves in readiness to attend in case of the failure of any of those first appointed, it being their duty, if unable to attend, to notify the Q. M. Clerk, and he is to engage the attendance of a corresponding number of reserved delegates in the order in which they were elected.—This resolution to be published by the clerk in the Morning Star.

Made choice of Eld's David Marks and Cyrus Coltrin as delegates to Gen. Conference, and Eld's W. Beebe and Benjamin E. Parker as reserve delegates.

Ascertained the probable expense to be about $63.

Voted that brethren W. Cook of Huron Q. M., H. Steward of Lake Erie Q. M., S. W. Husted of Lorain Q. M., and C. C. Ambler of Medina Q. M. raise the sum that may be lacking to meet this expense, and receive their pay with interest from the first monies paid in to the Treasurer after the departure of the delegates to Gen. Con.

The place of holding the next Y. M. is to be designated and notice given in the month of Jan. 1845 in the Morning Star by the clerk. Any church wishing it can make their request by applying to S. W. HUSTED, Clarksfield, Huron County, Ohio.

S. W. HUSTED, *Clerk*.

Quarterly Meetings.

Lorain Quarterly Meeting

—Commenced its June session on the 14th by praise and prayer. Made choice of Eld. A. Knight, moderator. Reports were received from the different churches in the Q. M. Although they did not bring the heart-cheering news of glorious revivals; yet peace and union and a gradual onward and upward march seem to be the firm and fixed purpose of most all of the churches in this Q. M. The Conference was mostly occupied in the annual examination of the preachers and renewal of licenses. At this term, Brother E. B. FAIRFIELD received license to preach for the term of one year. The meetings of worship were well attended, and we enjoyed the labors of visiting brethren, viz. Elds. Whitcomb from Michigan and C. Coltrin from Lake Erie Q. M. The next term is to be held with the church in Sheffield, commencing on the Friday preceding the 3d Sabbath in Sept. next at one o'clock.

S. W. HUSTED, *Clerk*.

Religious Notices.

Gorham Quarterly Meeting

—Will hold its next session with the 1st church in Westbrook, at Saccarappa Village, Wednesday and Thursday, Aug. 28th and 29th. Quarterly Meeting Conference, Wednesday, at 8 o'clock, A. M. at the F. W. B. meeting house. Ministers' Conference Tuesday at 1 o'clock, P. M. at the same place. ☞ Two assessments have been made upon the members of this Q. M. by the Parsonsfield Y. M., one of two cents per member, and another of one cent; in addition to these the Q. M. has made another assessment of two cents per member. These assessments include the expenses of the delegates to the General Conference, and other incidental expenses of the Y. M. and also the expenses of the Q. M. Some few of the churches have done nothing towards meeting these expenses, others have paid a part, and one, (the Portland church,) has paid the whole. A vigorous effort should be made by every church to meet these assessments at the next session of the Q. M., that our delegates may not go out empty-handed. C. O. LIBBY, *Clerk*.

Gorham, Me. Aug. 6, 1844.

Freewill Baptist Foreign Mission Society.

The annual meeting of this Society will be held in Springvale, Me. on Wednesday, Sept. 4, at 9 o'clock, A. M. A general attendance of the members of the Society and of the friends of Missions is desirable, as the officers for the year ensuing will be chosen at that meeting. DANIEL P. CILLEY, *Rec. Sec.*

Manchester, Aug. 2, 1844.

N. B. A meeting of the Ex. Com. of the above Society will be held in Springvale, Tuesday eve. Sept. 3, at 7 o'clock, at the house of Eld. T. Stevens.

Freewill Baptist Home Mission Society.

The annual meeting of this Society will be held at Danville, N. H. on Wednesday, Aug. 28, at 9 o'clock A. M. A punctual attendance of the members of the Society and of the friends of the Home Mission cause is earnestly requested. The officers of the Society for the year ensuing are to be chosen at that time.

RANSOM DUNN, *Rec. Sec.*

Dover, Aug. 5, 1844.

N. B. The Ex. Com. of the above Society will hold a meeting at the house of Dea. Thomas Colby on the evening of Aug. 27, at 7 o'clock.

Notice.

The next annual meeting of the Western Reserve Freewill Baptist Education Society will be held at Chester, on Wednesday, the 11th day of September next, at 10 o'clock, A. M.

DANIEL BRANCH, *Cor. Sec.*

July 27, 1844.

The York Co. F. W. B. Anti-Slavery Society—Will hold its annual meeting for the choice of officers at the F. W. B. M. H. in Springvale, on Thursday, Sept. 5, at 8 o'clock, A. M. J. FULLONTON, *Sec'y.*

Western Reserve Manual Labor Seminary.

The subscribers to the funds of this Institution, are notified that the Board are in pressing want of funds to prosecute the work, and they are earnestly entreated to be punctual in their payments. The Sub-Agents are requested to be vigilant in collecting the subscriptions in their respective churches, and to have the collections ready, when called for by the Agent. The Agent will endeavor to attend the Crawford Quarterly Meeting at Cool Spring Sept. 13th, and from thence will visit all the churches in the Crawford, Washington and Erie Quarterly Meetings Pa. in succession, he will call on such churches as come in his way in the Geauga and Ashtabula Q. M's. in going to and returning from Pa. He will visit the churches in the Ohio Northern Yearly Meeting and the Marion and Delaware Q. Meetings as soon as may be after his return from Pa. probably commencing with the Marion Q. M. about the first of October. In as much as strict economy is essentially faithful and [illegible] prosecution of the work, it may not swallow up too much of the funds.

S. B. PHILBRICK, *Agent.*

Chester, July 26, 1844.

ORDINATION. Brother JAMES M. WOODMAN was set apart to the work of the gospel ministry at Limerick, Me. on the 21st day of June last, as follows: reading of the Scriptures by Eld. Zachariah Jordan; introductory prayer by Eld. Carlton Small; sermon by Eld. Joseph Edgecomb; ordaining prayer by Eld. B. S. Manson; right hand of fellowship by Eld. E. H. Hart; charge by Eld. Samuel Burbank; benediction by the candidate. COM.

General Intelligence.

SUICIDE. Mr. John Adams of Gilmanton committed suicide on Thursday, 1st inst. by hanging himself with a cord, which he made of herd's grass. He was a man of considerable property, about 60 years of age. We are informed that he was sceptical, and of an unhappy and melancholy turn of mind, frequently complaining of the dispensations of providence. He was envious of the rich and the poor; every body, he said, was happier than he was. A short time before he put an end to his mortal existence, he hired a man for a month to assist him in haying. It came on rainy, so that he could not go on with his business. This, with other things, brought on a settled melancholy. He was heard to say, that he did not wish to live; that he was not afraid of being any worse off, &c. O when will the world learn that the religion of Christ is the one thing needful—that all are wretched and miserable without it. It is this alone that can make us happy here, and prepare us for a happy eternity hereafter.

Sad Accident—In this village, on the 6th inst., the cars run over a little daughter of Capt. Robert Leach, four or five years of age. She was shockingly mangled, and died in less than an hour. She spoke but once after she was hurt, when she looked up into her mother's face, and said, "Mother, the cars run over me!" Soon after this, she died. We learn that no blame is attributable to the conductor.

The Flood.—The Louisville Journal gives an extract of a letter from an experienced planter near Natchez, dated July 2d, who says: "The destruction of cotton by the flood, in Arkansas, on Red River, and in Mississippi will not be less than 300,000 bales—in a few days it may reach 400,000, or perhaps 450,000

Workmen are now busily engaged in demolishing the old rough-cast building on Hanover street, behind the counter of which, in olden time, Franklin, the printer, and philosopher, sold soap, candles, &c. It is said to be one of the oldest buildings in the city.—*Boston Post.*

N. E. JOHNSON.—Mr. Johnson, whose awful declensions we were lately called upon to record, has addressed a letter to the editor of the Journal of Commerce, the purport of which is, that none of his numerous and fearful sins are in any degree attributable to the principles which he professed and publicly vindicated, that in the voluntary confession of them he was not affected by fear, but by a reviving sense of duty, and that since his exclusion, he has met with the kindest and most indulgent treatment from christian neighbors, and former friends, who seem disposed to encourage him in the work of Reformation.—*Bap. Advocate.*

The Wheat crop of Ohio is estimated this year at *twenty millions of bushels*. The surplus, over the wants of the inhabitants of the State, will nett, at 60 cents a bushel, about $6,000,000.

A Chapel on Wheels.—The Wesleyan Methodists of Bingham circuit, England, have erected a moveable wooden meeting house upon wheels, capable of seating about 120 persons, at a cost of about £60, for the accommodation of several villages where no site could be obtained.

Judge King, the Liberty candidate for Governor of Ohio, and Mr. Giddings have agreed to meet and have a public discussion on the question of Mr. Giddings' position as the supporter of Henry Clay for the Presidency, as the best abolition measure.

Post Office Department.—An action brought by this department against Messrs. Pomeroy & Co's Express Carriers, for violation of the Post Office laws, has been decided by Judge Conklin, United States' District Judge, against the department; thus making it lawful for any one to carry the mail who chooses. *Query.*—When will the Government learn wisdom, and lower the rates of postage?

Another Missionary Fallen.—Intelligence has been received at the Missionary house, of the death of Rev. Mr. Campbell, a Missionary of the American Board in South Africa. He was well known to many as the author of a very large "Map of the Moral World."

Railroad Freight.—The Attica and Rochester Railroad Company are building a large number of new freight cars, in anticipation of the increase of the freight business after the closing of the canal. The Utica and Schenectady Company are also building a large number; and the farmers will enjoy the ensuing year, the benefits of the law compelling the roads to carry freight in winter.

In the neighborhood of Hereford, England, recently, a swarm of bees settled under the bonnet of a little girl, down the side of her face, and round her throat. Fortunately the child stood still, and the bees were hived without her receiving a single sting.

HEART-RENDING OCCURRENCE. Two little girls were worried, at Nantucket, lately, by a vicious dog, who bit one of them very badly in the calf of the leg, and the other on the thigh. The victims escaped by running into the water, very much frightened. The dog was afterwards killed, and is supposed to have been mad.

At Rockville, Md., no less than five persons have been bitten by mad dogs; among others, Col. Heiter.

Ebenezer Kies and Consider S. Derby have been committed under $500 bonds each, at Portsmouth, N. H., for selling the Gleaner, a libellous and obscene publication which appears at Manchester. Served them right.

The last St. Louis papers say that Brooklyn and Illinois town are again above water. Many houses changed their positions during the recent high water, and the streets became filled with sand, drift wood, &c. The appearance of those towns has been sadly altered, and immense injury done to them.

There is an old woman living in St. Louis, aged 110, now in her 111th year. She is a native of Kaskaskia, of French descent. She and the other old citizens say that the present freshet has been higher than any ever known before, and six feet higher than the great freshet of 1785.

A paper published in Iowa states that the tide of emigration is pouring into the northern counties of the territory with unexampled rapidity. An arrival of forty-one ladies had caused a great sensation.

Murder. In Butler county, Ohio, about eighteen miles from Pittsburg, on the 27th of July, Mrs. Nellis, an elderly woman, was killed by her husband Elijah. It was at first supposed that she had died suddenly in a fit, as was alledged by the husband; but on examining the body, evident tokens of strangulation were found upon the [illegible] have had some connexion [illegible]

Sickness at Vicksburg. The Vicksburg Constitutionalist of the 13th ult. says: "We have much sickness in the city and county—congestive fever in adults and the usual summer complaints of children, are very severe, and fatal in many cases.

Fatal Accident. A young man named Dennis Mehen, a laborer on the Troy and Greenbush Railroad, was crushed to death recently by the falling of a portion of the clay bank where he was at work, near Merritt's mills, in the south part of the city.—Troy Whig, Tuesday.

MEXICO.—The New Orleans Courier of the 26th ult. publishes an address from Gen. Woll to President Houston, informing him him of the recommencement of hostilities against Texas. General Woll states that the delay accorded by the Supreme Government in the armistice concluded on the 15th of February—having expired, he is instructed by President Santa Anna to communicate intelligence that hostilities have re-commenced from the 11th of June. Gen. Woll adds that his Government has seen with well-founded indignation the perfidious conduct of Texas, in violating the conditions of the armistice respecting the Commissioners, who, according to the 4th article of said armistice, were bound to repair to the city of Mexico, in order to regulate the differences between the two countries, as far as practicable—that President Santa Anna thinks the honor and dignity of the nation require chastisement for such discreditable conduct—and that though blood may flow, justice is on the side of Mexico, and the fortune of war cannot but be favorable to those who fight for their country against usurpers. The despatch is dated the 19th of June.

An account of an awful tornado, which occurred at Pineville, Ill., is given in a letter published in the Newtown (Pa.) Journal of yesterday. The storm occurred on the 5th inst., and Mr. Curtis D. Trego, of Pineville, who was watching it, saw two black clouds approaching each other, and when they met "everything was in a whirl."

The violence of the wind burst the doors of Mr. Trego's house open, and demolished every window. Mr. Trego finding that the house would be broken down, attempted to get his children out, was thrown down and blown along the ground some distance, when he was struck violently upon the head and lay insensible for half an hour.

The house was literally blown into a wreck, but fortunately Mrs. Trego & the children, except one, escaped in time. The one left behind was found in the cellar unhurt.

The dwelling of a neighbor, Mr. Howard, was crushed, and himself and his little son killed by the falling ruins.

A Mr. Allen's dwelling suffered the same fate as the others, and some of Mr. Allen's family, his wife especially, were badly bruised.

The tornado swept every thing in its path—about forty houses were blown down, furniture and goods scattered and lost—fences torn up, and corn laid level with the earth. Not a panel of a fence was left standing within a mile from the centre of the storm.

The Alexandria Gazette of Monday says:—"We regret to learn that numbers of officious and impertinent office seekers are obtruding upon the President during his sojourn at Old Point and that neighborhood, to his great annoyance."

Sickness on Red River. The Steamer Miami arrived last evening from Shreveport, reports a good deal of sickness in that section. The Steamer South Western was in the Raft, unable to work her way out, and nearly all her hands were down with the fever.—*New Orleans Picayune of the 23rd.*

It is estimated that the loss of cotton caused by the rise of the Arkansas, Red, and Mississippi rivers, is between one hundred thousand and four hundred thousand bales. The N. O. Tropic says:—

'The ultimate effects of this terrible visitation must be yet more calamitous. Thousands now see ruin threatening them, in the face of the fair prospects promised a short month since, and *want* is known where of late plenty was, and dark despair has stolen many a hope away.

A private letter from Auburn, N. Y., July 25th, says, "Out of nine hundred convicts now in the State Prison, seven hundred were sick with the cholera morbus. On Wednesday last, only one hundred days work was performed by the whole of the inmates."

☞ Fruit promises to be abundant every where this season. The N. Y. Express says "we have never seen the apple trees so full; the branches are bent down with the weight. The yield will be very great."

At all the settlements and plantations on the Mississippi, above Vicksburg, great sickness and suffering prevail, the effect of the late overflow of water.

SOUTH CAROLINA.—*Important movement.*—We learn on authority not to be doubted, that Col. Memminger, widely known as a distinguished statesman of South Carolina, is making zealous exertions to have a law passed requiring masters to have their slaves educated. A movement will be made on the subject at the next legislature. Col. Memminger is a citizen of Charleston, a member of the legislature, and highly popular. Within a year or two he has become a professor of religion, and this movement of his, would seem to be actuated by the best motives. As might be expected, he encounters great opposition, but is not without many supporters.—*Cin. Herald.*

John Smith, the well known driver of the stage from Portland to Conway, which has a chaise body fixed to the top of the coach, is one of the wealthiest land holders in New-Hampshire. He owns a farm of 1000 acres in Conway, 700 of which is well stocked with wood. From this farm he has recently sold the timber on ten acres for $1000. He has 300 acres of good grass, grazing, and tillage. The whole farm and buildings cost him $11,000. He has driven a stage upon this line, a distance of 54 miles, every day except Sundays, for the last twelve years, without missing a day. When he commenced driving on this line, he was worth about $1000. [Newburyport Herald.]

North Carolina election has gone in favor of the Whigs.

The Philanthropist, an Anti-Slavery paper in Cincinnati, has received 16 subscribers from one town in North Carolina.

Weekly List of Letters Received.

M. W Burlingame, O. Hills, S. W. Curtis, H. S. Limbocker, D. Chase, J. Decker, E. Watson, S. Cummings, J. A. Saville, E. Noyes, Wm. P. Merrill, E Allen, Jr., A. D. Smith, D. Harriman, A. C. Andrus, R. M. Cary, P. Ford, M. Cole, H. Purinton, A. K. Moulton, M. H. Abbey, J. B Davis.

From Post Masters.

Y. S. McLellan, A. Cannon, O. Boardman, J. Spring, B. Knight, S. Butler, A. Tanner, H. Cowles, S. Shannon, S. Downing, A. West, L. F. Aubls, D. St ne, F. R. Fuller, S. Clark.

New Agents.

LEVI KELLOGG, Scottsburg, N. Y.

Receipts For Books.

Eld. A. Buzzell 2,00. S. W. Curtis 1,00. T. J. Rollins 67 H. S. Limbocker 10,00. J. Decker, 3.66. J Buttle 1 40. J. Tucker 25. E. Allen 25. A. D. Smith 3,00. J. Tyler 7 00. P. Ford 7,30.

Subscribers for the Star.

D Babb 1. Y S McLellan 1. S W Curtis 1. E Elliott 1. O Hills 6. M W Burlingame 2. D Chase 2. J Cooper 1. M Wallace 1. Samuel Lamb 2. E Noyes 1. H S Swasey 1. S Barrett 1. M Cole 3. L F Aubls 1. F R Fuller 1. A K Brayton 1. J B Davis 3.—30.

Home Mission.

A Friend to the cause of Christ, Chesterville, Me.,	50
Huldah O. Barton, East Williamstown, Vt.,	50
Abagail Anger & daughter, Johnstown, W. T., (it being left in their hands by a deceased daughter, & sister,)	4,00
Whole amount	5,00

WM. BURR, *Treasurer.*

Foreign Mission.

Sabrina Eaton, Chesterville, Me.,	50
Matilda Eaton, do.,	50
A Friend to the cause of Christ, do.,	1,00
Prospect Q. M., Me.,	1,31
Benjamin Dodge, Monroe, Me.,	1,00
Abagail Anger & daughter, Johnstown, W. T., (it being left in their hands by a deceased daughter & sister,	4,00
Jefferson Q. M., N. Y.,	5 60
Samuel True, Salisbury, Mass.,	1,50
Whole amount,	26.06

WM. BURR. *Treasurer.*

For Education Society.

A Friend to the cause of Christ, Chesterville, Me.,	50
Susan Brock, Acton, Me.,	25
Whole amount,	,75

WM. BURR, *Treasurer.*

Books Forwarded.

One package to S. W. Curtis, Columbia, N. H., by stage.

MARRIED

In this town, Aug. 8th, by Eld. Ransom Dunn, Mr. JOHN E. BUTLER and Miss LUCINDA J. FARNHAM.

In Lynn, Mass. July 30th, by Eld. Wm. P. Merrill, Mr. Wm. Barton and Miss Abigail Stephens, both of L. Aug. 7th, by the same, Mr. Lot Edmunds, Jr. of Saugus, Mass. and Miss Sarah A. Edmunds of Lynn.

In Sutton, Mass. Aug. 1st, by Eld. Willard Fuller, Mr. James M. Wheelock of Milford, and Miss Maria L. Fuller, daughter of Simeon Fuller of Sutton.

In Chesterville, Me. by Eld. Samuel Wheeler, July 28th, 1844, Mr. Hartshorn R. Brown of Vienna and Miss Meroe A. Bradbury of Chesterville.

BRIGHTON MARKET, Monday, Aug. 5, 1844.—At Market 470 Beef Cattle. 2800 Sheep, and 425 Swine. Prices—Beef Cattle—We quote to correspond with last week, about the same prices were paid for a like quality. Extra $5; first quality 4 75; second quality 4 50; third quality 3 50 a 4 50. Sheep—Dull. Lambs from 1 25 to $2; old Sheep from 1 75 to 2 50. Swine—Lots to peddle, averaging about 85, more than half Barrows, 3 5-8c; a lot of fat Hogs, from a distillery, 3 1-2c. At retail from 4 1-2 to 6c.—*Dai. Adv. and Pat.*

Strafford Academy.

THE next Term will commence on Wednesday the 28th inst. under the charge of Mr. FARNHAM, the present teacher.

TUITION—For common English studies, $3,00. For higher English studies and the Languages, $3.50.

BOARD—Including washing, lights, and wood, $1.34.

S. P. MONTGOMERY, *Sec'y.*

Strafford, Aug. 3, 1844.

Parsonsfield Seminary.

THE Fall Term of this Institution will commence on Wednesday, the 21st day of August next, under the instruction of the present Principal, Mr. O. B. CHENEY. Board $1,25—Tuition $3.00 to $4.00.

M. SWEAT, *Secretary.*

North Parsonsfield, Me. July 16, 1844.

Contoocookville High School.

THE Fall term of this School will commence Aug. 19th, and continue twelve weeks. The Subscriber will give his personal attention to the school, except during absence to the General Conference, when WM. BUTTERFIELD, Esq. a graduate of Dartmouth College, will give instruction. Scholars will be instructed in the branches usually taught in Academies.

For Common Branches, $3,00

For Languages and Higher Branches, $3,25

Board cheap and in good families.

D. SIDNEY FROST.

Contoocookville, (Hopkinton,) N. H. July 18, 1844.

WHITESTOWN SEMINARY.

THE first term of this Institution will commence on Wednesday, the 21st day of August next. This Institution takes the place of Clinton Seminary, and the prices of board and tuition will be the same. It is located 3 miles west of Utica, N. Y.

D. S. HEFFRON. *Sec'y.*

July 15, 1844. 3w14

Copartnership.

THE Subscribers having entered into Copartnership in business, would inform their friends and the public that they will carry on the BOOT and SHOE business at the Stand recently occupied by FRANCIS JOHNSON, *nearly opposite Dr. Martin's Office*, where will be found a good assortment of Gentlemen's and Lady's

BOOTS AND SHOES

constantly on hand, manufactured from the first rate stock, and in the best possible manner.

Perfect satisfaction is guaranteed to all who will favor them with their patronage.

All favors, orders, &c. from the country gratefully received and promptly attended to.

☞ MEASURE WORK will receive prompt attention. CALL and SEE.

FRANCIS JOHNSON.

JOSEPH H. LITTLEFIELD.

Dover, July 27, 1844. 6w15

FEMALE PHYSICIAN.

MRS. MOTT,

THE celebrated FEMALE PHYSICIAN of Boston, Mass., would inform patients and invalids in this vicinity, that she will visit Dover, N. H. three days in the month of August, to be consulted as usual on all diseases incident to the human frame.

Mrs MOTT will be at Mr. CHARLES ADAMS', Mechanic St. opposite the Methodist meeting house, on Monday morning, August 19, Tuesday, 20th, and until Wednesday afternoon, at three o'clock, to receive such as may wish to consult her. The following are some of the diseases that Mrs. Mott treats with so much success, many of which are daily put under her care, viz.

FEMALE WEAKNESSES of all kinds. HUMORS in all their various stages. ASTHMA, and PHTHISIC, CATARRH, TIC DOLOREUX, NEURALGIA, all NERVOUS SYMPTOMS, RHEUMATISM, FITS OF FALLING SICKNESS, JAUNDICE, LIVER COMPLAINT, diseases of the LUNGS, COUGHS, DECLINE, DEBILITY, DYSPEPSIA, PILES, HEAMORRHOIDS, diseases of the KIDNEYS and BLADDER, &c., many others too numerous to mention.

MRS. MOTT uses no MERCURY OR MINERALS of any kind. She performs all her cures with ROOTS, HERBS, GUMS, BALSAMS and ESSENTIAL OILS, many of which she cannot obtain in this Country. She would inform those that wish to put themselves under her care, that they can do so with the utmost confidence, in being relieved, as she never undertakes a case of any kind unless she is quite confident that she can perform a permanent cure.

For further particulars see the other Dover papers. All letters (post paid,) directed to Mrs. MOTT'S Residence at Corner of Lynde & Cambridge Sts., Boston, Mass., promptly attended to. 16

POETRY.

For the Morning Star.

WHEN I LOVE TO PRAY.

I love
When pours the sun his morning beams,
And fraught with gladness nature seems,
And round me balmy breezes play,
Then, then I love to kneel and pray.

I love
When thus I humbly bow in prayer,
And feel that God is truly there,
To ask that He my steps will guide
In lands where peaceful rivers glide.

I love
When comes the cheerful noontide hour,
And reigns the sun with scorching power,
From every toil to turn aside,
And in my Savior's presence bide.

'Tis then
When most I feel the worth of prayer,
Beneath the weight of burdening care,
I seek for grace He ne'er denies,
To bid my spirit heavenward rise.

I love
When comes the dusky twilight hour,
And zephyrs blow with soothing power,
To turn away from worldly care,
And upwards lift my heart in prayer.

'Tis then
I love to feel that God is near,
And to his gracious listening ear,
My fervent evening prayer ascends,
As holy incense upward tends.

I love
When threat'ning storms above me lower
Which make my spirits shrink and cower,
To turn my trembling soul to Him
Whose power can keep from every sin.

I love
To guide a weary pilgrim here.

LUCIA.

For the Morning Star.

BY B. F. PALMER.

Sons of America, say why
Does freedom's banner o'er you wave,
And why that granite towers so high,
On Bunker's height—o'er Warren's grave!

Why do you boast that you are free,
The vassals of no tyrant king,
And with your songs of Liberty,
Make monarchs cower as you sing?

Is it because your father's broke
The British tyrant's galling chain?
And tore from off your necks, the yoke
That Britain's king urg'd on amain?

Yes!—and in memory of your sires,
Let freedom's anthem loudly roll,
Till all shall catch the heavenly fires,
And freedom ring, from pole to pole.

But ah! what means that gory rod,
Why is that mother tasked and sold;
Is *this* your freedom—Gracious God!—
To scourge, and barter *man* for gold?

Take down your banner—shall it wave,
The signal of a nation free,
Where groans in servitude the *slave*,
That never *heard* of liberty.

Ye heralds—*go*—'tis God's behest,
The writ of manumission bear,
From north to south, from east to west,
Far as the slave bows down in fear.

Tear off those bands, Almighty God,
Now set the shackled pris'ner free;
Sever the tyrant's *blood-stained rod*,
And then we'll boast our "Liberty."

Meredith Bridge, Aug. 6, 1844.

THE HAPPY HOME.

TRANSLATED FROM THE FRENCH.

I love the hearth where evening brings
Her loved ones from their daily tasks;
Where Virtue spreads her spotless wings,
And Vice—fell serpent! never basks!
Where sweetly rings upon the ear
The blooming daughter's gentle song,
Like heavenly music whispering near,
While thrilling hearts the notes prolong.

For there the father sits in joy,
And there the cheerful mother smiles;
And there the laughter-loving boy,
With sportive tricks the eve beguiles;
And love, beyond what worldlings know,
Like sunlit on the purest foam,
Descends, and with its cheering glow,
Lights up the Christian's happy home.

Contentment spreads her holy calm
Around a resting place so bright;
And gloomy sorrow finds a balm,
In gazing at so fair a sight;
The world's cold selfishness departs,
And discord rears its front no more;
There pity's pearly tear drop starts,
And charity attends the door.

Oft have I joined the lovely ones
Around the bright and cheerful hearth,
With father, mother, daughter, sons—
The brightest jewels of the earth;
And while the earth grew dark around,
And fashion called her senseless throng,
I've fancied it was holy ground,
And that fair girl's a seraph song.

And swift as circles fade away
Upon the bosom of the deep,
When pebbles tossed by boys at play,
Disturb its still and glassy sleep,
The hours have spent in pure delight,
And wandering feet forgot to roam,
While waved the banners of the night,
Above the Christian's happy home.

The Rose that blooms in Sharon's vale,
And scents the purple morning breath,
May in the shades of evening fail,
And bend its crimson head in death;
And earth's bright ones, amid the tomb,
May like the blushing rose decay:
But still the mind, the mind shall bloom,
When time and nature fade away.

And there, amid a holier sphere,
Where the archangel bows in awe,
Where sits the King of glory near,
And executes his perfect law,
The ransomed of the earth, with joy,
Shall in their robes of beauty come,
And find a rest without alloy,
Amid the Christian's happy home.

MISCELLANY.

For the Morning Star.

Howe's Cave.—Schoharie Co. N. Y.

On the 15th inst., accompanied by four others, I started from Ames to visit Howe's Cave, it being about 20 miles distant. The road was interspersed with beautiful plains, sloping woodlands, and much bold and romantic scenery. After nearly descending a long rugged hill, on our road from Carlisle to Cobbleskill creek, we came to the place where opened this grand cavern. It is situated thirty-two miles from Albany, thirty-six from Catskill, four miles miles from Schoharie, half a mile north of the Lurenburg turnpike, and nearly on the line between the towns of Schoharie and Cobbleskill. It was discovered by the present proprietor, L. Howe, in May, 1842.

At the mouth of the cave, our company was increased by Mr. Howe, who kindly served us as our guide, and four others, making ten in all. After having drawn over our clothes a coarse dress, prepared by Mr. Howe for such occasions, and being well furnished with lamps, at half past nine in the evening, we commenced our entrance into this wonderful subterraneous cavern. At first, we entered on a level about sixty feet by a broad passage, here it grew suddenly smaller, and we continued, a little bowed, about one hundred feet further. Here we came to a large opening, possessing some sparry incrustations, called "Washington Hall" from the fancied resemblance of a tall stalagmite to this honored patriot. Here the proprietor had fitted up a large floor with seats, and in one corner some refreshments were tastefully arranged. This hall, with the passage leading to it, seemed but the portico to this amazing temple. Leaving Washington hall, we entered the "tunnel," which was eleven rods long, where we found it very convenient to be in the possession of joints, as it was only from four to six feet wide and from two to three in height. This was surrounded by solid rock on every side, and by the rounded corners, seemed to be worn out by the action of water. After leaving the tunnel the passage was sufficiently large to walk erect. Following it for five or six hundred feet, it opened into a room ten or twelve feet in diameter, which was immediately succeeded by a lake of very clear cold water, sixty feet long, fifteen wide, and twelve deep. This was soon passed by means of a boat which had been built there; and, our guide turning pilot, propelled it by taking hold of the sharp points of rocks which hung within reach over head. We had now entered three fourths of a mile. After resting a short time, we started on over a rough elevated passage for a few rods, when suddenly, on descending again, our ears were saluted by a heavy noise of water-falls. This proceeded from a side passage, which, as we were informed by our guide, contained a fall of water called the "cataract" about half a mile distant; but being difficult of access, we did not visit it. The height of the fall is not known; but, as the stream is small, passing from the main passage, it must be considerable. It sounded like a heavy cataract attended by the rumbling of vast machinery. We next followed up for three fourths of a mile, one of the most beautiful sparkling streams of water that I ever beheld. As it murmured along over its pebbly bed, it seemed to leap up as if proud of its subterraneous passage. The sparry incrustations became more and more numerous during this whole distance, and they were occasionally intermingled with beautiful stalactites. We traced the stream to the entrance to a large amphitheatre, the most spacious part of the cavern, being one hundred and fifty feet in diameter, and twenty high in the middle. This was called the "musical hall." The sides of this like the [illegible] arches, altars, and stages, as if nature, in her playful moments, had here moulded designs for the imitation of art. One of our company sung a few verses of a hymn from one of these natural stages, and another delivered a declamation, both of which were redoubled by the reverberation to an astonishing loudness; and by blowing a horn, or firing a pistol moderately loaded, the noise is almost deafening. Such was the effect of the reverberation upon the sound of the water, trickling from the sides of the cave in different directions, that almost every conceivable noise might be heard, as the barking of dogs, mewing of cats, cackling of hens, squealing of pigs, crying of children, beating of drums, clashing of arms, whistling of boys, the sweet symphonious strains of the orchestra, or the soft cooing of the gentle dove. We next entered a room about one hundred feet broad, containing one of the largest and most splendid stalactites of the whole cavern. This was about five feet long, three or four in width, from one to three inches in thickness, and had one edge turned over nearly a foot. By striking on this with a stick, all the notes of the musical scale might be made. This is called "Yates' piano." The next is a spacious room, called the "Museum," on account of the innumerable stalactites of almost every conceivable form which hung upon the roof. Some of them were nearly as transparent as glass. Leaving the museum, we passed on, and soon came to the largest concretion of alabaster that I ever saw, and, so far as I know, it is the largest in the U. S. if not in the world. It is forty feet long, fifteen wide, and twenty high. It is rounded at the top and bottom; and seemed to have been formed upon one of the side walls. According to an estimate that we made, it cannot weigh less than three hundred and fifty tons; and as it is the product of congelation, from the slow dropping of water, some have thought it must have required at least a million of years for its formation. At the foot of this rock, there is a "well" of clear cold water, about three feet in diameter, and entirely full, into which a rope has been let fifty feet without touching bottom. We passed this rock by means of a ladder, and continuing our course, we soon came to another large room, containing numerous stalactites and stalagmites, some of which were richer than any that we had before seen. Here was a very large stalactite, united to a stalagmite, making the entire length eight or nine feet. The next that was particularly interesting was an unusually large cluster of stalactites, hanging in marble purity from the middle of the roof of a large room. A mineral which issued from the bottom of a rock next attracted our attention, the bottom of which was entirely covered with small bead-like formations of beautiful white spar. We next passed various rooms of different sizes for half a mile, which abounded in the richest specimens, as the satin spar, crystalized aragonite, alabaster, white marble, &c. Our way was now obstructed by a large mass of broken rocks, which seemed to have fallen from the sides and roof of the cave, which raised our passage some twenty feet, forming what is called the "rocky mountains." We ascended these by means of natural steps on a column of alabaster. This was a little inclined; and there were three such columns supposed to be pieces of one. Their united length was thirty feet; and their diameter, nearly two feet. The mountains were rich in minerals. Descending from them, we entered a very winding course, called the "winding way." This extends over sixty rods, and is, for the most part, only a narrow seam in the rocks, merely sufficient for one person to pass at a time, is of great height, and composed of a series of short turns. In the midst of the winding way, there is a "flight of stairs," which have been ascended over one hundred feet. After leaving this passage, we descended eight or ten feet through a small aperture. Here we found a sandy bottom, and no stalactites upon the roof, but some valuable concretions upon the bottom and sides. There was no variation for thirty rods, where we came to a circular opening, twelve feet in diameter at the bottom, and enlarging slowly as it ascends, the height of which has never been ascertained; but, perpendicular rockets, it is supposed, have been thrown up five hundred feet without touching the top. But it is probable that this is somewhat overrated. This opening is called the "rotunda."

We had now entered six miles, and as it was past midnight, our company chose to return. Though Mr. Howe informed us, that he had been in nearly a mile further, where his progress was obstructed by another subterraneous lake. We returned, and emerged from the cave at half past four in the morning, making our stay seven hours.

Besides the main passage, there are numerous side passages, and some equally interesting. There is one near the mouth of the cave, which descends about sixty feet, and extends one mile. This contains valuable specimens of feldspar.

But no adequate description can be given of a scene so vast, varied, and grand. Here the tunnel—the broad passage—the richly garnished room—the clear water murmuring over its pebbly bed—the vast incrusted walls, set with the most beautiful gems—the towering roof hung with transparent icicles—the rotunda lifting itself to an unknown height—the massy columns of pure alabaster—the crystal water-drops, trickling from every side—the roaring cataract—the echoing hall with its thousand tongues—and all a subterraneous scene—conspire to raise in the mind of the beholder, emotions the most beautiful and grand.

In summer, the air within the cave being more dense than without, a cold stream constantly passes out at the mouth; the reverse phenomenon is witnessed in winter. And, the air being colder within than on the surface, it is very exhilarating, enabling one to perform what he could not in the open air. Though Mr. Howe informed us that the winter was equally as favorable a time to visit it as the summer.

Some idea of the depth of this cave may be conceived, when it is known that a person may be in it during the most severe thundergust, without being conscious of its existence.

I must here be allowed to remark, that, from the brief survey that I was enabled to make, the visiter may find some discrepance in the statement with the facts. But whoever has the pleasure of visiting it will be satisfied, that I have pronounced upon it no eulogy.

The geologist will be well repaid in spending some time in the vicinity of the cave, where he will find some valuable petrifactions, as the trilobite, the delthyris, and the helionex.

Before taking leave of my readers, I will add, that the visiter will find in Mr. L. Howe, the proprietor, an agreeable and interesting companion, and a faithful guide—one that is interested in tracing nature's wildest works. As he keeps a public house near the cave, it is a convenient place to stop. Some valuable specimens taken from the cave may be seen at his house. His table was well furnished at a reasonable price.

D. S. HEFFRON.

Clinton, N. Y. July 27, 1844.

For the Morning Star.

CENTRAL PENNSYLVANIA.

In Feb. 1843, I left the endearments of the home of my childhood, and proceeded south, down the Lycoming Creek, (called in Colby's journal, Lake Common,) until I intersected the west branch of the Susquehanna at Williamsport: passing through a country some fifty miles in extent, which, to the casual observer, presents few topics of interest, or scenes of amusement; being little more than a narrow valley with a few inhabitants, through which the rippling Lycoming meanders its serpent-like way, while the giant mountain rears its huge head on either side. But to the botanist, the geologist, the naturalist, or him 'who loves to look through nature up to nature's God,' it presents a rich field for investigation, and happy is he who in traveling here possesses more leisure and scientific knowledge than myself, in order to investigate the scenes before him; and indeed few countries possess more attractions to the geologist and minerologist, than Pennsylvania.

In approaching Williamsport, the aspect of the [illegible] and almost fancy yourself in a new world.—The buildings, the streets, manners, etc. are so dissimilar to other places farther north, and contrast so strongly with the wild yet sublime scenery from which the traveler has just emerged, that he feels a strange revulsion of feelings, and begins to feel, 'a stranger, in a strange land.'

From Williamsport, proceeding up the river, I was led to notice the difference of taste between our yankee population and the Germans here. A yankee, emulous to see and be seen, places his domicil as near the public highway as may be, and his 'better half' seems anxious to prepare around a bower where Flora might spend her happiest hours; while the honest Dutchman builds his edifice and appendages at a distance from the road, with a narrow and tedious lane connecting it therewith. Here, notwithstanding, is a beautiful and fertile country, which would afford many subjects for a nobler pen than mine.

Calling at the tavern at Jersey Shore, I soon became convinced, that like the "Inn" of Scripture memory, it had no place for the Lamb of God; and, notwithstanding it was then dark, I resolved to proceed, and find a place to lay my head elsewhere. Journeying on some three miles farther, I solicited entertainment at a private house; but was turned away because I was a 'stranger.' "I was a stranger and ye took me not in," thought I, and proceeded. However, the associations connected with seeing an intoxicated man upon the floor, did not render the refusal so very dissatisfactory. Nevertheless, I obtained good accommodations with a Presbyterian, a little farther on, who not only refused to receive any compensation, but bought and paid for a "Treatise." May God reward him. Passing through the Gap in the Bald Eagle mountain, at Mill-hall, I stayed the next night with an old acquaintance of my parents, south of the mountain, who by the way was a 'Disciple,' (Campbellite,) and with whom I had some talk with regard to religious tenets. He strenuously advocated and defended the peculiar doctrines of that noted man, Alexander Campbell, and I was much more pleased with his ingenuity than disconcerted by his arguments.

At Jacksonville, I passed through another Gap, and found myself again in the Bald Eagle valley, north of the mountain. Continuing up the valley, I passed through Milesburgh, which is rather an indifferent place, as to location and appearance, and taking the Allegany turnpike, I soon began to ascend the far-famed Allegany Mountains, and from thence continued on into Clearfield Co.—a distance of about fifty miles, with only here and there a house, and in one place, passing 20 miles without an inhabitant.

Having friends here I tarried awhile, and soon found that a Freewill Baptist preacher was as great a wonder as a giraffe in British America.—However, while here, I visited the Rev. Dr. Nichols, who insisted on my staying over Sunday with him, and preaching to his congregation. Dr. Nichols once belonged to the Close Baptists; but in consequence of reflections upon a 'Corresponding letter' written by himself, he became convinced of the impropriety of Close Communion, and finally avowed Open Communion. Part of his church seceding with him, he organized an Open Communion Baptist church, not knowing but that it was the only one in America. When I was there, he purchased such F. W. Baptist books as I had with me, and subscribed for the Star, Missionary, &c. and he and his church have since voted to join the F. W. Baptists, if they will receive them. But the great difficulty is, there is no F. W. Baptist Quarterly Meeting, church, or preacher, within one hundred miles of them, to my or their knowledge. How to remedy the difficulty I know not, unless the Home Missionary Society can respond to their urgent solicitations, as expressed to me, and send a devoted man to assist them. I know of no place where such efforts are more needed, or more likely to prove successful, as there are few churches of any order, and the country fast growing in population and wealth. The subject is certainly worthy of the consideration of the Society and its patrons, and, indeed, all who feel as God's stewards, to advance the interests of the Redeemer's kingdom.

Should these few imperfect sketches meet with approbation, I may be induced to continue them on my return to my home and friends.

A. D. WILLIAMS.

Clinton Sem. July 27th.

For the Morning Star.

The following is an extract of a letter from one of our Home Missionaries in Illinois, which I trust will not be uninteresting to many of our readers in this region. Some more than a year ago, our brother went to Adams Co. Ill. At first, he thought the prospect there was discouraging, and as there were only three F. W. Baptists in the city of Quincy, (if I correctly remember,) it was thought not prudent to form a church; now the state of things has so changed in Quincy, that our brethren are about building a meeting house.

W. B. HAMBLEN.

QUINCY, Ill. May 16, 1844.

Dear Br. Hamblen:—Years have rolled into eternity since I saw you last. How many events of deepest interest to you, to myself, and to the cause of our master, have transpired since that hour. Well do I remember when I gave you the parting hand in ———. And I remember the hour when I called at ——— and told you that my God had called me to preach the everlasting gospel, & the many happy scenes we have subsequently spent together: all these rush upon my mind while I am writing, and seem like a dream of the night that is past and gone; those times are gone, although they were not dreams, and I find myself in very different circumstances. Indeed, care, toil, exposure and ill health have so altered my countenance that I hardly think you would recognize me; now my health is quite good. There is at present no special revival in this Quarterly Meeting, yet there are signs of good in some places. I preached last Sabbath at Big Neck. It was a solemn, weeping time. Sabbath before I preached in Griggsville, a beautiful village on the Ill. river. I was sent for to go there to carry on a protracted meeting for the Congregationalists: their preacher was taken sick during the progress of the meeting; I spent three days with them, and we had a heavenly season; sinners were converted and saints rejoiced. The church contributed liberally to my necessities. I found there one F. W. B. brother.—The brethren in Quincy are about building a meeting house. * * * * * * I am not sorry that I came to this state. I think I can do more good here than in Maine and expect to spend my days here. I should be glad if some of the good brethren in Farmington, Q. M. would come out here. * * * * * * As for myself, I count all things but loss that I may win Christ and be found in him at last; and I am not satisfied with being merely saved myself, but I wish others to go to heaven with me. I wish to be the means in the hands of God of leading poor, lost, ruined sinners to Christ, and to accomplish this, I think I am willing to be counted as the offscouring of all things, if I may but win some gems that shall sparkle forever and ever. I look forward with joy to THAT DAY when I shall stand with the countless throng before my Savior's throne and see *him as he is*, in all his glory, his majesty and his power. Oh! the rapture of that *moment*, should I be permitted to hear my Savior say to unworthy me, "Come, ye blessed of my Father, inherit the KINGDOM prepared for you from the foundation of the world;" even the HOPE of that does in my estimation *far outweigh* whole worlds of silver and of glittering gold.

[illegible] years since, I spent a college vacation in the town of Weymouth, Norfolk, county, Mass. While there, I attended church one Sunday morning, at what was called the Old Weymouth meeting house, and heard a sermon from the venerable pastor, Rev. Jacob Norton. About the same time, I made Mr. Norton a visit, and became much interested in the old gentleman. I mentioned my agreeable visits to an aged lady of the parish, whose acquaintance I had made. She informed me that Mr. Norton was ordained their pastor when he was about twenty-one years of age, and that he had been with them nearly forty years. She observed that most of his parishioners could remember no other pastor; but that she could well remember his predecessor, the Rev. Mr. Smith, and that he and Mr. Norton had filled the same pulpit for the better part of the last eighty years.

Mr. Smith, said she, was an excellent man, and a very fine preacher, but he had high notions of himself and family—in other words, he was something of an aristocrat. One day, said she to me, to illustrate to you a little of the character of old parson Smith, I will tell you an anecdote that relates to himself and some other persons of distinction. Mr. Smith had two charming daughters—(the eldest of these daughters was Mary, the other's name I have forgotten)—who was the admiration of all the beaux, and the envy of all the belles of the country around. But while two careful guardians of the parson's family were holding consultations on the subject, it was rumored that two young lawyers, (I think both of the neighboring town of Quincy,) a Mr. Cranch and a Mr. Adams, were paying their addresses to the Misses Smith. As every man, woman and child of a country parish in New England is acquainted with whatever takes place in the parson's family, all the circumstances of the courtship soon transpired. Mr. Cranch, was of a respectable family of some note, was considered a young man of promise, and altogether worthy of the alliance he sought. He was very acceptable to Mr. Smith, and was greeted by him and his family with great respect and cordiality. He was received by the oldest daughter as a lover; and was in fact a young man of much respectability.—He afterwards rose to the dignity of Judge of the Common Pleas in Massachusetts, and was the father of the present Hon. Judge Cranch of the District of Columbia.

The suitor of the other daughter was John Adams, who afterwards became President of the United States. But at that time, in the opinion of Mr. Smith and family, he gave but slender promise of the distinction to which he afterwards arrived.—His pretensions were scorned by all the family, excepting the young lady to whom his addresses were especially directed. Mr. Smith showed him none of the ordinary civilities of the house, he was not asked to partake of the hospitalities of the table, and it is reported that his horse was doomed to share with his master the neglect and mortification to which he was subjected, for he was frequently seen shivering in the cold, and gnawing the post of the pastor's door, of long winter evenings. In fine, it was reported that Mr. Smith had intimated to him that his visits were unacceptable, and he would do him a favor by discontinuing them; he told his daughter that John Adams was not worthy of her; that his father was an honest tradesman and farmer, who had tried to initiate John into the arts of husbandry and shoemaking, but without success; and that he had sent him to college as a last resort. He, in fine, begged his daughter not to think of making an alliance with one so much beneath her.

Miss Smith was among the most dutiful of daughters, but she saw Mr. Adams through a medium very different from that which her father viewed him. She would not for the world offend or disobey her father, but still John saw something in her eye and manner which seemed to say, "PERSEVERE," and on that hint he acted.

Mr Smith, like a good parson, and an affectionate father, had told his daughters if they married with his approbation, he would preach each of them a sermon on the Sabbath after the joyful occasion; and they should have the privilege of choosing the text.

The espousal of the eldest daughter, Mary, arrived, and she was united to Mr. Cranch in the holy bonds, with the approval, the blessings, and benedictions of her parents and her friends. Mr. Smith then said, "My dutiful child, I am now ready to prepare your sermon; what do you select for next Sunday?"

"My dear father," said Mary, "I have selected the latter part of the 42d verse of the 10th chapter of Luke: *Mary hath chosen that good part which shall never be taken from her.*"

"Very good, my daughter," said her father, and so a sermon was preached.

Mr. Adams persevered in his suit in defiance of all opposition. It was many years after, and on a very different occasion, and in resistance of very different opposition, that he utterered these memorable words, "Sink or swim, live or die, survive or perish, I give my heart and hand to this measure." But though the measures were different, the spirit was the same. Besides, he had already carried the main point of attack, the heart of the young lady, and he knew the surrender of the citadel must soon follow. After the usual hesitation & delay that attend such an unpleasant affair, Mr. Smith, seeing that resistance was fruitless, yielded the contested point with as much grace as possible, as many a prudent father has done before and since that time.

Mr. Adams was united to that lovely Miss Smith. After the marriage was over, and all things were settled in quiet, Mrs. Adams remarked to her father, "You preached Mary a sermon on the occasion of her marriage, won't you preach me one likewise?"

"Yes, my dear girl," said Mr. Smith, "choose your text and you shall have your sermon."

"Well," said the daughter, "I have chosen the 33d verse of the 7th chapter of Luke: *For John the Baptist came neither eating bread nor drinking wine, and ye say, he hath a devil.*"

The old lady, my informant, looked me very archly in the face when she repeated this passage, and observed, "If Mary was the most dutiful daughter, I guess the other had the most wit."

I could not ascertain whether the last sermon was ever preached.

It may not be inappropriate to remark, how well these ladies justified the preference of the distinguished individuals who had sought them in marriage. Of them it will hardly be extravagant to say they were respectively an honor to their husbands, the boast of their sex, and the pride of New England. Mrs. Adams, in particular, who, from the elevated position in which her husband was placed before the world, was brought before the public eye, was supposed to hold the same elevated rank with the gentle sex, that Mr. Adams did among the men, and she is reported to have rendered her husband much assistance in his multiplied labors of the pen.—*Cincinnati Chronicle.*

MAINE. The Legislature of this State have done two good deeds: they have abolished all militia trainings, and have passed the following act for the benefit of the Women of the State. Its influence will be highly advantageous to them and to their posterity:

AN ACT to secure to married women their rights in property.

Be it enacted, &c. Section 1. Any married woman may become seized or possessed of any property, real or personal, by direct bequest, demise, gift, purchase or distribution, in her own name, and as of her own property; provided, it shall be made to appear by such married woman, in any issue touching the validity of her title, that the same does not in any way come from the husband after coverture.

SEC. 2. Hereafter, when any woman possessed of property, real or personal, shall marry, such property shall continue to her, notwithstanding her coverture, and she shall have, hold and possess the same, as her separate property, exempt from any liability for the debts, or contracts of the husband.

SEC. 3. Any married woman possessing proper[illegible] control of such property, and he may receive, and dispose of the income thereof, so long as the same shall be appropriated for the mutual benefit of the parties. Approved March 12, 1844.

Mr. Franklin Lane, in an article over his own name, in the Lewiston Falls Advertiser, charges that Moses Stevens of Auburn, Me. has kept his insane wife for *twenty years*, in a small pen ten or twelve feet square, attached to his house; that for the last *ten years she has not been out of it*; *that her pen has no window for the admission of light and air, and that she has no fire even in the depth of our winters.*

Longevity of New Hampshire Physicians.—The Keene Sentinel states that there are three Physicians now living in Walpole, N. H., whose united ages amount to 277 years, viz: Dr. Williams, formerly of Hanover, who removed to Walpole five or six years ago, 96, Dr. Holland, 93, and Dr. Sparhawk, 88. Besides the above instances of Longevity among the Faculty mentioned by the Sentinel, may be added Dr. Ezra Green, of Dover, N. H., who completed his 98th year on the 17th of June last, and who is the oldest surviving graduate at Harvard University. He graduated in 1765.

A Fortune to a Tetotaller.—The N. Y. Tribune says that about three years ago, when the Washingtonian Standard was first set up in our city, a poor, degraded, pitiable drunkard, who, apparently was close on the borders of a dishonorable grave, heard the message, and became one of the first converts. He has ever since been a most devoted advocate of temperance, and has managed to keep his family from actual suffering by his constant industry and frugality. By the last steamship from England he received information that an estate of $150,000 had fallen to him in that country, and he went out in the Great Western on Saturday to take possession of it. He gave a parting address to the Washingtonian brethren on Friday evening, exhorting them to be faithful and ardent in the good cause. He will return to New York to pass the remainder of his days.

A new prophet, it is said, has been selected at Nauvoo, a Dr. Richards, formerly of Berkshire county, in Massachusetts. He is said to be a man of considerable talent, with a good deal of shrewdness and tact.

Southern Convention.—The Mobile Register, one of the ablest Democratic papers of the South, goes decidedly against the proposed southern convention in October next. It says it looks to the "diffusion of the principles of the Democratic party, and their restoration to the administration of this government, to secure us peace, repose and security;" but it adds, "we cannot and will not employ any instruments upon which *imputations* can be thrown." From the signs thus far, we think Gen. Hamilton's scheme falls still-born. And it should.

OBITUARIES.

Departed this life in Sutton, Vt. March 20th, 1844. Wid. ANNA PUTNAM, at the advanced age of 95 years, 4 months and 3 days. She together with her husband, the late Capt. Joktan Putnam, and eight children, moved from Gloucester, R. I. about 24 years since.—Tho' she possessed for many years a feeble constitution; yet, by her prudence, with the blessing of heaven, she outlived the most of her middle aged contemporaries. Her years were not only numerous but those amiable and humble virtues that ever adorn the Christian female character were numerous. Tho' her joys were not so ecstatic or great, as sometimes appear in others, yet she bore for many years a steady, strong and sincere attachment to the cause of God. Tho' she was always busied about the domestic concerns of the family till within a few weeks of her decease, yet she was often heard to say she wondered why she was permitted to live when she was no use to herself or family. Her memory to the last of her life was remarkably good; freely she could converse on the occurrences of her youth, middle age, and old age, and read without her spectacles the word of God, in which she took great delight. In short, she was beloved by all that knew her for her kindness, her meekness and for her disinterested love. She was interred in Sutton, near the spot of ground on which the lamented John Colby built a house for the worship of God. There will her dear dust remain until the glorious last trump of God shall sound; then it shall come forth to life and immortal vigor. A discourse was delivered on the occasion by the writer at the request of the deceased, founded on what John the Revelator was taught to write concerning the dead that die in the Lord. Rev. 14: 13.

MARK HILL.

Died in Andover, July 7, 1844, of the erysipelas and fever, JOHN FOLLENSBEE, aged 34 years, after a long and distressing sickness. He bade the world adieu—with a bright prospect of a glorious inheritance in heaven. Brother Follensbee, a short time before his departure, called his little family to him, and gave them good counsel and told them not to weep for him. He experienced religion about twelve years since, and was baptized soon after by the writer, and lived a consistent Christian till his death. He left a wife and two little daughters to mourn their loss. Also aged parents, who depended on him in their last days. May God sanctify this death to them all, for their everlasting good. His funeral was attended the day following by the writer, who addressed a large and solemn assembly on the occasion from Rev. 14: 13. "Blessed are the dead," &c.

ELIJAH WATSON.

Died at his residence in Newville, July 13, of old age, Dea. ISAIAH WILCOX, aged 82 years, leaving an aged widow and numerous friends to mourn his long expected departure. The deceased early became attached to the cause of Christ, and for a long time was a member of the F. Baptist church. His life was a life of piety. He was a pillar in the church, a counsellor to the young—a guide to the wandering, and a help to the needy. He died in ecstasies of joy, in full hope of a blessed immortality beyond the grave. Before his death he selected the 30th verse of the 107th Psalm for the text, for his funeral discourse; which was delivered by the writer, to a large and attentive audience.

M. C. BROWN.

Died in Gerry, N. Y. Jan. 13. sister SALLY WALLACE, aged 46, relict of our much lamented Deacon Wallace, who died April, 1840. Sister Wallace was a member of the first F. Baptist church of Gerry. Funeral services on the 15th, sermon by Eld. J. Baldwin, Text, 1 Thess. 4: 13. The remains of Deacon Wallace were taken up, and removed to the new burying ground, and both were deposited in one grave, there to wait till the resurrection morning. COM.

Died in Gerry, April 23, sister EVELINE SPRAGUE, aged 27. The subject of this notice early embraced religion, and was a member of the F. Baptist ch. of Gerry. In this solemn providence, a companion is left to mourn the loss of the choice of his youth, and three young children are deprived of a mother. The funeral services were attended on the 24th; sermon by Eld. J. Baldwin, Text Heb. 9: 27. COM.

In Otis, July 10, Brother AARON SALSBRY, aged 69 years. The subject of this notice was killed by lightning instantly. He had been a Dea. of the F. W. B. church for a number of years. He was much respected as a townsman, for his honesty, and he lived in the practice of those virtues which he exhorted others to practice. He lived peaceably with all men, while his daily walk and conversation gave evidence that there was a reality in the religion which he professed, and which we believe he daily enjoyed. He delighted much in meeting with his brethren in prayer and conference meetings. His heart and his house were always ready to receive his brethren, and likewise all other societies. By the afflicting hand of kind providence, a wife is bereft of a kind husband, children, of one of the best of fathers, and the church of a worthy member. He has left a large circle of relatives and friends to mourn their loss which no doubt is his gain. A discourse was delivered at his funeral by the writer, from 2 Samuel 12: 23.

V. BAKER.

In N. Yarmouth, July 13th, Mr. ROBERT WHITE, son of Mr. John White, formerly of Ossipee, leaving a wife and five children to mourn his loss, aged 49 years. Printers in Me. please copy. COM.

Died in Candia, N. H. July 14th, 1844, Mr. ELIJAH SMITH, in the 55th year of his age. Mr. Smith's life was truly a life of suffering; he, having lost the use of his legs, was under the necessity of setting most of the time for 27 years, which produced a complicated disease, that at length wore down his constitution; for the last 3 months, his health rapidly declined, and he felt that his time on earth was short. Accordingly settled his estate, called his children to his bed-side, and talked and prayed affectionately with them; and when asked how he felt in his mind, said he felt solid peace, and finally gave evidence that he had that religion for his support which he professed when but about 14 years of age. In his death, his companion has been called to part with the affectionate husband of her youth, on whom she has bestowed unceasing care and attention during his 27 years of lameness. Now he has got thro' with the trials of life, she looks forward with the bright prospect of meeting him again where she will not bedew his dying pillow with her tears, or he need her kind hand to aid him in moving his palsied limbs; but where their employment will be in praising their Redeemer for his redeeming grace, that they were permitted to participate in the days of their youth; their children too have lost an indulgent father, and the town and neighborhood an intelligent and worthy citizen, whose character was without reproach. Christian Herald please, &c. COM.

Died in Freetown, Cortland, Co. N. Y. Dea. WM. TUTTLE, aged 73. The subject of this notice was a native of New England; and came into this country when it was a vast wilderness. In common with others, he endured the hardships and shared in the difficulties, and privations of a newly settled country. He was enabled, however, to discharge the duties growing out of the relation he sustained to his fellows, in a manner that gained for him the confidence of a surrounding community. And truly may it be said of our aged friend and brother, that he was a devoted Christian, a worthy citizen, a kind neighbor, and an affectionate husband and parent. Having made choice of his burying place, of the minister to attend on the funeral occasion, and thus freely conversing with death, he fell into its cold embrace May 27th, 1844. Funeral services on the following Sabbath. Discourse by the writer, Text Phil. 1:21.

J. W. HILLS.

Died in Foxcroft, Me. Oct. last, Mrs. DAPHNE, wife of Abel Turner, and daughter of the late Arthur Bradman. A. M. aged 60. The deceased was the mother of Eld. Abel Turner. She was born in Gray, Me. in 1783. When she was twelve years of age, her father moved into Hebron, Oxford Co. At the age of twenty she was married to Mr. T. by whom she had seven children, three sons and four daughters. In 1814, her family moved to Foxcroft, then almost an entire wilderness; perhaps ten families constituted the whole population of the town.

The prospect of hardships, and privations, did not discourage her. Possessing as she did, an amiable disposition, gentleness of manners, habits uniformly industrious and frugal, and an equanimity of temper hardly surpassed, she was eminently qualified to adorn the station assigned her by Providence, as a wife, mother, neighbor, and Christian, so that none spake of her but to praise. She was in early life a subject of serious religious impressions, and some few years after her marriage, she obtained a hope that her sins were pardoned, and gave good evidence that she was a Christian. She did not make a public profession of her faith in Christ till after their removal to F. Then, with a few individuals in F. and Dover, she travelled on horse-back some 18 or 20 miles in a zigzag direction, a road little better than a spotted line, to the now pleasant town of Garland, where was planted a Congregational church of eleven members with which she united and retained her connection till 1823, when the Rev. Mr. Williams was settled, and the church was organized as a separate body, consisting of 20 members. She was no less interested in the cause of her Savior, when his followers were few and feeble. She did not despise the day of small things.

She hoped,—she prayed, and that too in faith, that God would build up Zion, and glorify his great name in the salvation of souls all around her. Hers was one of four families who, by the blessing of God on their efforts, established the first religious meetings in town; and her humble cottage was the hallowed place where these families pledged themselves to sustain the meetings, and sanctify the Sabbath through evil, as well as good report. These meetings were sustained with hardly a single exception for nine years, having preaching a few Sabbaths in a year, and no one of the members was more persevering and faithful in redeeming the pledge, than was the subject of this notice. She loved the worship and service of God in the family, the social circle, the Conference room, and the sanctuary. For many of the last years of her life, she went out but little on account of ill health; even then she enjoyed the presence of her Savior, and gave pleasing evidence, that she was ripening for heaven. He did not forsake her in her last sickness. He who had been the guide of her life, was near, and supported her in this trying time. His honor and glory, and the welfare of those dear to her laid near her heart. She remarked to a friend who was watching her bed-side, "I pity my husband, he is old and feeble, but God will take care of him. I love my children, but I gave them to God in the ordinance of baptism, and he remembers his covenant with his people; he will bless them, he has blessed them, I gave them all up to him." And it is a pleasing truth that she lived to see almost all of them profess religion; and one son become an acceptable Minister of the gospel. Bright as was her Christian character through life, it shone still brighter as her end drew nigh. She recommended the religion of Jesus to all who visited her. During her last painful illness, which was of several months' duration, she exhibited much Christian fortitude in watching the alternations of danger and hope, and in finally yielding to the conviction that she must soon bid adieu to the things of time. There was nothing extatic in her views and feelings, but an intelligent perception of the glory of God, and an assurance of his love shone out to the last. On one of the many occasions when she asked us to sing, being requested to tell what, she replied, "Jesus can make a dying bed feel soft as downy pillows are." As we sung, all around felt as if they understood what the Savior meant when he said, "He that believeth on me shall never die." On another occasion when her children stood around her bedside singing a favorite hymn, she said, "My heaven has begun below." At another time, after a season of great bodily pain, she said, "the privilege of leaning my head on my Savior's breast is denied me. But all is well; my trust is in God. When our Savior felt himself forsaken of his Father, it did not lessen his confidence in God." In a word, she manifested to all, how calmly a Christian could die. To the Christian she made the place inexpressibly sweet—full of peace, and sweet consolation. She bade each member of her family an affectionate farewell, and those who mourn her loss, indulge the Christian's hope, and can say with the Apostle, "We believe that Jesus died and rose again

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MORNING STAR.

For the Morning Star.

Address on Christianity and Politics.

BY EDMUND B. FAIRFIELD.

(Concluded.)

How Christianity is to influence Politics.

But the question arises, How is the end to be secured of forming our politics upon the principles of Christianity? A few suggestions by way of reply. First, *it must be understood and inculcated that* POLITICS IS A PART OF RELIGION. Men have often talked, and still oftener acted as if there might be united in the same man two personalities, entirely distinct—the politician and the Christian; the one of whom has no more concern in the conduct of the other, than an American slave in the acts of a Russian serf. Hence ministers have been gagged, and still are.—And if a word is said from the pulpit upon the subject of political measures and movements, the cry of "*Church and State!*" seals at once the lips of the presumptuous meddler, and commits again to his majesty "The prince of this world," the entire management of its politics. Most ministers have not only consented to this divorce of religion from politics, but even theorized in favor of it: and that, too, while the fact has stared them in the face that every great political campaign has proved utterly ruinous to the general spirituality of the church.

It is time that those who lead God's sacramental host "should realize that they occupy stations of the highest responsibility, and that their theoretical principles upon this subject will give character to their practical influence. *Ministers have long enough played into the hands of the devil* BY SILENCE UPON THE SUBJECT OF POLITICS. THEY HAVE NO RIGHT TO BE SILENT. They must demand of the church not to forget their religion in the arena of political strife, nor to sacrifice principle at the ballot box.

The time has been when it was deemed a sacrilege to make any application of the principles of Christianity to business affairs.—That time is past. And it is no longer regarded as a profanation of the Sabbath or pulpit to point out the practical violations of the law of God, which are perpetrated under the espionage of business principles. Shall it not be so in reference to politics? That it has not been so hitherto, bespeaks the grossest inconsistency. Indeed the non-resistants (many of whom, by the way, have doubtless been led into their notions on account of the separation of religious principle from political action) are more *consistent* than those who oppose them. They in theory as well as practice, maintain that Christians can have nothing to do with politics. Their opposers maintain that Christians may take part in politics, but—NOT AS CHRISTIANS:—that they may engage in the field of political warfare, but not till they have laid aside the robes of their religion. Which is the consistent party? Let it be inculcated, moreover, that the science of government, (for which *politics* is only another name,) like the other natural sciences, *is a part of Natural Theology;* and a most important part, too:—that it is a matter of imperious duty to study our social relations, and the obligations growing out of them, that a righteous God will hold us responsible for our action as citizens, and that the direst national calamities will hereafter tell the story if our civil duties be forgotten or neglected.

Again, let it be understood that the people are with us the rulers. This is a common thought, or rather I should say a common remark; but after all its true meaning and full bearing is but little understood and but little felt.—The mass of the people cast their votes for their public officers without thinking for a moment that they are responsible for the official conduct and general influence of those officers; while the latter, chosen to be the representatives of the people, defend themselves from the responsibility by the hypocritical plea—"We obey the will of our constituents."

But upon us the sovereign people this responsibility does rest. We are the voters, and we are the rulers. And when as the sovereigns of this land, we put our hand to the ballot-box, the voice of heaven is to EACH ONE OF US—"He that ruleth over men, must be just, ruling in the fear of God." Of the people of this land as its appointed rulers it must be said—"They are not a terror to good works, but to the evil."

Nor are our obligations, as citizens, to be fulfilled by inaction. It is not left to us to choose whether we will or will not occupy the station of rulers. The King of kings has decided this question. And if we shrink from the responsibilities devolved upon us, we do it at our peril. Strange it is, that so many men of talents should be so fanatical as to feel that it was their privilege to be neutral on all questions of politics: though stranger still, perhaps, that many more, should have made the whole of politics to consist in a few frivolous questions about this sort of bank, or that; this tariff or the other; one mode of distribution or another mode of distribution; one term of Presidential service or two terms. The very name of politics, from being associated with such comparatively trifling matters, to the neglect of the great first principles of our Constitution and Declaration of Rights, has come to excite in many, a feeling of nausea; and so they turn away with a smirk of contempt from all participation in the affairs of government. But such childish caprice is not to be an example for intelligent, dignified, Christian men. *Politics* is an honorable word; and not one in our language, referring merely to our social relations, embraces so much of interest or importance to the happiness of man. We have, then, no more right to be neutral with respect to the interests of our government, than we have to be neutral or inactive in any reform bearing upon the well being of humanity.

Principles upon which Christians should Vote.

Finally, how are we, as the enfranchised citizens of this government, to exercise the right of suffrage in consistency with Christian principle? This is a question often asked, and a definite tangible answer insisted upon. Such an answer it is not easy to give. Many things are to be considered. To a few of these your attention is for a moment invited.

In the first place regard must be had to the temporary state of society in settling the question as to what is practicable. In the choice of government officers as in the enacting of laws the principle is to be adopted of doing the best that we can; and we are not to refuse to vote now, because we cannot immediately elect the man for whom we wish to vote. The citizen who should determine to have nothing to do with legislation until the whole moral code could wisely be adopted into the statute book, and arranged with appropriate civil penalties adjoined, would be deemed a fanatic; and not less fanatical would he be rightly deemed, who should refuse to vote for any man to a civil office merely because he was not perfectly holy.—For although it would be desirable that every legislator should be "a man fearing God and working righteousness," still it is not demanded of Christians that they should abjure all connection with civil government, until this desideratum can be realized. The law of benevolence, on the other hand, requires of them the accomplishment of the highest practicable good, and because they cannot reach the highest *conceivable* good, they are not therefore excused from approaching as nearly to it as possible. Imperfect human governments are indefinitely better than none; and the obligation of the Christian is to render them as good as possible. This he certainly cannot do by withdrawing from them entirely until they have attained perfection. As well might he decline any connection with church organizations, or missionary societies, or benevolent associations of whatever kind, simply because imperfection marred their operations, and greatly diminished their usefulness. Nay, the same principle, if I mistake not, would cause him to cease all efforts for the conversion of men, because, forsooth, many would, after all, remain unconverted, and the work be but imperfectly accomplished.

We cannot, then, take the ground of refusing altogether to vote for an unholy man, nor on the other hand of maintaining that his moral character has nothing to do in deciding the question. The latter ground, his public influence upon public morality (of which I am hereafter to speak) forbids us taking. How wicked, then, shall he be before we proscribe him? It is sometimes said in reply—"He must be at least externally moral. But what is meant by that? Must he be entirely free from the charge of Sabbath breaking?—If not, in what ways and how often shall he be allowed to trample upon this holy day? Do you say that he must be condemned for spending the day in making political speeches, and yet that he may travel from one appointment to another for the purpose of doing so? Or if not permitted to travel, may he spend the day in his law-office or counting room, or be otherwise engaged in his secular avocations? Must he be a temperance man?—a tee-totaller? If not, what will you allow him to drink, and how often? Must he be a man who never on any occasion uses profane language? If not, how often will you allow him to swear? All these things, certainly, besides many others of like character, belong to "external morality." But shall it be settled that *at all times and in all circumstances*, a man guilty of such violations of the principles of morality, is to be excluded from civil office? If we cannot adopt this sweeping conclusion, how are we to answer the question? How far may a man swerve from the strictest principles of morality and religion, before he suffers proscription? The correct answer to this question, as I have already hinted, depends in a great measure upon the temporary and local state of society. Universally, however, he is to be considered contraband, whose election would directly contravene the ends of government, or utterly fail to secure them; just as we might reasonably refuse to have any part in legislation, if such was the condition of things that highway robbery for instance, or murder, or other like notorious crimes, were permitted to pass unpunished. Such a legislature would so far fail to secure the ends of legislation as to be a perfect mockery—such only in name.

But again, regard must be had to the circumstances of the case at each particular crisis, in order to meet the exigencies in our government that from time to time arise.—Different crises demand different men and different measures; and the duty devolves upon the Christian patriot, who has an intelligent regard to the interests of his country, of adopting such measures and electing such men as will best meet its various emergencies. We the people of these United States hold in our hands the sovereign power, and for the management of the affairs of the state we are responsible. If at any time there is a particular end which it is of the first importance to secure, we are bound to secure it, and to select as our agents in its accomplishment the best men that we can get. Not that we are to have no reference to their moral character. We are to consider this most carefully. But we are not to assume that it is a sanction of a man's moral and religious principles to elect him to a civil office; and that therefore we may not employ an unholy man in such a capacity to accomplish a desirable end: no more than we are to refuse employing a canal or steamboat company to convey a cargo of Bibles, simply because they are not religious. But this leads me to remark,

Again and lastly, an important reference must be had to the general moral influence of our public men upon public sentiment and public virtue. While we carefully and sacredly regard the pressing wants of our country at any particular emergency, and aim in our choice of government officers to meet these wants, it is at the same time of the utmost consequence to weigh well the future and permanent results of every step we take. To secure a present trifling and transient interest, at the sacrifice of a future great and permanent good, is often the dictate of popular passion, and party zeal; of local prejudices, and childish precipitancy; but never of cool reason, manly judgment, comprehensive views, and enlightened patriotism.

The question, then, for whom we shall vote, can be answered correctly only by an honest and careful balance of consequences in each particular case. That this is the correct and only tenable ground may be easily seen. And if I should need an apology for referring to the particular questions which are at present the bone of contention in our politics, such apology may be found in the importance of assuming correct principles, and adopting correct courses of policy in carrying them out.

That the subject of slavery presents us at this time with the most important question on the field of political warfare, no honest freeman can have the effrontery to deny, or folly to doubt. All other questions in discussion between the political parties at present, are insignificant in comparison with this. With particular reference to this controversy was organized what is commonly called, "The Third Party." With their sentiments and objects we are already acquainted.—Their principle is to *vote* aright as well as to speak aright. Their object is not to resort to arms, and by din of battle to break the oppressor's chains. No:

> "They have a weapon firmer set,
> And better than the bayonet—
> A weapon that comes down as still
> As snow flakes upon the sod;
> But executes a freeman's will,
> As lightning does the will of God;
> And from its force, nor doors nor locks
> Can shield;—*it is the ballot-box.*"

VOTING IS WITH THEM A MEANS OF MORAL SUASION. "Death to slavery" is their watchword. They arraign it before the public, condemn it at the bar of conscience, and execute it at the ballot-box. If, however, in the support of a good cause, they have sometimes assumed as the basis of their reasonings, incorrect principles; such as legitimately carried out would destroy all imperfect human governments, and such as prove too much if they prove anything; the error may be set to the account of human fallibility and finite intelligence. That they have often been charged with such incorrect reasoning, you are well aware; and if I mistake not, the charge has at some times been well founded. It is certainly no evidence that a cause is a bad one, or that a doctrine is false, because unsound reasonings are occasionally employed in its support. Plato argued that the soul was immortal, because it had existed from eternity—thus maintaining what we all know to be true by the use of an argument which we all know to be false. To show the *fallacy of his reasonings*, therefore, is not to *disprove the truth* of that in support of which they were urged. And yet as men not unfrequently practice upon themselves the delusion of believing that they have refuted a doctrine when they have merely refuted an argument urged in its favor, and especially as they are often willing thus to hood-wink others, it is of the first importance to avoid all such modes of reasoning as will expose the truth to unmerited opposition and partial defeat.

Is it to be settled, then, that we are in no case to vote for a slaveholder to any important civil office? If so, what is the ground of that decision? *Is it simply that he is a slaveholder, and that slaveholding* IN THE POLITICS OF A FREE PEOPLE, *is to be regarded in all supposable cases as an unpardonable sin?* This seems like plausible ground, and a third party politician might imagine himself impregnable in the assumption of such a principle. But let us see. Suppose that in 1812 we had been threatened with a needless, inglorious and of course atrocious war with some foreign power, in which we might easily have been involved by the impolicy of our President; and the question had been between a Northern military chieftain, on the one hand, in favor of the war, and a Southern pacificator on the other; would you have regarded it as a settled point that at all events a slaveholder was not to be elected to the Presidency? Or to go back 56 years ago to the time when George Washington was nominated to this office. Would it have been to your minds a clear case that he ought not to be elected? The third party politician who adopts such a sweeping principle will, in my opinion, involve himself in many difficulties, and thereby expose to the opposition of its foes, a cause which is worthy of a better defence. For nothing is more evident than that cases may sometimes occur in which it is not only lawful but obligatory to elect to our highest offices men who are by no means faultless with respect to their morality. BUT NEVER ARE WE THUS TO DO WITHOUT CAREFULLY WEIGHING THE GENERAL MORAL INFLUENCE WHICH THEIR STATION MAY CONFER UPON THEM, AND BEING IMPELLED BY SOME VIOLENT MOTIVE TO GIVE THEM OUR SUFFRAGES.

To illustrate. A vessel is at sea; and by an unexpected concurrence of circumstances it devolves upon the crew and passengers to elect a captain. Hundreds are on board; many of whom are men of learning and eminent virtue; but of these not one is acquainted with navigation, or affords any fair prospect of being able to guide the vessel safely, should he be chosen. In fine, but one person among them all is adequate to the task, and he a notoriously profane and wicked wretch. Shall he be chosen? *Waiving the question of his moral influence upon the crew*, not a dissenting voice would probably be heard; nor would the most scrupulous among them imagine for a moment that they were setting seal to his wickedness, or countenancing his horrid profanity by such a choice. They elect him for a specific purpose, notwithstanding his moral depravity, *because no one else can fill the place;* and so it is understood.—But suppose now that his election to the office of captain should give him the power and afford him the opportunity of fatally corrupting the morals of a hundred passengers; what then should they do? THEY SHOULD LEAVE THE VESSEL TO THE MERCY OF THE WAVES, AND LET HER DRIVE, rather than appoint *him* to the command, with the attendant result of moral corruption. Or suppose again that another individual or a score of others were also competent to guide the ship. Then their selection of him would be a palpable approval of his moral character, and virtually setting the seal to his atrocious wickedness. Just so I conceive it to be in our politics. In giving our suffrages for a President in view of the increased moral influence which such an office gives to any man over the morals of American youth, *it must certainly be a clear case of some great over balancing good*, which will lead us to vote for an unprincipled man, while there is some other candidate for whom our votes may be cast. SUCH A CASE, THE COMING PRESIDENTIAL CAMPAIGN DOES NOT PRESENT. We have before us as the "embodiment" of the Whig and Democratic parties two men, theoretically and practically the supporters of slavery, and pledged to their parties and the country to exert their utmost influence for the subversion of the fundamental principles of our free institutions—men, therefore, who will not guide the ship of state so that she may in safety, out-ride the storm; but who will steer her direct upon the fatal breakers, and leave her an utter wreck. And as an offset to this ultimate result, they promise to fill our coffers with gold or secure to us some other paltry and transient gain, before we have reached the point of destination, and been finally stranded! Generous philanthropists, truly! Surely they would feign have their country die a happy death!

With the personal motives of our public officers it is true we are not concerned. With their *official acts* and their *public influence* we *are* concerned most vitally. If we vote for an individual who is opposed to slavery, and who will legislate for its overthrow, we are not compelled to inquire into his private motives, and find that they are correct. They may be entirely different from ours and totally wrong. *We* are bound to have slavery abolished; our agents who act for us are bound to have right motives in abolishing it. For securing the *end* we are responsible; for the *motives* of an anti-slavery President, or an anti-slavery Congress, we are not responsible. But far otherwise in respect to their public influence upon national morality. If the election of vicious men to such offices tends to a general corruption of the morals of the nation (and who can doubt that it does?) *the question is settled.* WE MAY NOT ON ANY ACCOUNT GIVE THEM OUR VOTES. We may imagine ourselves to gain some temporary advantage in a matter of dollars and cents; but at the same time we are scattering broad-cast the seeds of moral corruption; and ere long, as in the fable of old, armed men and horrid demons will spring up in our midst to rifle us of our liberties and rivet our chains forever. God has given to this nation a glorious birth-right, and wo to us if we barter it for a mess of pottage. It must not be. Only let it be inscribed in characters of living light upon the heart of every American—"Righteousness exalteth a nation, but sin is a reproach to any people;" and let that other doctrine of *individual responsibility* burn upon every conscience, and by the blessing of God all shall be well.

For the Morning Star.

A Hard Way.

The sinner has a hard way. It is not so easy as some may imagine. His crosses are as great as those of the Christian. Yes, they are far greater. He has to withstand the fervent prayers of Christians, the strivings of the Holy Spirit, and the reprovings of a guilty conscience.

Again, hear what Mr. Blair says on this subject: "He who follows the world, as much as he who follows Christ, must 'take up his cross;' and assuredly, it will prove a more oppressive burden. Vice allows all our passions to range uncontrolled; and where each claims to be superior, *it is impossible* to gratify all. The predominant desire can only be indulged at the expense of its rival."

Hence, it is evident that the road to ruin is not all the way smooth and easy. To follow Christ is far easier. S. H. BARRETT.

For the Morning Star.

Avoid bad Company.

Some professors of religion are too fond of light, vain and trifling company. Even some associate with the wicked and profane.—There is little need of this. It may be necessary, however, to have communication with our fellow-beings. It is right to exhort them to repent of their sins and to live better lives. But is it right to associate with the wicked for amusement? Do the Scriptures approbate this? No. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing," &c. 2 Cor. 6:17. "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5:11. "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed." Prov. 13:20. S. H. BARRETT.

For the Morning Star.

Why don't they Cheer?

"Why don't they cheer? it is impossible to speak under such circumstances," said a political speaker to those on the platform with him, while taking his seat after an address to which none in the assembly responded. This reminds us of a minister who depends much upon an excited state of feeling in his efforts, who charged those in the pulpit just before he was going to speak on a special occasion, not to be afraid to say "Amen" in that place. Those who can speak only when there is an excitement will have pretty hard work to get on sometimes. On the other hand, those who have the plain truths of God's word to declare, present them, and are content to leave them to work their way, excitement or no excitement, response or no response. They know God's word will not return void.

DOWN EAST.

For the Morning Star.

Present Joys.

Backslidden professors have nothing to say about present joys. If they have occasion to speak about their religious feelings, they refer away back to the time when they first professed religion. Then they have no more to say about religious enjoyments. Hence, their religion must have been of short duration. Or certainly they do not possess it now. What will be the end of such persons if they do not seek forgiveness?

S. H. BARRETT.

For the Morning Star.

Anxiety.

All are anxious about something. Some for one thing and some for another. But the great mass of mankind have but little anxiety or concern about their final departure from this world. Death and its consequences are not regarded, or scarcely thought of. So prone to evil is man, that he will not let his thoughts dwell on solemn subjects. He rushes forward to the grave without thought or consideration. Oh man! think, *think*, THINK, before you DIE! S. H. BARRETT.

For the Morning Star.

In favor of oppression.

We venture the assertion that there is not a country in the civilized world where it would be safe for the rulers to treat petitions as the American Congress does those presented on the subject of Slavery. The people here submit to it, because there is such a strong sympathy for the oppressor and his abominable system of wrong. J. F.

TEMPERANCE.

For the Morning Star

BOSTON, July —*.

Temperance Meeting.

Yesterday attended a Washingtonian meeting in Dorchester, held in a beautiful grove on the sea-shore. The place, which by nature was, as brother Davis remarked, in the shape of a punch bowl, had a stand erected in the centre for the speakers, and seats beautifully arranged round the sides, the land being just about sloping enough for the people to look over each other's heads. The company was not one of the largest, though respectable and very pleasant. We had some specimens of good speaking, fine singing, and, as was generally allowed, first-rate entertainment. The day passed away most pleasantly; and though there were present men of all shades of opinion, there was scarcely a discordant note to be heard.

A Mr. G., a reformed drunkard from N. Y., gave us a short account of his own history, in which were some most touching passages. He was born in Great Britain, and carried on such a course of drunkenness that he was obliged to leave his native land and come to this country. Once, in a drunken fit, he took up his gun, and deliberately snapped it at the breast of a woman, which fortunately did not go off. At another time, after throwing a bowl at his wife's head, he went out doors and broke in all the glass of his neat little cottage, and then started off to drown himself, which some of his friends prevented. He had been a drunkard, I think he said, about 30 years; and had lost all his property, and was celebrated as the miserable *old Covey:* but now, no such a man as old Covey lives at that place, but, if you inquire for Mr. Glayson, you will find him, for his neighbors know such a man. After he had signed the pledge, he could get bail for a thousand dollars, but when a drunkard no one would have bailed him for a cent. He closed with a very sympathetic appeal to such as had not signed the pledge, and several gave their names.

* Br. N. forgot to write the day of the month.

The Washingtonians.

Some object to them, because there are those who are not Christians in their fraternity, but that they receive infidels. This is true; but it should be remembered that they have never professed to take the work of the church out of her hands. They do not require that a man should be a Christian in order that he may be eligible to membership; but that he abstain from all that intoxicates; and that he use the best means he is capable of using to induce others to do the same. This is the *whole creed.* It does not cover the whole ground; but as far as it goes, it perfectly agrees with religion. The Christian agrees with the Washingtonian with respect to this point; so why not co-operate with him? And if a reformation from a life of inebriety does not make an individual a Christian, it makes a *man* of him, and a *man* you know is the only creature capable of being converted. "Except a *man* be born again," &c. There are those who, on account of drunkenness, have not seen the inside of a church for ten years. How are they to be brought under the influence of the gospel, unless first cured of drunkenness? Many have been the cases where the reformed drunkard has been led to the house of God; and not satisfied with seeing men as trees walking, has indeed become every whit whole.

2. It is sometimes said that disorganizing sentiments are thrown out at some of the Washingtonian meetings—that the church, ministry, and our government are sadly traduced. Now, all that may be the case, and still such sentiments are not *necessarily identical* with the cause, but are only the private opinions of those who advance them, and for which the body ought not to be held responsible. It might, however, be argued with much propriety, that all organizations should, as far as possible, shun the influence of infidels. We do not wish our wives and children to listen to their poisonous doctrines; hence the Washingtonians, though standing upon a platform so broad and liberal, should put away from them that wicked person, who is so sectarian that he cannot content himself with the discussion of temperance, but must constantly be harping upon his own *filthy creed.*

3. Some accuse them of speaking against religion. This may possibly be the case with individuals; but if so, it only proves what we have already said. Such individuals are off the track, and they will find it hard to kick against the pricks. They *might* as well think to blow out the flames of a volcano with their breath, or extinguish the sun with a dew drop, as to undermine the religion of God. But if it be meant that they speak against rum-drinking ministers and church members, we do not wonder that many are alarmed for the safety of such *religionists;* for the day is speedily coming when no official badge or standing in any society will supersede the necessity of a good character.—Religion consists in doing good. James says, it is "to visit the fatherless and the widows in their afflictions, and to keep himself unspotted from the world." Now, as I understand it, this is the very principle temperance men are endeavoring to carry out. Through their efforts, we may say, in the language of holy writ, "Women received their *dead* raised to life again;" for, as the old African preacher said, "Dey take a poor drunkard right out ob de gutter, and feed him, and put clothes on his back, and den put him down on a stool before his wife, and say, here's your husband. So, my brudderin, deese Washingtonians are real *Resurrectionists.*"

Like our divine Lord, these friends of humanity have done many good works, and for which of these works shall we stone them?

4. Again, it is asserted that the course they take in their meetings has a tendency to lower down the dignity of the ministerial profession. It will not do to have it known to the world that men can talk so readily without notes. This *last* is the *real* objection, though it is seldom uttered. Now, if the Washingtonians can do anything to spur up a formal, dead, and awkward ministry to improve their elocution, who will not bid them God speed? That some of the *higher order* of ministers have taken lessons from the Washingtonian lecturers, cannot be denied; and would to God they were humble enough to give credit to their benefactors.

5. But some object to the coarse and vulgar expressions used in their meetings. Well, what can we expect when all kinds of people, however ignorant, are allowed to talk? Of course, you do not expect that the goddess of poetry or eloquence will sit enthroned on all their lips. Each one will of course talk himself, and just as he would talk in any company, and that is the way he *should* talk, and such talk will never kill the person of the more refined taste and chaste ear; if it does, let him die. There would be just as much reason in putting the gag upon a man who cannot talk fluently and elegantly in his family, or in the company in which he frequently mingles, as in public meetings. The social meeting, where all can express their minds, is according to the dictates of nature, and no moral cause can progress with much rapidity where such meetings are forbidden. But what are the vulgar expressions Washingtonians use in their meetings? I must confess I have not heard many of them. Before I went amongst them, I had the idea, from what I had heard, that their language could not be very suitable for a Christian to hear; but really, I should rather go from one of their meetings to meet my God, than from underneath the pulpit of certain ministers. True, they sometimes make the congregation laugh; but we should bear in mind that common sense is at this day very *odd*, and hence ludicrous.

6. Others object that Washingtonians abuse people, calling them by name, &c. Now, as charitable as some people profess to be, there are certain individuals that they are in the habit of censuring. For instance, A. says in a public meeting, that B. sells rum, (which all will indeed acknowledge to be very heavy censure.) Now C. at once takes umbrage at the plain dealing of A. He does not believe the cause will be forwarded by such harsh measures. He does not believe in calling people by name, as his brother A. has just done, and he jumps up and lets brother A. and the congregation know it too. In fact, with all his love and soft dealing, he puts it on to brother A. the hardest kind. Now, the fact is, no man can plead for any moral enterprise without occasionally censuring certain men, and often I have thought that those who were the most forward in making their brother an offender for a word, were the worst of all. You might as well make one end of the saddle bags ride on the horse's side with nothing to balance it, or build a house with no outside, as to think of extolling the virtuous without condemning the vicious man. If a man will not exercise a good influence, it is our duty, as Christians, to do what we can to spoil his influence.—For this we have the example and precepts of our Savior, who said to his disciples, "Beware of the leaven of the Pharisees, and of the Sadducees." So we should say, beware of the rumseller, &c.

Errors liable to result from Washingtonianism.

Every good cause may be the subject of abuse. The most sacred principles may be misapplied or misconstrued, and thus become like pearls trodden under the feet of swine. Now, the Washingtonians have not been altogether faultless. Certain evils naturally arise out of their system, which to shun requires great assiduity.

1. We shall notice the abuse of the great and self evident fact, that *all men* are "equal." Now all that the sober thinking man can mean, when he says that all men are equal, is, that there is no distinction to be made, simply on account of birth or parentage, and that every man has an equal right to enjoy what is his own. If my brother can carry a bushel of wheat, and I but half a bushel, he is my superior in strength, and I have no right to claim a part of his wheat, on the ground of our equality. I agree with my Washingtonian friends, that as far as natural rights are concerned, we are all alike; but I contend that either age, knowledge, or virtue entitles a man to superior respect; and he will often get it too in spite of all opposition. God's word says (Lev. 19:32,) "Thou shalt rise up before the hoary head, and honor the face of the old man." If the man who has graduated from college, or from the Theological school, be as big a *fool* as he was when he first entered, he is not entitled to any superior honors; yet, certain it is, that the man who is really possessed of knowledge, however and wherever he may have obtained it, whether between college walls or in the potato field and chimney corner, is entitled to a respect that the more ignorant man ought not to expect. Now, from the manner in which some individuals comment upon the great principle of human equality, one would be led to suppose that education sunk rather than elevated a man. This is a very dangerous error, and ought especially to be guarded against. With the exception of *honest dealings*, we need nothing *more* at the present day than thorough education. And every influence that barely has the appearance of decrying education ought to be seriously deprecated. I have known some individuals to go so far as to affirm that virtue itself does not entitle a man to superior respect; but that the drunkard in the gutter is to be respected as much as the minister in the pulpit, and more too. Not a week ago, I was told by a professed friend of temperance, that getting drunk was not a man's fault, but his misfortune, since, on account of the peculiar development of his phrenological bumps, he could not but drink to excess, till, by the force of moral suasion, those bumps should undergo some change. I could not but think of the anecdote of the old horse, into whose neck his master had forced a quantity of rum, till he had become about as silly as any other gentleman that has taken a little too much. One after another passed by, and gave his opinion in regard to the poor old animal, and at length a famous *Phrenologist* came along, and after feeling the head of the poor old creature for a long time, gave it as his opinion that his *bump* of mirthfulness had by *some means* or other been excited. But the *fact was*, instead of any thing peculiar in the *head*, there was a bad spirit within, and *if a man* gets drunk, or does any other wickedness, it is not owing to the structure of his cranium, as our modern materialists would make us believe, but because the devil is in his heart. E. NOYES.

(To be continued.)

For the Morning Star.

Persevering Prayer.

During a glorious revival in N. Y. in 1841, two ladies, (sisters, the eldest scarce 22,) submitted to the Savior. The intelligence soon reached their pious father, residing in Canada-West. Upon receiving it, he returned them a very warm epistle, congratulating them on their happy choice, and gave

them much good instruction. Among the rest, he said to the eldest, "For you, my daughter, I have prayed 18,000 times;" and to the youngest, "I have prayed for you 15,000 times." I confess I was somewhat perplexed to know how he could keep the account—at length came to the conclusion that he must have commenced at their birth, and kept it up regularly so many times a day since. Parents, go and do likewise.

M. Cole.

MORNING STAR.

WEDNESDAY, AUGUST 21, 1844.

Erroneous Views of Education.

The advantages of a good education are so great that they should be diligently sought by all who aim at eminent usefulness. While knowledge is becoming so widely diffused, all classes in community are so rapidly advancing in intelligence, and the fountains of science are accessible to all, it is surprising that so many are yet content to remain in ignorance. There is very little reason to fear, that among us at least, *too much* attention will be devoted to the improvement of the mind. Though some expend their time and money on fine houses, lands, horses, clothing, or whatever suits their fancy, it is the part of wisdom to improve, adorn, and elevate our immortal powers. Though other things should be neglected, let us cherish the living principle within, which is capable of boundless enlargement, and must have an endless duration either in bliss or wo.

The term education has been grossly abused. Almost every thing by turns has borne the name. One great error is in supposing it to consist almost entirely in a knowledge of books. Some with this notion have burdened their intellects with a mass of "learned lumber," which they had not skill to use nor strength to sustain; but have thereby only confused and enfeebled the mental faculties. Hence they have been inefficient, and surpassed by many whose opportunities were much less favorable. On this account some have concluded that *much* learning is "a dangerous thing." But it is a mistake. Pope was right in ascribing the danger to "a little." The cause of education has suffered much in this way—vain, self-conceited aspirants obtain a smattering of science, and then appear before the world with an assurance and pomposity, that if seen in Newton, Locke or Franklin, would put any sensible man to the blush. Solomon has described them as being wiser in their own conceit than seven men that can render a reason. Their shallow pretensions, however, are soon discerned.—These two errors have done more than all others to bring education into disrepute with not a few. But the prejudice thence arising is ill founded. There are drones and quacks in every department of society, but this does not prove that there is no skill or vigor in the world.

There are others still who seem to suppose there is a sort of *magic* about the attainment of intellectual strength. They think it a matter of luck and chance—that a favored few acquire it by hap-hazard, as a traveler stumbles upon a bag of gold, or one draws the highest prize in a lottery. But there is no such thing as chance in such a sense, especially in education. Knowledge never comes in a lump and without toil: It is obtained a grain at a time, and by close application. There are indeed mushroom-literati; but as they spring up in a night, so they wither before the mid-day. Enduring greatness is always reached by a slow, steady, toilsome progress; and vain is the attempt to strike out a shorter or easier way.

Another error with many who are in the pursuit of knowledge, is that they cultivate their powers *dis-proportionately*. One pursues mathematical studies almost exclusively; another, *metaphysics*; and another, the natural sciences. Every student probably has a preference for one department of knowledge above all others. Now the impression prevails quite extensively, that if a youth has a natural fondness for one class of studies, and can pursue them with much facility, he should be specially trained therein, whatever else is omitted. This course is taken in order to render him a prodigy in that department. And a prodigy he does often become—literally "a man of one idea," a monomaniac.—Whatever he fixes upon as a hobby looms up before his ill-balanced and distorted mind, and obtains in his view a factitious importance which disgusts all sober common sense. There are eccentric characters in some parts of our country, who have become so absorbed in their darling pursuit, as to exclude themselves from society, and become recluses and hermits. They are of little use to the world or the world to them. All this may be traced to their mistaken views at the outset. Had they cultivated all their faculties in due proportion, they might have a rank now among the most useful.

There are others in whom the evil is not so obvious. They engage in the active duties of life, and perhaps distinguish themselves; still they are dangerous men—hard to be trusted. They are ever so ready to strike off on some new scheme—they are swept off by almost every delusion that comes along.—And this is not a matter of much surprise when we consider the radical defect in their mental training. The mind is like a complicated machine, which must be well wrought and carefully adjusted in order to work well. If any of the parts are disproportioned, or out of place, or move too fast or too slow, the whole machine is out of order. So with the mind. Almost every thing depends upon its being well balanced, and "in tune." And this can be only by its symmetrical development, and discipline. If we have less interest in any important department of knowledge than in another, so far from neglecting that, it should be cultivated with so much the more assiduity. If any are measurably neglected, let it be those for which we have the greatest natural aptness, for they will take care of themselves. It may be objected that in this way we shall never become proficients in any thing. If by proficiency be meant eccentricity, no matter if it is not attained.—But it is altogether erroneous to suppose that men attain distinguished eminence by cultivating one class of the mental powers to the neglect of the rest. The reverse of this is the fact. Some it is true are noted for their ability in one department chiefly. But this ability was not acquired by an exclusive attention to one faculty. These men, especially in the early part of their mental training, were regular and systematic in attention to all the various departments of useful learning.—Thus all the mental faculties are properly developed, and their united energies are concentrated upon the particular object to which the attention is directed.

The fact should be ever kept in view, that the mind is strictly a unity—undivided and indivisible; though manifested through various faculties. Hence if the mind be neglected in reference to any of its proper manifestations or developments, all must suffer in consequence; and it is only when the whole are rightly unfolded and applied that the highest efficiency can be attained. The same principle holds in respect to attending unduly to intellectual improvement, while the *moral* powers are neglected; and to cultivating the mind with great diligence, while the health and vigor of the corporeal system are disregarded. In all such instances incalculable injury is done to the whole man. Some of the powers, like plants in a hot-bed, may have an unnatural growth and luxuriance; but they have no sound health, no permanent vigor, no well balanced, consistent action. The student who is just entering upon an extensive course of study cannot be too deeply impressed with the importance of symmetrical development of all his powers. Mathematics should be studied, and languages, and metaphysics, and the natural sciences—the *whole* intellect brought into action. And the *heart and conscience* must be cultivated at the same time, and all their susceptibilities properly disciplined and directed. And the *will*, the great balance wheel of the soul, must be supplied with right motives, and move in harmony with the divine will. Then, if the physical system is in a healthy state, all is well.

"Mens sana in corpore sano."

With a "sound mind in a sound body," the individual is fitted for eminent, permanent usefulness. He will not be like the meteor, unsteady and delusive, leading to bewilder and dazzling to blind; at one moment exciting curiosity by its brilliancy, and the next lost in perpetual darkness; but he will be a star shining on with modest but increasing light from age to age, maintaining its appropriate sphere, and ever emitting its grateful beams.

J. J. B.

Literal Translation from Hebrew.

Ex. 21:20. "*And if a man smite his servant or his maid with a rod, and he die under his hand*, HE SHALL BE SURELY PUNISHED."

Literal. And if a man smite his servant or his maid with a rod and he die under his hand, to be avenged it shall be avenged.—(That is, the murder shall surely be avenged.) The word, which in our version is translated punished, and which we have here rendered avenged, implies avenging by the taking away of life, and not unfrequently is it translated in our common version, "put to death." The Hebrew word is nakam, and is found in Lev. 24:17, "He that killeth any person shall surely be put to death," and in Numbers 35:30, 31, "Whoso killeth any person, the murderer shall be put to death," and in numerous similar passages.

Ex. 21:22, "He shall surely be punished (gnanash) according as the woman's husband will lay upon him, and he shall pay as the judges determine.

Literal. "To be fined he shall be fined according as the woman's husband will lay upon him," &c. (That is, he shall surely be fined.) Hence it is seen that the word translated punished in the 20th, and the word translated punished in the 22d in our Bible, are quite different words in the original.

Lev. 25:46, "They shall be your bond-men forever." No such thing in the Bible.

Literal. Forever with them shall ye serve yourselves. (That is, they should *always* get the kind of laborers referred to in the text from amongst the heathen.) E. N.

Hear a Southerner.

There are not a few ministers in the Free States, who, though they acknowledge that slavery is a sin of the most infamous character; yet, for fear of rending the churches, dissolving the union, that the slaves will cut their masters' throats, or that some other dreadful calamity will follow emancipation, never say a word against it. Such ministers would do well to take a lesson from Rev. R. Fuller, a Baptist minister of South Carolina. Hear him:

"If I considered slavery a moral evil, I would not only at once save myself from it, but at any hazard, and in the face of any opposition, I would preach against it in every pulpit I could enter. And when every pulpit was shut, I would—as I fear God and love the souls of men—I would preach against it in the street, and in the market-place, and by the way-side."

Now, reader, if you ever blamed the abolitionists for opposing slavery, don't you do it any more; for they only act just as Mr. Fuller (who, we believe is a slaveholder) says he would, if he considered slavery a "moral evil," which few at the north have the presumption to deny.

Prof. Hudson's Lectures on Slavery,

Delivered at the Oberlin Collegiate Institute.

Brief sketches reported by D. Marks.

LECTURE I. JULY 16, 1844.

The same principles which from the rise of the temperance reformation have influenced its supporters and advocates, if properly understood and carried out, will compel them to become thorough going abolitionists. And in order to be consistent with himself, every temperance man, who is a tee-totaller *upon principle*, should either embrace in full the Anti-Slavery cause and act on its principles, and practice its measures, or else confess that his fundamental temperance principles are erroneous, and that in advocating them and carrying them out he has been wrong. It will be my object this evening to show the analogy there is between the temperance and abolition reformations, and that in order to be consistent, he who sustains the one should also support the other.

For example: 1. One of the first arguments against intemperance was, that it is a *sin* against God; and that therefore it should be repented of immediately and the tee-total means of reformation should be applied instantly for the recovery of the transgressor. Now make the application. Slaveholding is *sin*, and should therefore be repented of immediately, and the evil at all hazards should be put away.

2. Take another *example*. It was argued in behalf of the temperance reformation, that the use of alcohol weakened the muscular and mental systems, and finally reduced the inebriate to the condition of a mere brute. Application: Slaveholding *not* only debases the slaveholder, both physically and morally, but also debases *others against their will* to the condition of beasts of burden. Now, if the *principle* be true, that it is wrong to degrade even ourselves to a level with the beasts, it follows undeniably that it is, to say the least, equally wrong thus to degrade others.

3. In the rise of the temperance cause, its advocates were often tauntingly told that their work was begun at the wrong place, and with the wrong people; that instead of circulating the pledge among temperance people, who needed no reforming, they should go to the gutter, among the drunkards, and traffickers, and commence their work of benevolence where it was needed, and where it would be of some use. What was the reply? Why, the great temperance reformers affirmed instantly that their course was perfectly philosophical; that no great reform was ever yet commenced by the vicious or first among the vicious; that it was contrary to all experience to suppose that the thief is to take the lead in breaking up theft; that the idolater is first to arise and break his chains and throw his idols to the moles and the bats; and that those who are steeped in the impurities of sensuality should lead in the work of moral reform. Every work of reform that has as yet blessed the world has not only originated with the good; but been commenced among them, by enlisting their attention and securing their influence. "What," said they, "would you have us such fools as to go first to the drunkard and say to him, "Here, sir, get up and sign this temperance pledge; and then to your rumseller and say to him, "Here, sir, pull down your sign, quit your work of death, and sign this pledge no more to buy or sell this deadly poison." Would they not uniformly turn upon us indignantly, and say, Go back to your own company and reform *them*, if reform is needed; first get your philanthropists, statesmen, church members, deacons and ministers to be tee-totallers, and cease to traffic in alcohol, and *then* we will listen to you." Were the temperance reformers at all daunted at such objections? Did they slacken their exertions, or turn at all from the plan they had laid out, of first enlisting the *practical* influence of the best portions of the community for the support of their principles? No. Confident they were right, and confident of success, they went straight-forward and success crowned their efforts. Well now the same, *precisely the same* objection, so far as principle is concerned, is urged against the movements of the abolitionists. It is said, "for what do you talk to us here at the north about Slavery? We are not slaveholders; but disapprove of slavery. Why don't you go to the slaveholders and talk to them? Away with you down south, where they hold slaves, and talk to those who are guilty, and then you will show yourselves to be consistent." And now how strange it is that these very same temperance men, who could at once see the fallacy of the objection against presenting the temperance pledge to temperate men, cannot see the fallacy of the same objection, so far as principle is concerned, when urged against the abolition cause?

4. The whole list of arguments presented against the temperance cause, on account of its *interfering* with monied interests, has been substantially presented against the Anti-Slavery cause. The triumphant answers given to the former, are equally applicable to the latter.

5. The temperance cause found ample means to justify its course, in opposition to the sanctions of law. The abolition cause finds equal justification from precisely the same arguments.

6. The fact that good men have used and sold strong drink, and also held and sold slaves, are disposed of in the same triumphant manner.

7. The objection that temperance and abolition disturb the peace of the church is the same in both cases, and answered in one case precisely as in the other. D. M.

LECTURE II. JULY 17, 1844.

For the mere sake of argument, I will grant than man can become property. Stamp on him the name *chattel;* and what then? Does this prove that *American* slavery is right under any of its circumstances? [Taking out his watch and holding it up.] Well, here is a watch I call it mine, believe it is mine, for I paid for it. But what kind of a title did I get in my purchase? Why the exact title of the one I bought it of. If his title was good, so is mine; if his title was not genuine, neither is mine. If this watch had passed thro' a hundred hands, the title of any one of the latter is no better than that of any one of the former. If a single individual among these hundred successive claimants stole the watch, or obtained it without a good title, no successive claimant ever received a genuine or true title. My title is no better than that of any one in the link. Now let us look at the title of the American slaveholder. A company of men from a Christian land, yes, perhaps from republican America, go to Africa, and at the dead hour of night approach an African village, while the inhabitants are locked in sleep; a torch is put to their dwellings; fathers, mothers, the aged and children too awake and start from the devouring element, and attempt to fly away by the light of their burning dwellings: the aged and infirm and children are murdered on the spot, while the robust, the strong, and the youth, are put in manacles. Thus they are claimed as the property of their captors. And now, I ask, in the name of common sense, in the name of common law, and in the name of God, what right have these men to these African captives? * * * I repeat the question, "WHAT RIGHT HAVE THESE MEN TO THESE CAPTIVES? * * * * The common sense of every human being can but answer in thunder tones—*None!* NONE!! NONE AT ALL!!! The *claim* is that of the *strong* over the *weak;* of the *conqueror* over the *conquered;* of the *oppressor* over the *oppressed;* but it is contrary to all law, and opposed to all rules of *right*. And yet this *title* is just as good as that of any slaveholder in America—it is the *original* title on which every other title to slaves in this country is based. As the stream cannot rise above the fountain, so no title can be better than the original from which it is derived. And surely the horrors of the *middle passage*, and the libelous affirmations of slaveholding laws, cannot improve this title. And, as in the case of my watch, if the *one hundredth previous possessor* comes and proves that it was stolen from him, and that he never gave a title to its transfer, his claim settles the question of ownership; so, and much more so, the slave, having never given a title to himself, is unquestionably his own true owner. Hence, the fact that Jefferson, or any other of our countrymen, bought these stolen captives; and that slaveholding laws have sanctioned the seizing of their *posterity* as slaves, have no bearing on the case to produce a genuine title. Therefore, all the slaves in this land are held only by *force*, contrary to *all principles of law;* and there only needs a just court or tribunal to award to all their ownership. Let it not be forgotten that every slave in this land is held alone on the title founded on *original theft*, or by virtue of their being the *children* of these stolen parents; and that this *title* to slaves has been baptized by *Christian law*, (so called.) But as the fact that Christian law (so called) threw its shield around the rumseller and protected him in his work of death, did not prevent temperance folks from going forward in their enterprise; so the fact that Christian law, (so called,) protects the man thief and his customers, who purchase his captives, should not deter us from going forward, like the temperance people, in our work of reform.

Another point of identity between the principles of the temperance reformation and those of the Anti-Slavery cause, may be seen in the principle of total abstinence. When lecturing in Medina, I publicly called on a noted Washingtonian. "Mr Green, how long would you have remained a drunkard, had you merely adopted the principle of using only a little in cases of peculiar necessity?" Said Mr. Green, "I should have been in the gutter still, and reform would have been impossible." It is precisely so in the case of slaveholding. Let it be considered morally right to hold one as a slave, as property, under certain peculiar circumstances, and such is human nature that no reformation will follow; but as drunkenness increases and becomes a confirmed habit, so will slavery increase, and the slaveholder will become callous and hardened in his sin. And as the temperance reform could never have advanced a single step beyond a certain stage, without adopting and carrying out the principles of total abstinence from the use of alcohol, just so, without adopting and carrying out the principle that slavery is wrong, wholly wrong, forever wrong, under all possible circumstances, no reformation can be produced. Without the total abstinence principle, adopted and carried into practice, intemperance, like an avalanche, would rush down upon community, carrying away all classes before it. So with the principle of slavery; admit the chattel principle in man, and in the present state of human nature, the iniquities of the system will multiply and advance almost without limits. Any argument which will justify the use of alcohol for one half hour in a day, will also justify its use for the whole day. Just so with slavery. Any argument which will excuse the slaveholder in one case, will, by parity of reasoning, be extended to a multitude of cases, until slavery will obtain all the ground that even Satan himself can desire.

Again, there is another point of analogy between the temperance and Anti-slavery reforms. When the total abstinence pledge began to be urged, there was a great cry, and sometimes even from physicians, about the danger of breaking off suddenly—Reaction was talked loudly, and many were frightened at the thought of the dread disasters of so great and sudden a change as from the daily use of alcohol to total abstinence. But what was the true result, after all their alarms as to the consequences? Why, not a single individual ever came forward & testified that he was weakened, made less vigorous, or that he ever received any harm by total abstinence. Well, now apply the same principle and its workings to the Anti-slavery cause. Before slavery was abolished in the West Indies, there resounded through every part of the land, and from all classes of men, loud objections to *immediate* emancipation. It was said, the slaves must first be *prepared* for freedom; that if emancipated suddenly without preparation they would cut their master's throats, and then be unable to take care of themselves. These objections had been so often urged with vehemence, that when in the West Indies the day of emancipation came, many were in a panic and fled to other places, and even our vessels, that were in their harbors, hoisted sail and hasted from those shores, which they imagined would soon be deluged with blood. But as in fact the total abstinence principle worked well, and none of the evils prophecied of, followed, so was it with emancipation. When the hour of freedom came, and the bells of the churches tolled the death of slavery, when the thunders deep-toned in the heavens, and the lightning's lurid glare, seemed at the very moment to celebrate the joyous hour, and the multitudes of the emancipated, on their low bended knees, with streams of tears, and shouts of joy, received freedom's boon—then it was, that the poor negroes arose, and instead of cutting their masters' throats, relatives embraced each other with enthusiastic shouts of joy, and thanks to their benefactors, and praises to the God of the oppressed, unitedly rent the air and literally filled the whole land.

(To be concluded next week.)

For the Morning Star.

Brother Burr:—It is known to many of your readers, that some two years since, I embraced the doctrine advocated by Mr. Miller and others, viz. the coming of Christ in 1843, and have preached it to some extent through this eastern region. I just wish to say, through the Star, to those who know me, that I have found myself in a mistake so far as it relates to the time, and would humbly confess my error in judgment; for I believed that the 2300 days in Daniel brought us down to the end of the world, and I judged they ended in 1843. If it be asked, what ground I occupy now? I would say, I have no time set in my mind; but believe at the time appointed the end will be. But this solemn conviction still rests upon my mind, that yet a little while, and he that will come shall come and will not tarry. I still love my blessed Bible, and wish to make full proof of my ministry, and to do the work of an evangelist; and pray God to correct my fallacious judgment, that I may not err, but preach the truth as it is in Christ. For this may I have the prayers of the righteous, which avail much. Moses Ames.

East Corinth, Me. 1844.

For the Morning Star.

Dear Br. Burr:—The near approach of the second advent of Christ, is a doctrine that is dear to many of the readers of the Star, tho' they have never fixed upon any year for that event. All cold, distant allusions, therefore, to a subject of so much prominence in the Scriptures, and much more, ridicule, is extremely wounding to their feelings, and will lessen its circulation. If brethren have embraced Mr. Miller's theory without due examination, and, his time being passed, they feel it their duty to make a confession to the world, why, let them do it. It is a pity they should be thus hasty in this matter. But if brethren have thought that event near, and that it *probably* might have taken place the past year, the evidences yet remaining of its near approach, why publish to the world a recantation of the whole subject as unworthy of their faith and patience. The nearness of that event is a matter of belief based upon evidence, and comports in my opinion as much with sincerity, goodness and usefulness, as any doctrine contained in the Bible. Nay, it is a vital doctrine, essential to the very existence of true Christianity. It may be employed as a motive to promote "brotherly love," for none love the brethren more than those who "love his (Christ's) appearing." We are commanded to watch and pray in view of that event. And Paul speaks as tho' the crown would be given to only such as love his appearing. And "unto such as look for him, will he appear the second time without sin unto salvation." But if the literal Jews, as a people, are to return to Palestine, and a thousand years of holiness and happiness is betwixt us and Christ's second advent, then we may not hope to see him in the clouds of heaven, nor fear, that "in such an hour as we think not the Son of man cometh." But it seems we are out on the toes of the image spoken of in Dan. 2d chap., and may expect at any time the "stone may smite the image upon his feet, that were of iron and clay, and break them to pieces." That all the kingdoms of this world "will then become like the chaff of the summer threshing floors; and the wind carry them away that no place be found for them; and the stone that smites the image become a great mountain and fill the whole earth." O may God hasten it in his time.

M. W. B.

We think our respected brother must have misapprehended the sense of the communications to which he alludes. The doctrine of Christ's second advent is one of fundamental importance, in which all true Christians believe. To doubt it, is to doubt the veracity of the immaculate Savior. Unless he shall come again, then will he not fulfill His promise, and "our preaching is vain, and our faith is also vain." But we do not understand that the Scriptures any where make it essential to salvation, that we should believe in His coming at any *particular time*. Neither does our brother, though he thinks it important that we should believe that the time is near. We are happy to know, however, that he entirely discountenances the efforts of some who hold that opinion. For ourself, we believe, that while the Scriptures require that we should be always in a state of readiness to meet our God, whether summoned by the "second advent" of the Savior, or by death, it is vastly more important that we should be occupied in efforts to spread the gospel over the earth, and to save souls from ruin, than in contending about the time of the end. This is the work in which the apostles spent their lives, and we should do well to follow their example.

Bro. J. W. Colwell says, in the last "Rose of Sharon," that he "cannot have access to the columns of the Star but seldom." This brother most always writes by way of controversy, with a sharp pen; yet we do not recollect that he ever sent us but one communication which was not published, except a note, asking us to "show that the F. W. Baptists are not religious bigots, when they deny the right of membership in their churches to those who have been members of acknowledged evangelical churches, without complying with the condition required, to be immersed." The communication was in favor of Note Preaching, if we recollect right, was forwarded a number of years ago, and we understood him at the time to concur in its being laid aside! And J. W. Holman, notwithstanding all his outcry about the exclusiveness of the Star, has never sent us a communication to our knowledge, that was not published. From "unreasonable men," we pray to be delivered.

The Missionary has been delayed a little that we might get out the Register the sooner. It will be published the first week in September.

Will some one send to this office a work on Cochranism, written several years since, by the late Eld. Ephraim Stinchfield. It will be returned again, if desired.

Notice. If any of my friends wish to correspond with me or my family, between this time and the first of Oct. they will please direct to Conneaut, O. During our absence the Depository of F. W. B. books will be kept by C. F. Garland, No. 96, Exchange St.

A. K. Moulton.

Portland, Aug. 9, 1844.

Question. For information, I desire an explanation from some brother on the following Scripture: Leviticus 25:46. "They shall be your bond-men forever."

T. L. Jr.

Perhaps our correspondent will find a sufficient answer to his question in the communication of Br. Noyes in another column.

GLEANINGS.

It is stated that in the six New England States there are 694 Sunday Schools, 59,000 scholars, and 12,000 volumes in libraries. The number of conversions in these schools during the year, was 2,174.

The money contributed to the London Society for Meliorating the Condition of the Jews, from March 20, to March 30, 1844, a period of ten days, amounted to £9354 5s. 8d., or about $45,000.

There are in the Sabbath Schools of Cincinnati 5,919 scholars and 944 teachers; and the number of books contained in the libraries of the schools is stated at 11,374. The number of children in Cincinnati of ages embraced in Sabbath School operations is 12,784; and it therefore appears that 46 per cent, or nearly one half, of the juvenile population of the city is under this influence.

Baptist Board of Missions.—Eighteen Vice Presidents were elected at the late Convention, seven of whom are from the slaveholding States; of the remaining eleven, though from the northern and middle States, only one is known to be an abolitionist.

Sunday in New Orleans.—It is said that two hundred merchants in New Orleans have petitioned the City Council to pass an ordinance prohibiting the opening of stores on Sunday; from which it appears that some who now open their stores on that day are anxious to obtain a law to forbid their doing it, or, that some who close their stores are anxious to save their own business by compelling others to do likewise.

It is stated in the London Witness that a woman in the Island of Maderia has been sentenced to death for denying the worship of the Virgin Mary and the doctrine of transubstantiation. Memorials on the subject had been addressed to Lord Aberdeen by the people of Edinburg. Maderia is a Portuguese possession.

Sunday School Union of the Methodist Episcopal Church.—From the last annual report of this Society, we learn that there are connected with twenty-four annual conferences 4,509 schools, 35,630 teachers, 248,000 scholars, and 468,176 volumes in libraries. This would give us ten teachers to each school, an average of 5 scholars to each teacher, and two books to each scholar. The collection at the close of the annual meeting was about $180, more than three fourths of which, we believe, (says the Sunday-school Advocate,) were contributed by Sunday-schoof teachers!—*S. S. Journal.*

Seventh-Day Baptists—At the Ninth Anniversary of the S. D. B. Central Association, held at De Ruyter, N. Y., June 5th, 1844, the following resolution on slavery was passed:

"Whereas, by a resolution of our General Conference, all religious connection with slavery and slaveholders was disclaimed, and whereas, we cordially respond to the spirit of that resolution, therefore,

"Resolved, That not only as Christians, but as men and American citizens, it is our duty in every reasonable way, to discountenance slavery and use all proper means for its abolition."

The Bible in Public Scools.—At a Convention, held in May last in Rochester, N. Y., of the Superintendents of Schools, and other friends and advocates of popular education; among other important subjects introduced and discussed, was that of Moral Instruction. The Report on this topic which was adopted, concludes with the following admirable sentiment—which is every way worthy of the cause and of the convention which adopted the Report.

"In effecting the great result of moral instruction, a resort to the Bible and the language of the Bible and the authority of the Bible, will be found of the highest consequence. The daily opening of the school with the reading of a select portion of the Scriptures and the offering of a short, humble prayer, will admirably fit both the teacher and

the children for the influence of moral suasion and rational government, as well as for all the duties of the school. The teacher is to show his own cordial subjection to the power of these principles."

There were many other topics of interest brought before the convention, but we forbear giving further extracts at present."

THE SABBATH.—An aged clergyman, in Baltimore, states, "that during the long time he was chaplain to the Maryland Penitentiary, he took great pains to ascertain from the convicts, what was the commencement of their downward career; and that the testimony of about ninety-nine out of a hundred was, that their career of wickedness commenced with *Sabbath breaking*.—*N. Y. Express.*

PERSECUTION.—The American Messenger states, that two Colporteurs who have been laboring at Hamburg, Germany, in connection with the American Baptist mission, have been *banished*, and the goods of another confiscated, on account of their fidelity in the good work of seeking the salvation of men, in connection with Bible and Tract distribution.

CHRISTIANITY IN INDIA.—From accounts just received at the Missionary Rooms of the American Board, from Southern India, it would seem that the population of that country have come to such a state of intelligence, that renunciations of idolatry are likely to be numerous. Under date of March 13, 1844, the Bishop of Madras says, that ninety-six villages, in the province of Tinnevelly, have recently come forward, unsolicited, and utterly abolished their idols, requesting to be placed under Christian instruction; and one of the English Missionaries says, that he had received *seven hundred* natives under his care, within two months.

SUPPORT OF THE RELIGIOUS ESTABLISHMENT IN THE BRITISH COLONIES.—Among the estimates lately voted in the British House of Commons were £2000 for the Bishop of Nova Scotia—£1000 for the Bishop of Montreal—£500 for the Arch Deacon, and £490 for the Rector of Quebec, £1000 for the Catholic Bishop of Montreal, and various other appropriations, amounting to £11,753, in Canada and the other North American possessions.

NEW MISSIONARY ENTERPRISE.—A Missionary Society was formed last year, in Prussia, which has enlisted the patronage of many persons of wealth and rank, and at length received the aid of the government. The King, who is known to be distinguished for his zeal in the promotion of learning and evangelical piety, bas recently purchased a large extent of territory in the Peninsula of Malacca, which is to be the theatre of the Society's labors, and the lands are to be appropriated towards its support.

CORRESPONDENCE.—The 'True Wesleyan' says: 'Correspondents need not infer, because their articles do not appear for weeks, or even months, they are *certainly rejected*. We cannot publish *every thing*. Of course some things must be laid aside. We endeavor to use our best judgment in the selection.'—It is precisely so with us, and we quote the Wesleyan to let our correspondents know that we are not *singular* in that of which some may be ready to complain.—*Chris. Reflector.*

And we quote the Wesleyan and Reflector for the same purpose.—*Star.*

CORRESPONDENCE OF THE STAR.

Foreign Mission.

Bro. Burr:—I wish to say a few things to the brethren and sisters of the Vermont Yearly Meeting on the subject of our Foreign Missions.

Dear brethren & sisters,—The time of our annual festivity is drawing near, and shall we not remember at that feast of heavenly blessing, our dear brethren in a far distant land, laboring to give the bread of life to the poor starving heathen. They are engaged in labor for us, to spread the Gospel in India, and if we would have the work prosper in their hands, we must supply them with means necessary to carry it forward. This is a harvest time for us, or rather a time for sowing seed, that will spring up and bring forth a harvest. Let us not then with-hold our means, lest we should beg in harvest and have nothing. We hope to see a full delegation from all the Q. Meetings; and we hope that those delegates will come with free donations from all the churches in their several sections, that we may be able to provoke others by a faithful discharge of our duty; and thus be instrumental of doing something to honor God and save the souls of our fellow men.

"Hark! what cry arrests mine ear?"

From India it comes pealing over the mighty wave, "Help us, help us, or we perish in heathen darkness!" And shall this cry come to Christians in America in vain? O, let us do what we can to save souls, and do it now.

S. CUMMINGS.

Revival Intelligence.

Revival in Harrisburgh, N. Y.

To the lovers of God and the friends of reformation, we are happy to report that we have witnessed a display of Almighty power, turning the hearts of the children of disobedience from the power of Satan unto God. To the great Author of revivals, we render humble praise. The instrument in this work was our esteemed br. M. COLE, of N. H. He is a faithful laborer. May the Lord bless him in his labors for souls. We do not report a great revival, sweeping every thing before it; but one gradual in its progress, and effectual in its operation. Life and death were portrayed before the sinner, and then he was left voluntarily to make his own choice. The sinner was taught that in order to be a Christian, the whole heart must be given up—that religion consists not so much in feeling, as in obeying God. As soon as any gave evidence of conversion, they were instructed to be baptized immediately. This is as it should be.—Believe and be baptized without any delay.—One feature in the progress of this revival is worthy of note, as it explodes the too generally received idea, that preaching the whole of God's truth will kill a revival. Here, during the height of feeling, Anti-Intemperance, Anti-Infidelity, Anti-Popery, and Anti-Slavery were all preached against; yet, strange as it may be to some, instead of killing the good work, it gave to it a mighty impetus. It was cheering to the lovers of humanity; indeed, it was touching to hear the young convert with almost the first breath in freedom's air, sob out the bursting emotions of a full soul, in a hearty "God, have mercy on the poor slave!" "I would be glad to go and tell them all about Jesus, but the cruel laws won't let me." This is right. People ought to be converted into every thing that's good.

M. H. ABBEY.

Harrisburg, N. Y. Aug. 7.

BYRON, Ill. August 2, 1844.

Dear Bro. Burr:—

By the aid of Rock River Home Missionary Society, I have been enabled to travel some rising of two hundred miles, for the purpose of preaching the gospel. The first Sabbath after I left home, I baptized in Bloomfield church, Jo Davis Co. four, & assisted in an ordination. Next day went to Schellsburg, Wisconsin Territory. The day after preached to a very interesting congregation, a majority of them Englishmen—"Primitive" and Episcopal Methodists. There was a very hearty response a number of times while I was preaching.

I was informed that there were a number of F. W. Baptists in the vicinity, and was solicited to hold a protracted meeting, which I think of trying to do this fall. Went from that place and put up with one of the old school Baptists—himself and those whom he stands connected with are opposed to the missionary cause & all the benevolent institutions of the day, that are calculated to advance the cause of God and save souls.

I was well used by him, except no opportunity was given for family prayer, though he sent his son to give out an appointment for me to preach. I exceedingly fear that they have become like the church we read of in Rev. 3: 17, and need the counsel contained in the 18th verse.

From thence, I went to a little town called Elizabeth, was advised to call on a Presbyterean Deacon, which I did. I introduced myself to him as an ambassador of Jesus Christ, expecting to preach in the place in the afternoon. But "I was a stranger and he took me not in," "Inasmuch as ye did it not," &c. But I would say, to the praise of that denomination, in all other cases I have been received very kindly. From thence, I went to Rush Creek church, took up the Bible argument against slavery, and spoke about three hours. My heart is grieved to see the wicked prejudice there is in this church against color. They have grieved their minister exceedingly, and have given great cause for grief; for the church passed a resolution that the subject of slavery should never be introduced or talked on in the church, thus carrying out the principles of our Congress in making a "gag-law." May the Lord forgive them; they know not what they do.—From thence I went to Mill Creek church, in company with Eld. Johnson. Had a good covenant meeting Saturday. Both of us preached on the Sabbath. From thence, I went to Bloomfield, about 12 miles distant, where I was the Sabbath before. Monday delivered a sermon from the Bible against oppression; and, strange to tell, here are some good brethren (as I hope) who say they will not hear a minister preach or speak on that subject; for the minister's business is to preach the gospel, at the same time they say slavery is a great sin; but that it will not do to free the slaves now. No; "that would be wrong"! Strange logic. Sin to leave off sinning!! One member being asked by me, what she would do, if a poor slave, fleeing for liberty, should come to her door, almost starved, and could not live without being fed, said, "Whip, and send back"!—The Lord knows how honest she was in the assertion. I pray God to forgive her—and help her to remember with all others, "if we have not the spirit of Christ, we are none of his."

While at Elizabeth, I attended the burial of a child, belonging to English parents.—Four women carried the child to the grave, as I was told the custom of the English is. I sung a hymn and prayed at the grave.

I was informed by Eld. Parks, that a good reformation is in progress & a church that has recently been formed at Melugian Grove, Lee Co. Pray for me, dear brethren, that my faith fail not. ISAAC NORTON, Jr.

BOSTON.—Bro. NOYES writes:—Last Sabbath baptized two happy converts. The season was one of peculiar interest. Twenty-five individuals have given their names as candidates for church membership. We close the list next Sabbath. Our Bible class increases in interest, and we are about forming a class of children.

Brother Burr:—I am sorry to say, that a stupor, in some measure, rests upon the religious part of community; yet there are a goodly number, I trust, who feel resolved to make their way from earth to heaven. And, by the grace of God, my brother, I will be one among the rest. A steady and persevering course will surely bring us into heaven's port. Let me say, in conclusion, success to the gospel—success to the God-honoring cause of *Abolition*, of Missions, Sabbath Schools, &c. J. W. HILLS.

Fabius, N. Y. Aug. 3.

Yearly Meetings.

St. Lawrence Yearly Meeting.

The delegates from the Quarterly Meetings of this Y. M. met in conference at the Freewill Baptist meeting house at West Potsdam, July 4th, 1844.

1st. Opened by singing and prayer. Chose Elder R. Way, moderator, and Elder S. B. Padden, Clerk pro tem.

1st. JEFFERSON Q. M. reported, by M. H. Abbey, Clerk. During the past year, drops of mercy have fallen upon most of the churches. We have abundant reason to praise God, that we have been saved from those errors which are destroying the religious world. The churches, though some of them have but very limited means, seem willing to do something for the cause of Christ. A missionary spirit generally prevails. All of course are strong on the temperance ground. Our brethren, as far as we know, are all abolitionists morally, and for the most part politically. There have been added by baptism 48; by letter 14; dismissed 8; expelled 1; died 5. Two ministers have been ordained. Two licensed. By the report, it appears that this Q. M. now consists of 9 churches, 6 ordained ministers, 2 licentiates and 350 communicants.

2nd. LAWRENCE Q. M. reported by Wm. Whitfield, Clerk. There have been added the past year by baptism 18; by letter 24; dismissed 28; excluded 12; died 1. Whole number of communicants 420. Whole number of ordained ministers 6, licentiates 3; churches 12.

From the reports it appears that this Y. M. now consists of two Q. M's., 21 churches, 12 ordained ministers, 5 licentiates, and 770 communicants.

1st. Voted that S. B. Padden be the delegate to the next G. Conference.

2nd. That the Y. M. raise ten dollars to defray the expenses of the delegate.

3d. That we request membership in the General Conference.

4th. That the next session of this Y. M. be held within the bounds of the Jefferson Q. M.

5th. That there be a committee appointed to draught resolutions expressive of our views upon the benevolent enterprises of the day.

6th. That a missionary sermon be delivered on the Sabbath, and a collection taken up to be equally divided between Home and Foreign Missions.

7th. The following resolutions were read, discussed and passed:

1. Whereas the system of American slavery, is a sin against God, and tramples upon the dearest rights of three millions of the citizens of these United States; and that, too, by consent of the free States of this Confederacy.—Therefore,

Resolved, That the North are equally guilty with the South for the perpetuation of the hell-born system of legalized American slavery.

2. Whereas no Christian has the right to do anything morally wrong, though it may be legally approved—Therefore,

Resolved, That no Christian has a right to ballot for the sum of all villainics, American slavery.

3. Whereas our Savior has enjoined upon us to spread the gospel among all nations; and as we have laborers in the field, and others are ready to start, as soon as furnished with the means. Therefore,

Resolved, That it becomes our duty as Christians to contribute bountifully of our earthly substance for the sustaining and furtherance of our missionary operations.

4. Whereas the course commonly persued by the youth of both sexes in our land is such as to foster a licentious spirit, which, in too many instances, ruins their characters; nay, more, their souls, and blights the highest prospects of parents. Therefore,

Resolved, That it is the duty of ministers, Christians, parents, and the virtuous, to raise their warning voice against it any where and every where.

5. *Resolved*, That in our opinion, the African race is not inferior to the Anglo-Saxon.

8th. Voted that br. J. L. Bingham, be standing Clerk and Treasurer of this Y. Meeting.

The meetings of worship were well attended, and a spirit of perfect union seemed to prevail. God's claims upon the saint and sinner were clearly set forth by Elds. R. Way, S. B. Padden, A. Baldwin, C. Jenkins, and M. H. Abbey; andthe spirit of the good Lord seemed to attend.

J. L. BINGHAM, *Clerk.*

Quarterly Meetings.

Walnut Creek Quarterly Meeting.

The July term of this Q. M. was held with the Mackinaw church, Tasewell county, on the 5th, 6th, and 7th inst. Elder Samuel Shaw, Moderator. The delegation was not full, on account of extreme high water; but all of the churches, with one exception, were reported by letter. The intelligence received from them was unfavorable, as it respects revival, which caused the humble followers of Jesus to mourn over the languishing state of Zion. Oh! when will the church of Christ be purified, the professed followers of the Lord awake to righteousness, and be truly "a city set on a hill," that light may reflect from them and the interests of pure religion prevail universally? Harmony prevailed during our meeting of business. The following business was transacted, which we would notice:

According to request from the Mackinaw ch.

Voted that they have a letter of dismission, to unite with Fulton Q. M.

Voted to send corresponding messengers as follows:—Eld. S. Shaw to Adams Co. Q. M., Eld's Stephen Joy and A. K. Murray, to Fulton Q. M.

The meeting of worship was thinly attended, it being unfavorable weather and bad traveling, yet we hope lasting impressions were made on the minds of some, and that the fruits of the meeting may be realized in eternity.

The next term of this Q. M. will be held with the New Boston church in Mercer Co., commencing on Friday, the 4th of Oct. next.

T. LIBBEY, JR. *Clerk.*

New Boston, Ill., July 19, 1844.

Switzerland Quarterly Meeting

—Held its summer term with Cesar's Creek ch., commencing Friday, May 31. The reports by letters and messengers from the several churches were, that a general steadfastness prevails, altho' there is no special revival at present.

At the close of the meeting, the sacrament of our Lord and Savior was administered, which was one of the most solemn and interesting times we ever experienced. Brethren and sisters of other orders shared the blessing with us. All glory to the Lamb!

A licensed preacher, brother Alger, from Genesee county, New York, visited us, and was well received.

The next session of this Q. M. is to be held at York church, commencing Friday, Sept. 6, at 2 o'clock, P. M. CHENEY MUNGER, *Clerk.*

Religious Notices.

Sandwich Quarterly Meeting.

The Aug. term of Sandwich Quarterly Meeting will be held at Conway Corner, in the Congregational meeting house. Conference in the Fletcher school house in Albany. JOHNSON D. QUINBY.

Dover Quarterly Meeting

—Will be held with the Freewill Baptist church in Williamstown, Mass. and will commence at 1 o'clock, P. M. on Friday, Sept 6. Members of the Q. M. Conference are requested to be punctual.

JASPER HUNT, *Clerk.*

Ashfield, Mass., Aug. 19, 1844.

Rutland Quarterly Meeting.

The next session of the Rutland (Vt.) Q. M. will be held with the West Rutland church, on Saturday, Sept. 7th; Conference Friday, at one o'clock, P. M.

L. E. BIXBY.

NOTICE. The next meeting of the Vermont Y. M. Ministers' Conference will be held with the 2d church in Corinth, Friday, Sept. 14th, at 9 o'clock, A. M.

L. E. BIXBY, *Clerk.*

West Rutland, Aug. 12, 1844.

ORDINATION.—Brother SYLVESTER TORRY, of Bloomfield church, Jo Davis Co., Ill., has been ordained in the following order:—1st. Ordination sermon by Eld. I. Norton, Jr., from Matt. 28: 19, 20. 2d. Reading select portions of Scripture; 3d. Consecrating Prayer and laying on of the hands of the presbytery; 4th. Right hand of fellowship by Eld. Wm. Johnson; 5th. Address to the ch. by Eld. Norton; 6th. Benediction by the candidate. COM.

ORDINATION.—Brother DANIEL BRANCH, Principal of the Western Reserve Seminary at Chester, Ohio, was ordained to the work of the ministry on the 10th of July, in the following order:—Reading select Scriptures by Eld. Dan H. Miller; sermon by Eld. F. W. Straight; ordaining prayer by Eld Ashley Crafts; charge by Eld. Dan H. Miller; right hand of fellowship and concluding prayer by the writer; concluding hymn and benediction by the candidate.

ORDINATION.—Brother SAMUEL SMITH, of Cherry Valley, Ohio, was ordained to the work of the ministry on the 4th of July, in the following order:—1st. Reading select scriptures by the writer; sermon by Eld. F. W. Straight; ordaining prayer by Eld. E. Dodge; charge by Eld. Josiah Fowler; right hand of fellowship by the writer; concluding prayer by the candidate.

D. R. BARTLETT, *Clerk of the Councils.*

Greene, O. Aug. 4, 1844.

General Intelligence.

Andrew Howard was tried by the Court of Common Pleas of this Co., held in this town last week, for the murder of Phebe Hanson of Rochester in Sept. last. The jury did not agree. We understand that there was no difference in the minds of the jury as to the guilt of the prisoner; but that six of them were in favor of bringing in a verdict of murder in the first degree, the penalty of which is hanging, and six in favor of a verdict of murder in the second degree, the penalty of which is solitary confinement for not more than three yrs., at the discretion of the Court, and imprisonment in the State Prison during life.

Fire in Manchester, N. H.—The new and beautiful Town House in Manchester, built at an expense of $24,000, was discovered, Monday, 12th, at 12 M., on fire, and was soon reduced to a heap of ruins. The cellars were occupied by provision dealers, who saved most of their property. In the basement was the Post Office, and four stores. The contents of the Post Office were saved, and a portion of all the stocks of goods. The second story was occupied as a town Hall, and lawyers' offices. Part only of the town records saved. In the third story were the armories of the Stark Guards and Fusileers. The Guards lost all their arms; the Fusileers 30 guns, standard, uniforms, and camp utensils. The Job printing office of Mr. J. Emerson, also in the third story, was destroyed, his books all that he saved. The house was insured for $10,000. It is conjectured that the fire was set by an incendiary. Total loss $30,000 to $35,000.

The Providence Journal says, "The Legislature in passing what has been termed their amnesty act, at the last Session," "had it drawn in language expressly to except Gov. Dorr." If this be so, an article which we published on the 31st ult., stating that he could be released from imprisonment on the taking the oath of allegiance to the State, is incorrect. We saw that article in several papers, and at the time it was published had never seen any thing contradictory to it, and of course, supposed it to be true.

About 70 have taken the temperance pledge in Bow of late. In Concord, 308 gave their names in two days.

A temperance paper published a the capital of the State, says, there are not half as many places where ardent spirits are sold in the State as there were 6 months ago, and that 7 out of 9 of the selectmen are temperance men.

The Work of the Home Squadron.

The Home Squadron is an expensive affair.—That our readers may see the uses of it, we copy the following from the Louisville Journal of last Monday:

RUNAWAY NEGROES CAPTURED.—On the 8th inst. the wrecking sloop Eliza Catherine captured off Indian Key, a whale boat, containing seven negroes and one white man, calling himself Capt. Walker. They were from Pensacola. *The United States steamer, Gen. Taylor, had arrived at Pensacola, having on board Walker and the negroes he stole from that city.*

Beautiful business for vessels of war! Our navy has a high vocation—that of understrapper, runner, and slave-catcher, for the slaveholders.—What business have officers, commissioned and paid by the United States, thirteen of which abhor and repudiate slavery, on board of vessels, over which floats the flag of the whole Union, whose Constitution does not admit that there can be property in man—to put themselves out to service to slavery, catching its victims, and bearing them back to never-ending bondage? Are they paid for this? They have no more right to do such dirty work, than Congress has to station catch-poles for the slaveholders, under pay of government, all along the line of the free States bordering on slavery.—*Cincinnati Philanthropist.*

WILLIAM J. GRAVES, the murderer of Cilley, says a correspondent of the Congregational Journal, has his residence at Louisville, Ky.,—is reputed wealthy, and lives in great style, in one of the largest and most elegant dwellings in the city. But his mind is ill at case; a worm is at the root of his enjoyment; Conscience is his tormenter; he is haunted and troubled with fears and terrors. O, that he might be led to that blood that speaketh better things than that of Abel—it is blood that cleanseth from all sin, when accepted with penitence and faith.

It ought to quicken the remonstrances of his conscience, when he is informed that the widow of the murdered Cilley is verging toward the grave, under a lingering consumption, helped on, it is probable, by the untimely end of the husband of her youth.—*Zion's Advocate.*

How did he find it out.—Malcomb's Bible Dictionary says—Goliah, of Gath, was 11 feet 4 inches in height—his brazen helmet weighed 15 lbs.—his target or collar to defend his neck, about 30 lbs.—his spear was 26 feet long, and weighed 58 lbs, its head being 38 lbs.—his sword 4 lbs.—his greaves or iron breeches, 30 lbs.—and his coat of mail, 136 lbs., making in all, 223 lbs. If this be the fact, when Goliah was up and dressed, he was a weighty man in any cause.

Religion in '76.—In a sermon preached by Rev. Mr. Smith, of Washington city, on the fourth of July, entitled "*the Religion and Patriotism of '76,*" the statement is quoted from Dr. Baird, of the number of ministers and churches existent in our country at the time of the Declaration of Independence. The Episcopalians had 250 ministers and 300 churches; Baptists, M. 350, C. 380; Congregationalists, M. 575, C. 700; Presbyterians, M. 140, C. 300; Lutherans, M. 25, C. 60; German Reformed, M. 25, C. 60; Associate, M. 13, C. 20; Moravians, M. 12, C. 8; Roman Catholic, M. 26, C. 52;—total, Ministers, 1441; Churches, 1940.

Rev. E. Noyes, who has spent six years in Hindostan as a missionary, preaches regularly in Hall No. 1, Marlboro Chapel. Services commencing at the usual hours. Seats free. Mr. Noyes is the gentleman who has so eloquently and logically argued the cause of Washingtonianism, at our gatherings. Last Sunday evening he delivered a lecture on Hindooism, in the Chapel, and exhibited many of their instruments of torture, &c. Mr. Noyes, we are happy to learn, intends giving other lectures on the same subject, of which due notice will be given.—*Boston Washingtonian.*

A serious accident occurred on the Eastern Rail Road, on Friday afternoon. As the merchandise train was leaving the depot at Ipswich, a man by the name of Allen, belonging to Rowley, attempted to jump on after the train had started. He missed the forward car, and then a second time aimed for one of the cars in the rear, in doing which he fell and two cars passed over and crushed his leg very badly.

MELANCHOLY ACCIDENT.—*Two young Ladies Drowned.*—On Wednesday last, two daughters of Mr. Jonah Holley, living in the east part of this town, and another young lady, went to Conesus Lake, about sundown to bathe. The two former went into the water together, and had walked about three rods from the shore, when they were both suddenly precipitated down a bank into water nearly thirty feet deep. Their names were Sarah and Frances; the former aged 22, and the latter 18 years.—*Genesee Republican.*

The Baltimore American says it is stated that a movement is in progress to extend the electric Telegraph to Philadelphia, New York and Boston.

From Washington.—Rumored Extra Session of Congress.—We received a letter from Washington yesterday, from which we make the following extract. We give it without comment, simply remarking that it is from a source entitled to credit:—

"The Mexican loan of four millions of dollars, which was required to enable that Government to invade Texas, is taken—by whom or where, has not yet transpired—but future developments will show that Great Britain has it. There is every probability that an extra session of Congress is determined upon by President Tyler and his Cabinet, of which you will soon be further advised." —*Baltimore Sun, Thursday.*

The Washington papers of Thursday say nothing of the Extra Session, the report of which is bruited in the Baltimore Sun. The Madisonian of Thursday evening is also silent on the subject.

Col. Stone is Dead.—We regret to learn that passengers from Saratoga yesterday brought the melancholy news of the death of Col. Stone, the able and respected editor of the N. Y. Commercial Advertiser. His loss will be severely felt by the numerous readers of that journal.—*Alb. Adv.*

Death of Hon. H. A. Muhlenberg.—Hon. Henry A. Muhlenberg, the Democratic candidate for Governor of Pennsylvania, was struck with apoplexy on Saturday evening, at his residence, in Reading, and expired at an early hour Sunday morning.

The Fall River Monitor says the whole number of dwelling houses, stores, mechanics' shops, factories, livery stables, churches and school houses, which have been erected since the fire, and which are now in progress, is about three hundred.

The Messrs. Hallock, of Milton, Ulster Co., N. Y., have sheep which they are preparing to exhibit at the State Fair in Poughkeepsie, that will weigh 250 pounds each.

The No. of emigrants who have arrived at Quebec the present season to the 3d inst. is 16,335.—This number is less by 403 than arrived in the same period of last year.

Unmarried men are taxed $1,75, married men $1,25, in New Jersey. What a strong inducement this is for young men to marry—save 50 cts. a year by it in taxes.

For the Morning Star.

Sad and Fatal Accident.—On the 10th of July, a company of young ladies & gentlemen, from the villages of Nunda & Mt. Morris, N. Y. met at the lower Falls, (Portage,) for the purpose of a ramble amid the beautiful scenery. The allotted time for the ramble having passed away, the company having commenced their homeward return, were descending the declivity a short distance from the precipice, when one of the carriages, containing some 5 or 6 individuals, was upset, and Miss MARY S. BUCK, a most estimable and lovely young lady, daughter of Professor Buck,* Principal of Nunda Literary Institute, was thrown upon a sharp iron rod, which entered her side, severing the Intercostal Artery, and causing a wound which terminated her earthly career in less than two hours.—

The sudden death of this young lady is a mysterious event of Divine Providence, alike melancholy and awful Seldom are we called upon to mourn a loss under more bitter and heart-rending circumstances, than attended the decease of this interesting and accomplished young lady.

We behold her in all the sprightliness and vivacity of youth; gay, young, and beautiful;—amusing the company with her delightful conversation, looking forward with anticipations of much pleasure in future years. But, ah! in a few moments, what a change takes place! The hand of death is lain heavily upon her, and she falls an innocent victim to the monster. She was beloved & respected by all with whom she was acquainted, her father's and mother's joy and faithful companion, possessing every virtue which adorns the female character, and just commencing a career of usefulness, with no clouds to darken her horizon. By her deep, progressive, and disinterested piety, together with her knowledge of the arts & sciences, she had reached a point in the opinion and sympathies of others, at which few of her age arrive None but her intimate acquaintance can do justice to the excellence of her character. Still her virtues should not slumber unknown, nor rest only in the memory of those who could best appreciate their worth.

The funeral was attended on Friday afternoon at the Baptist church in Nunda. The ladies and gentlemen who composed the company at the time of the accident, attended in a body as mourners. More than two thousand people were present, and the occasion was sad and solemn beyond description.

Miss Buck was a teacher in the Nunda Literary Institute, and her amiable disposition and kind deportment, had endeared her to very many friends, and her untimely death has cast a deep gloom throughout the whole community.

Oh, Mary! thou hast left us, thy journey is o'er,
Thy voice once so pleasant will cheer us no more;
Our circle of friendship no more wilt thou join,
While here we remain in the borders of time.

Dear friend, thou hast left us, no more to return,
Thy place now is vacant, thy absence we mourn;
While science and virtue thy memory deplore,
And friendship is weeping since thou art no more.

Companion and sister, thy race now is run,
Thy toils are all ended, thy labors are done;
The flower of thy youth scarce had opened in bloom,
Ere death's chilling frosts laid thee low in the tomb.

The spring may appear in her mantle of flowers,
The birds sweetly carol in nature's fair bowers;
But thou, kind friend, we must bid thee farewell,
No longer on earth in our circle to dwell.

Adieu, dear sister, thy sufferings are o'er,
Affliction and sorrow can reach thee no more;
Adieu, till we meet thee in mansions above,
United forever in friendship and love. J. A. B.

*Prof. Buck formerly resided in N. Hampton, N. H. at which time his daughter was a pupil in the Institution there.

Weekly List of Letters Received.

T. C. Partridge, C. F. Garland, H. P. Hunt, S. W. Perkins, N. A. Jackson, J. A. Blanchard. E. True, J. W. Rogers, P. Folsom, I. Norton, D. P. Cilley, D. Green, E. P. Prescott, C. Munger, L. E. Bixby, H. Holmes, D. Calley, L. Hathaway, A. Whiting. C. L. Vail. W. Dick, W. P. Cool, C. H. Smith, B. Pratt, J. M. Woodman.

From Post Masters.

J. M. Hoyt, B. Lane, P. Wheeler, J. R. Haynes, W. Cushing. J. Hall, S. P. Williams, J. Boyer, J. McKenney, A. M. Bryant, W. H. Kirtland, W. Billings, J. Cushman, H. Knas, D. Nayson.

New Agents.

J. W. ROGERS, Esq., Wards Precinct, Ill.
L. E. Bixby, West Rutland, Vt.

Receipts For Books.

S. W. Perkins, 10,00. J. Chick, ,30. D. Calley, ,50. J Blaisdell, 3,50. C. H. Smith, 1,50.

Subscribers for the Star.

C F Garland 1. B Lane 1. P Wheeler 2. N A Jackson 2. J A Blanchard 1. E True 1. D P Cilley 2. S Whitney 1. A M Bryant 2. D Green 1. J Chick 1. L E Bixby 1. L Hathaway 1. S Butler 2. B Pratt 1. J M Woodman 2.—22

Home Mission.

Roxana Hanscom, Waterville, Me.,	5,00
F. W. B. Church in Limerick,	3,00
Whole amount	8,00

WM. BURR, *Treasurer.*

Foreign Mission.

By a Family, members of the first church Gorham, Me.,	2,00
L. Meigs, Lyndon Centre, Vt.,	1,00
Church of Freedom & Farmersville, N. Y.,	7
Dea. Samuel Lougee. Manchester, N. H.,	1,00
David Green, Meredith, N. Y.,	1
A friend in Deerfield, N. H.,	5
Dudley Barker, Alton do.,	5,00
Jacob Cilley, Jr., South Atkinson, Me.,	1,00
Whole amount,	11,4

WM. BURR, *Treasurer.*

MARRIED

In Manchester, N. H. Aug. 5, by Eld. D. P. Cilley, Mr. Benjamin P. Porter and Miss Eliza A. Buffum, all of M.

At Meredith Bridge, on the 4th inst. by Eld. I. D. Stewart, Mr. Thomas Ham, of Manchester, and Miss Mary E. Smith, of Meredith Village.

In Ossipee, 2d ult. by Eld. John Chick, Mr. Samuel Norris to Miss Esther Abbot, both of O.

In Portland, Me. Aug. 1, by Elder A. K. Moulton, Mr. Daniel D. Kimball and Miss Mary Jane Knight, both of P.

In Corinth, Me. by Eld. M. Ames, July 11, 1844, Mr. Harvey Hatch of Corinth, and Miss Rosina Toothaker of Charlestown.

On Wednesday, July 31st, at Wards Precinct, Ill. by Eld. Isaac Norton, Jr. ABSOLOM A. TOWNSEND, Esq. of Shellsburg, W. T. and Miss ALMIRA WELLS, late of Lyman, Jefferson Co. N. Y.

In Atkinson, Me. May 28, 1844, by Eld. L. Hathaway, Mr. Jonathan H. Rowe and Miss Elizabeth Ann Martin, both of A. June 23, 1844, Mr. Zenas Cary and Miss Mary Ann Bailey, both of Maxfield.

DEATHS.

In Manchester, July 25, LAURA AUGUSTA, child of Mr. David Huntington, aged 10 months. July 29, Miss SARAH H. CRAIG, aged 30 years, formerly of Lowell, Mass. July 31, Mr. ELLIOT SEAVEY, aged 51 years.

BRIGHTON MARKET—MONDAY, July 29, 1844.

Reported for the Morning Chronicle.

At Market, 395 beef cattle, 10 Working Oxen, 38 cows and calves, 2400 Sheep, and 300 Swine.

PRICES.—*Beef Cattle.*—Extra $5,00. First quality, $4,50, a $4,75. Second quality, $4 a $4 25.

Working Oxen.—Sales noticed at $72, $78, and $89,50.

Cows and Calves.—Dull. Sales noticed at $22, $23, and $24,50, $26, $27,50 and 1 Cow at $32.

Sheep.—Sales were noticed at $1,75 a $2,62 1-2 for Old Sheep, and $1,62 a $2,25 for Lambs.

Swine.—Sales brisk. Wholesale, for Sows and Barrows, 4 1-2 c. Retail, 4 1-2 a 5 1-2 c. Shotes, 5 a 6c., weighing about 75 lbs. each.

Smithville Seminary.

THE Fall Term of this Institution will commence on the first Monday of Sept. next, under the instruction of HOSEA QUINBY, A. M. Principal, and AMMI R. BRADBURY in the Male Department, and Mrs. C. L. BRADBURY in the Female Department. WM. B. PRESTON, Steward.

The price of Tuition for common English branches, $4,00. Seventy-five cents will be charged for each of the higher branches. No student however will be charged over $5,50, except for Drawing, Painting and Music, the expense of such varying according to the expense the Institution is at for obtaining instruction for those branches. WM. B. PRESTON, *Sec'y.*

Scituate, Aug. 9, 1844.

The above advertisement was not received till after our paper of last week was put to press, so that we could not comply with the request to publish it in that No.

FARM FOR SALE.

THE Subscriber offers for sale his FARM, situated one mile from Limerick Village, on the main road to Portland and Saco, containing 46 acres of good land, suitably divided into mowing, pasturing, tillage, and wood land. The above Farm is mostly enclosed with stone wall. Buildings good and convenient; a well of never failing water, that accommodates both house and barn; a small orchard of thrifty grafted apple trees. It will be sold cheap for cash or approved credit.

NATHANIEL C. BEAN.

Limerick, Me. Aug. 12, 1844. 3w*

ADMINISTRATOR'S NOTICE.

THE Subscriber hereby gives notice that he has been appointed by the Judge of Probate for the County of Strafford, Administrator, with the will annexed, of the Estate of GEORGE FOSS, Jr. late of Strafford, in said County, deceased, and has taken upon himself that trust by giving bonds as the law directs. He requests all persons who are indebted to the Estate of said George Foss, Jr. to make payment, and those who have demands against the same, to exhibit them for settlement.

COTTON H. FOSS, *Administrator.*

Strafford, August 13th, 1844. 3w1S*

STATE OF MAINE.
ADMINISTRATOR'S SALE.

BY virtue of a license from the Judge of Probate, of the County of Franklin, will be sold at public auction by the Subscriber, *Administrator* with the will annexed on the Estate of CHARLES NESBITT, late of a certain unincorporated place called letter E., in the County of Franklin, deceased, on the premises at Sanford Corner, in the County of York, on Thursday, the 19th day of September next, at two o'clock in the afternoon, a certain parcel of real Estate situate in said Sanford, being about six acres of land with a house and barn thereon, it being the same formerly occupied by said Nesbitt and now occupied by Samuel Jackson.

TERMS made known at the time and place of sale.

OTIS GOODWIN, } *Administrator, with the will annexed.*

August 1st, 1844. 3w18*

Strafford Academy.

THE next Term will commence on Wednesday the 28th inst. under the charge of Mr. FARNHAM, the present teacher.

TUITION—For common English studies, $3,00. For higher English studies and the Languages, $3,50.

BOARD—Including washing, lights, and wood, $1,34.

S. P. MONTGOMERY, *Sec'y.*

Strafford, Aug. 3, 1844.

FEMALE PHYSICIAN.
MRS. MOTT,

THE celebrated FEMALE PHYSICIAN of Boston, Mass., would inform patients and invalids in this vicinity, that she will visit Dover, N. H. three days in the month of August, to be consulted as usual on all diseases incident to the human frame.

MRS MOTT will be at Mr. CHARLES ADAMS', Mechanic St. opposite the Methodist meeting house, on Monday morning, August 19, Tuesday, 20th, and until Wednesday afternoon, at three o'clock, to receive such as may wish to consult her. The following are some of the diseases that Mrs. Mott treats with so much success, many of which are daily put under her care, viz.

FEMALE WEAKNESSES of all kinds. HUMORS in all their various stages. ASTHMA, and PHTHISIC, CATARRH, TIC DOLOREUX, NEUROLGIA, all NERVOUS SYMPTOMS, RHEUMATISM, FITS or FALLING SICKNESS, JAUNDICE, LIVER COMPLAINT, diseases of the LUNGS, COUGHS, DECLINE, DEBILITY, DYSPEPSIA, PILES, HEMORRHOIDS, diseases of the KIDNEYS and BLADDER, &c., many others too numerous to mention.

MRS. MOTT uses no MERCURY or MINERALS of any kind. She performs all her cures with ROOTS, HERBS, GUMS, BALSAMS and ESSENTIAL OILS, many of which she cannot obtain in this Country. She would inform those that wish to put themselves under her care, that they can do so with the utmost confidence, in being relieved, as she never undertakes a case of any kind unless she is quite confident that she can perform a permanent cure.

For further particulars see the other Dover papers. All letters (post paid,) directed to Mrs. Mott's Residence at Corner of Lynde & Cambridge Sts., Boston, Mass., promptly attended to. 16

Boston & Maine Rail Road.

BOSTON to PORTLAND via. MEDFORD, WOBURN, WILMINGTON, ANDOVER, BRADFORD, HAVERHILL, PLAISTOW, NEW TOWN, KINGSTON, EXETER, NEW MARKET, DURHAM, DOVER, SOMERSWORTH SOUTH BERWICK, NORTH BERWICK, WELLS, KENNEBUNK and SACO.

SUMMER ARRANGEMENT.

ON and after MONDAY, May 20th, 1844, Passenger Trains will run daily (Sundays excepted, as follows, viz:

Leave Boston for Portland, at 7 A. M. and 2½ P. M.

Leave Boston for Somersworth at 7 and 10¾ A. M. 2½ and 6 P. M.

Leave Boston for Dover at 7 and 10¾ A. M. 2½ and 6 P. M.

Leave Portland for Boston at 6½ A. M. and 4 P. M.

Leave Somersworth for Boston at 7¾ A. M. 3 and 5½ P. M.

Leave Dover for Boston at 5 and 8 A. M

POETRY.

SACCARAPPA, Me. August 8, 1844.

Bro. Burr:—The circumstances of the following poem, were related by Mr. Mattocks, Ex. Governor of Vermont. He was in Washington, and visited the slave-market on the Sabbath; where he saw a mother and her children sold. In vain the mother prayed that she and her children might go together. They answered her entreaties with the lash. They suffered her to enter the jail, to give her children a last farewell. A shriek was heard without,—her master rushed in, and found his victim beyond the reach of his power. She had chosen liberty and death for herself and her children; and with her own hand, inflicted the fatal blows, which freed them from the chains of slavery.

For the Morning Star.

THE SLAVE MOTHER.

The sun beams fall,
In gorgeous splendor, on the glittering dome,
Of that proud structure, which a nation raised
And consecrated, as the eternal home,
Of liberty and truth. The Sabbath bells,
Have stirred the quiet air, with joyous sounds;
And songs of praise, are mingling with the prayers
Of contrite hearts, and floating up to heaven.
But, hark! the wail
Of breaking hearts is heard! The lash,—the groan,
The bitter curse of arbitrary power!
Oh can it be, that even here, beneath
The shadow of this consecrated pile,
The despot dares to crush, with iron heel,
His brother in the dust?—That even now,
Upon this Sabbath morn, when all should tell
Of mercy, love, and truth, that woman shrieks
Beneath the tyrant's lash? Yes, there she stands,
Chained in the market place, beside her babes.
One hope alone is in her heart—one wish to live
That she may share their fate. And with her love
Soothe their young hearts, when slavery's bitter curse
Is heaviest on them.
But see they mock her agony, and tear
Her children from her arms. A bitter smile
Is on her quivering lip, and a dark flash
Is in her eye, where tears have ceased to flow.
Ah! wretched men!
Ye've filled the cup of misery too high,
And now your victim spurns your lawless power;
For she has heard, that even slaves may sleep,
Securely in the icy arms of death.
They bid her go
And speak a last farewell. And as she clasps
Them to her breast, she murmers in their ear:
"I could have borne the tyrant's lash,
The unpaid toil with joy,
That from your feet I might have plucked,
The cruel thorns, my boy.
That when beneath a Southern sun,
Unpitied you were led,
I might have wiped your fevered brow,
And pressed your aching head.
That when you trembled 'neath the lash,
Or sunk by toil oppressed,
I might have shared your bitter tears,
Or hushed you on my breast.
They spurned my prayers! A maddening fire
Is kindled in my brain!
Hush! do not weep my gentle boys!
We will not part again.
Slaves you were born, but death can break
The chains, and set you free.
My arm is strong for a desperate deed,
Freedom for you and me!
Within the grave, 'tis better far,
To lay this load of wo;
But think not if I loved you less,
My arm could strike the blow.
They say a God of justice reigns,
In realms of light afar;
Scorned by our fellow men we'll seek
For justice at his bar.
And when destruction spreads her wing
O'er this devoted land,
Then let the proud oppressor mark
The vengeance of His hand;
And know that He has heard our prayer,
And seen the weight of wo,
Which nerves a mother's trembling hand
To strike the fatal blow.
Hark! hark! what means that shriek
Of mortal agony? The deed is done!
A deed whereof when distant nations hear,
A blush will mantle on the good man's cheek,
That he must own affinity with men,
Whose laws oppressive, cause such direful deeds.

V. G. R.

AN EVENING HYMN.

See the shadows thickly stealing
O'er the sunny brow of day!
Hark! the bell's deep solemn pealing
In the air has died away!
Come, ere sleep
Unnerve our vigor,
Let us for protection pray!

From the robber, from the madness
Of the all-devouring fire,
From a troubled spirit's sadness,
From the plague's unpitying ire,
Save us Lord!
Good Lord deliver!
Thou whose mercies never tire!

Jesus! Savior! lowly bending
At the footstool of thy might,
Let thy love, our darkness rending,
Robe us in thy garb of light!
Guide us here,
And then for ever
Place us on thy glory's height!

Ch. of Eng. Mag.

COMMUNICATIONS.

For the Morning Star.

An Inquirer after Happiness.

Where shall I find happiness? I have sought for it in every stage of life, as for a hid treasure—asked of every passer-by to direct me in the discovery of this great end of all my wishes. But, alas! I have not got it. The first told me to search for it among the more gay pleasures of life, in scenes of mirth and sprightliness, where happiness ever resides. I sought for it. But, alas! it was not there. The second, with a graver aspect, pointed me to the costly dwellings which pride and extravagance had erected—told me that happiness lives only in company with the great, midst pomp and luxury, with which she is always surrounded. Disappointed by the first, I listened to the charmer's voice, and sought it in pride and extravagance; but still my pleasing hopes were blighted. But the third, a miser, hailed me in my career, and told me, if I would not be disappointed, to follow the prudent man, who knows the worth of money, and lays it up against an evil hour. Fool that I was! I listened to his plausible arguments, and strove for riches; but it only plunged the dagger deeper in my bosom, and augmented my misery by eating up my better feelings, and still I was disappointed. While I was thus musing what course to next pursue, the epicure very mildly saluted me; and although he quickly corrected my former mistakes, yet he plunged me into still greater ill, told me that happiness could alone be found in the gratification of the appetites, which were given us for that end. He said if I would not take his word for it, I might trust a wiser man, who assures us man's portion is to eat, drink and enjoy the good of his labor. Again I was duped by ignorance, and soon found that eating & drinking never made a man happy. To rescue me from this brutal experiment, ambition took me by the hand, and carried me into the world, and laid before my eyes all the bewitching charms of power, and asked me, if there could be any happiness like that of being caressed, flattered, and followed? Fool that I was! I strove for honor to obtain happiness; but, alas! it only increased my misery and drove me almost to despair. But, last of all, the philosopher met me, and told me if I was in search of happiness, I had gone far out of the way, that it was not found in the noise and tumult of the world, she had fled into solitude. There in peaceful retirement and books, she might be found.—Disappointed of all my former hopes, and still eager for happiness, I tried the last, which drove me quite into despair. Thus I have been driven to and fro, and now my head is growing grey, life is a burthen, and still my inquiry is, Where shall I find happiness?

Stop, weary friend, and I will tell where she may be found:

"In meek religion's humble cot,
She builds her downy nest."

There thou mayest find her and soothe thy aching breast.

A. DUTCH.

For the Morning Star.

The Grave-Yard.

A SKETCH.

It was a beautiful day in spring. A sweet serenity reigned over nature's face, and the earth in halcyon beauty was again putting on its robes of green, emphatically thereby giving praise and glory to its great Creator, when the inhabitants of the little village of S——— and its vicinity, were summoned by the common ties of sympathy to leave their various avocations, and mingle their tears with those who mourned for one which death had taken in its infantile years. Our grave-yard had been opened but about two years; yet almost every month, it had received a new inhabitant. This was lowered into the grave by the young hands that carried it to add another to its numbers. I stood almost lost in solemn thought, until the mourning throng moved slowly and sadly away, and the sexton had commenced his work of filling up the grave, to hide forever from mortal view the body of that child whose spirit had gone to rest in the bosom of its Savior.

I paused in my meditations, and looked around among the graves. And the scene which that burying place then presented will ever be vivid in my recollection. Here the poet and painter might have gathered materials which needed not imagination's embellishment to discover their beauty. Near me was the grave of one with whom I had spent many an hour of youthful pleasure in my school-boy days. But in early life he had passed away to his home in the "spirit land." A weeping mother stood alone by his grave; yet, amid her weeping, I thought a gleam of hope, a ray of joy, was seen in her countenance, as she seemed to reflect upon the glory of that hour, when he departed, with rejoicing, to mingle in the scenes of Canaan's fair land, and with exalted admiration to gaze upon the resplendent glory of Jehovah forever.

A little farther from me stood a "new-made widow," freshly clad in the sable habiliments of mourning, with a child clinging to either hand.—Her tearful eye was fixed upon the mound that rose over him, on whom she had placed her hopes and affections in better days. By his side rested the babe of her bosom, which had struggled in death but a few months before its father. Heart-felt affection will cling to its object in death; will penetrate the tomb and wander in its dreary shades! There was a force and truth in her tears which the dark pageantries of wo can never express. It was grief without its weeds, sorrow without its show. O, when I die, let there be one, I ask no more, who will *sincerely* grieve!—Those tears I would not exchange for the sable pomp that follows kings to their graves.

Away in a distant corner was seen a bereaved husband and sorrowing father. There the mother and four of his five children were buried. His sad affliction was not the work of years. Disease lasted for a few weeks—death soon put an end to all their sorrows. But he was left to know that his fond expectations and earthly hopes were blasted, were fled away; left to sigh in bitterness of soul. Here uncalled came again to memory the painful hour of their departing. He thought of that sweet voice which in by-gone days had cheered him in his struggles with penury and want. That voice was silent in death. Those happy hours had fled away! He seemed alone! And as he wiped away the falling tear, the whispering voice of that sainted spirit seemed to say, "Companion of my youth, cling not to earth; it is not thy home. I wait for thee to come to heaven."

I stood among the dead. Around me were the graves of more than a score of my acquaintance, who, within the space of a few months, had here found a resting place. How often had the interchanges of affection been suspended! How many a sorrowing friend had mourned at their departure, and here in other days had learned to weep over the frailty and vanity of human life.—Had here seen their hopes and affections buried, when the hollow murmur of the falling earth came up from the grave of a parent, a companion, a brother or sister, lover or friend; and the sad reality urged itself home upon the heart that they had gone to a

———"land of deepest shade,
Unpierced by human thought;
The dreary regions of the dead,
Where all things are forgot."

Reflecting upon what was before me, I remembered that to the grave all the glory of this world must come.

"Its festooned pride, its pomp and power,
Must all meet death's solemn hour."

I remembered, too, that I must die; and as I turned away from this solemn place, I thought that I was vain and foolish to call this world my home; and although now in youth and health, yet soon I must slumber in the grave!

W. C. S.

Bath, N. H. Aug. 1844.

MISCELLANY.

The persecuted little German girl.

HOW TO OVERCOME EVIL WITH GOOD.

A short anecdote recently related in the hearing of the writer, by a clergyman from a neighboring city, illustrates so happily the power of love in overcoming evil, that I cannot deny myself the pleasure of repeating it here, though I fear it will lose something of its interest in the repetition.

'I was in the city of P.,' said the narrator, 'seated in the study of the brother with whom I had been laboring, when a little German girl of twelve or fourteen years of age, entered the room, and bursting into tears as she went directly up to the pastor, exclaimed in an animated tone, 'Oh, Mr.———, I am sure the Lord is going to convert my father. I do believe he will be converted now,' she added, with so much emotion, that it attracted my attention, and drew from me the inquiry, 'Of whom is she speaking?' 'Tell the gentleman yourself my child,' said my friend, 'what God has done for you, and what you have been trying to do for him.'

From the simple story of the little girl, I gathered the following particulars. She had providentially been led, a year and a half since, in her ignorance and sin, to enter the church where my friend was preaching, and while there, the Lord graciously met her, and converted her soul. Full of wonder, and joy, she ran home to tell her father, who was a bigoted Catholic, what a Savior she had found; but to her surprise, he became very angry, beat her cruelly, and forbade the mention of the subject again in his house. She continued, however, to attend church, and after some time told her father, she felt it her duty to be baptized, and unite with the people of God, in commemorating the dying love of Jesus. Greatly enraged, he assured her, if she did unite with the church, he would beat her to death, and she had no reason to doubt that he would keep his word. With this prospect before her, the dear child determined to do her duty, trusting all the consequences in the hands of Him who hath said, 'I will never leave nor forsake thee. She was baptized, and admitted to the privileges of the visible church, and it was a happy day to her soul. When she returned home and told her father what she had done, he took a hoop-pole, and after beating her with it most unmercifully, drove her from the house, telling her never to return, until she had given up her new-fangled religion. Thus forsaken of her father, the Lord took her up, and she was soon provided with a service place in a pious family, where she was kindly treated, and permitted to enjoy religious privileges. On entering this family, however, the girl reserved to herself the right of being absent from home the first Monday of every month, without specifying her reasons for the reservation. She provided herself with German Tracts, and on that day, went to all the German families of her acquaintance, offered them a tract, conversed, and whenever permitted, prayed with them before leaving—always taking her father's house in her way, though sure of being cruelly abused and beaten by the unnatural parent. Month after month she made her appearance in that little shop, and with a smile, offered the hardened man a Tract, at the same time entreating him to 'think of his poor soul,' and offering to pray with him. She was uniformly driven away with severe blows; 'but,' said she, 'I did not care for the blows, for, sir, my poor father's *soul* was all I thought of, or cared for.' In this course she persevered—how long, think you, indolent Christian—you who in the midst of ease and comfort, think it hard to wait one little month for an answer to prayer; how long did this young disciple go forth weeping, bearing precious seed, sustained by faith alone? For *eighteen months* she had persevered, without seeing any fruit of her labors, when two months before I met her, she found, on visiting her father as usual, that he was in tears over his work. He suffered her to read, converse, and pray, without interruption, and at parting bid her come again, for 'she was a good girl.' The next month, he was still more tender, and even begged his child to pray for him, saying, he was so vile, he dared not pray for himself. On the day when I first saw her, she had been with him again, and to use her own language, 'Oh, how changed was my poor father. Tears were running down his cheeks as he begged me to forgive his cruel treatment, and entreat God for his soul. I told him I had nothing to forgive, for I had not laid any thing up against him, since I knew he had a precious soul, for which Jesus died; and if the Savior loved him so much, surely I might love him well enough to be willing to bear blows for the sake of his poor soul. I asked him to pray for himself, and he knelt down at my side, but he could only say, 'O Lord, forgive, forgive, oh Lord, forgive,' and now, sir, I am sure the Lord will hear, and convert my dear father.' She then took her leave, while I blessed Him who out of the mouth of this babe in Christ, had taught such a lesson of faith and perseverance in doing good. The next evening, on entering the room where prayer was wont to be made, I recognized the sweet shrill tones of the little German girl in the individual who was addressing the throne of grace, and presently I found that her father was there, humbled to the very dust, in view of his sins, and inquiring with trembling eagerness the way to the Savior's feet. A new song was put into his mouth that night, and the father and daughter left the room together, rejoicing in the grace which washed away their stains, and gave them a foretaste of the glory to be revealed.—*Adv. of Moral Reform.*

The Spirit of Rebellion.

The recent outbreaks at Philadelphia and in Illinois teach us an important lesson, which mere politicians are slow to learn. The only alternatives of Government are, a monarchy with a standing army, or a republic with the general diffusion of true religion. Men must be governed, or govern themselves. But self-government without moral principle is an absurdity; and moral principle that has not its source and sanction in the word of God, is inert and worthless.

When shall we learn, as a nation, that there is no security for the present, and no hope for the future, in respect to the influence and perpetuity of our free institutions, except in the thorough and universal diffusion of the gospel? We are sleeping over a volcano, so long as a majority or a large minority of the people are left to the control of base passions, and come not within the range of the sympathies and efforts of Christian men and Christian institutions. By some means and all means the gospel must be carried down to the masses. We have little to fear from the cultivated and refined; they will take care of themselves; but we have everything to fear from the spirit of rebellion which characterizes the tens of thousands who know nothing, for they have never been taught it, of subjection to the authority of God, or the magistracy which he has ordained.

Besides its being the only way, it is the cheapest way to suppress a spirit of insubordination.—Books are cheaper than cannon-balls; tracts than bullets; ministers of the gospel than military officers; Sabbath school teachers than soldiers; colporteurs than calvary troops. One half the expense of powder and ball, and buildings burned, and property and time destroyed in these riots, if employed in timely efforts to instruct the people in Bible truth, would have rendered it morally impossible to commence, much less to continue such outrages. Let us learn timely wisdom from these appalling scenes, and redouble our diligence to bring our whole population under the restraining, elevating, saving influences of the gospel of Jesus Christ.—*Am. Messenger.*

CHEAP POSTAGE.—With our increasing revenue why not reduce the rate of letter postage to the lowest point, and make up any deficiency of funds out of the general treasury? There probably would be a deficiency for some years. The British government, under the old high rates, derived from the Post office a net revenue of about $4,300,000. Under the penny rate there was at first a very great falling off; but the net revenue has been steadily increasing, and for the year 1843, it amounted to $3,000,000. At the same rate of increase, it would in five years, more than reach the old average.

Owing to the comparative sparseness of our population and the greater expense of transporting to its destination, the same amount of matter, the same result could not probably be obtained in this country. But we do not see why the people may not, if they please, have the system managed at the public expense, just as rightfully as to have it support itself.

Besides—there seems hardly to be an alternative. It is decided that private mails are legal; and it is estimated by our highest judicial authority, that the Government cannot by any constitutional enactment, enforce its claims to a monopoly. Accordingly, private companies carrying letters at a cheap rate, are taking the business on all the most profitable routes out of the hands of the government. Of course, the Department must draw on the general treasury, or stop. Will it not be cheaper, and better for the country, to have the rates reduced so low as to retain the monopoly, than to go on in this style, supplying only the more expensive routes, and the sparser population, which private enterprise can never so well accommodate? In the present state of things, and acting on the principle that the Department must be made to support itself if possible, the tendency is to curtail at a rapid rate all mail facilities except on the great thoroughfares. And the warmest advocates of private mails will soon feel the evils of it. A general system is necessary in order to equalize the expense, and render the profitable routes subservient to the prosperity of the whole. —*Vermont Chron.*

"Fashion rules the world, and a most tyrannical mistress she is,—compelling people to submit to the most inconvenient things imaginable, for her sake.

"She pinches our feet with tight shoes, or chokes us with a tight neck-kerchief, or squeezes the breath out of our body, by tight lacing.

"She makes people sit up by night, when they ought to be in bed, and keeps them in bed in the morning, when they ought to be up and doing.

"She makes it vulgar to wait upon one's self, and genteel to live idly and uselessly.

"She makes people visit when they would rather stay at home, eat when they are not hungry, and drink when they are not thirsty.

"She invades our pleasures and interrupts our business.

"She compels people to dress gaily, whether upon their own property or that of others; whether agreeable to the word of God or the dictates of pride."

The Lord's Prayer.—I remember, on one occasion, travelling in this country with a companion who possessed some knowledge of medicine; we arrived at a door near which we were about to pitch our tents, when a crowd of Arabs surrounded us, cursing and swearing at the "rebellers against God." My friend, who spoke a little Arabic, turning round to an elderly person, whose garb bespoke him a priest, said, "Who taught you that we were disbelievers? Hear my daily prayer, and judge for yourselves:" he then repeated the Lord's Prayer. All stood amazed and silent until the priest exclaimed, "May God curse *me* if ever I curse again those who hold such belief; nay more, that prayer shall be my prayer till my hour be come. I pray thee, O Nazarine, repeat the prayer, that it may be remembered, and written among us in letters of gold.—*Mr. Hay's Western Barbary.*

LAKE SUPERIOR.—This immense inland ocean is four hundred and ninety miles in length, and seventeen hundred in circumference, being the largest body of fresh water on the face of the Globe. It contains many islands, one of them, the Isle Royale, is one hundred miles in length, and forty in breadth. Upwards of thirty rivers empty themselves into it, and one curious fact in relation to it is well ascertained, that the quantity of water discharged through the Sault St Marie, is not one tenth of what it receives from its tributary streams. Evaporation must, therefore, be the principal agent in keeping the lake down to its usual level.

Bathing.—Winslow, an able writer on the diseases of the mind and body, is a great advocate of bathing. The state of the mind, says he, is closely dependent upon the condition of the cutaneous secretion. I would advise those who are subject to mental depression, hypocondriacism, vapors, ennui, or by whatever term it be designated, to try the effect of bathing. I feel assured that in many cases, violent attacks of insanity may be warded off by the use of the warm or cold bath. In cerebral irritation, evidently the result of vascular excitement, bathing the head every morning with cold water, or vinegar and water will be found highly advisable.

French Novels. "Look at that young lady, with the last novel of the French school, in her hand! You know what it is, and therefore you know where her thoughts are, and what her taste is. And if purity, the stainless whiteness of an angel's breast, is the bosom whose companionship you seek, you turn from her society, and seek a friend whose loveliness of soul has never been profaned by such communings."

Honesty.—The N. E. Puritan says, with much truth, that in these days we hardly know of a more decisive test of Christian principle, than strict fidelity in rendering to all their dues.—Time has been, when martyrdom was perhaps the best test of Christian character, but *honesty* seems now to be likely to claim the highest place among the Christian virtues, inasmuch as it is the one which is the most difficult to be exercised.

Voting and Prayer.—"Whom do you intend to vote for at the next election?" said one professing Christian to another. "I intend to vote as I pray. Do you, brother?" was the prompt reply. Here the conversation ended.—*Ob. Ev.*

SUMMARY.

Incest.—A brute of a man 55 years old has been living in incestuous connexion with one, if not two, of his daughters, on Staten Island, by whom he has several children, *and one by one of his grand children.* The case goes to the grand jury and thence to court.

Ignorance (according to the *Southern Reformer*) in the State of Mississippi is truly deplorable. Of the *white* inhabitants, one in nine can neither read nor write! The Reformer is making a stir about more activity in educating the masses. No use—you can't do that where slavery exists. In some parts of the State *only one half* can read and write.

Transcendent Piety.—The 1st Presbyterian Church, Utica, closed its doors to J. Pierpont the poet and philanthropist, against a moral reform lecture—but opened and admitted the theatrical *fiddler*, OLE BULL!

☞ In the discussion in the General Conference, Mr. Longstreet, of Georgia, advanced as an apology for Bishop Andrew, who had married a slaveholding wife, that "it was difficult to find at the South a woman of intelligence and refinement who was not a slaveholder." We believe this to be a slander on the females of the South; but admitting it to be strictly true, what a picture does it present of the *general* debasement of the sex caused by Slavery!

SLAVERY is the working man's foe. It degrades labor. It would transform free laborers into slaves. Jefferson says, no man at the South will labor himself when he can compel another to labor for him. Calhoun says, the capitalist ought to own the laborer. C. M. Clay says, the free laborers of the South are on a level with the slaves. Slavery is a continual warfare upon the free labor interests. Where it cannot own the bodies of its laborers, it will reduce their wages. It is a strange inconsistency for laborers to countenance slavery in any degree.

There are in Pennsylvania 107 Episcopal churches, with 8988 communicants, and 400 Presbyterian churches with 40,000 communicants. The former had 1055 additions during the past year, the latter 3100. In the city of Philadelphia, the Episcopalians out-number the Presbyterians about 1200.

The late Legislature of New York have passed an act making it a State prison offence for any person to administer to any single or married woman any drug or medicine, or perform an operation, for the purpose of producing an abortion. It is also made a misdemeanor punishable with fine and imprisonment, to sell any drug for that purpose, or for printers and proprietors of newspapers to advertise the same in their paper, or print hand-bills containing such notices.—*Western Citizen.*

There have been *seventy-seven* Presidents *pro. tem.* of the United States Senate—and out of that number *sixty-one* have been selected from Senators of the Slave States, representing less than a *third* of the population including slaves! While *sixteen* have been selected from the senators of the *free States*—representing more than *two thirds* of the whole population.—*North. Gaz.*

CANAL TOLLS.—The Albany Evening Advertiser states that the amount received for tolls on all the Canals in the State of New York during the month of July is $259,838. The amount received from the 1st of January to the 1st of July 1844, is $1,137,717; being an increase over the previous year of $279,232. One half of the season of navigation has not yet passed by, and if the receipts thus far are an index for the remaining portion, the tolls of the present year will fall but little short of two millions and a half of dollars.

England's Poor.—Professor Wright, in his letters from England, says the farms held by the aristocracy and gentlemen rent to the farmers at from $9 to $24 an acre! So great is the competition in bidding, there being about 50 applicants for every farm advertised to rent. A week's wages of a stout laboring man, will only buy *one bushel* of wheat! They feed their children who 'are quite plenty,' on bread and pea soup—'meat seldom.' After all (says Mr. Wright) they are farther above our slaves in their condition than he had supposed.

Revenue in New York.—The receipts at the Custom House for the past week amounted to the enormous sum of nine hundred and seventy-five thousand dollars, exceeding, by one hundred and fifty thousand dollars, those of any previous week.

MR. COLLEY, who was sent to jail thirty days since for Rumselling, has come out with a new class of feelings. He thinks it a mercy that he was kept there until the expiration of his time. He has had an opportunity for reflection, and has resolved to do all that lays in his power, hereafter, to promote the cause of Temperance. He thinks that this lying in jail 30 days—away from Rum influence—will be one of the best things that has happened to him for a long time.—*Port. Wash. Journ.*

So much for moral suasion, backed up by wholesome law.

Fatal Accident. Yesterday morning, as the regular train of cars were proceeding towards Washington, and when beyond the village of Elkridge Landing, 12 miles from this city, a man named McGinniss, aged about 35 years, was run over and instantly killed. So near had the cars approached before the man was discovered, that all attempts to arrest their progress was unavailing. He is supposed to have been intoxicated, and whilst in that condition, had laid down upon the road, with his head on the track, and fell into a sleep, from which he never awoke. He left a family consisting of a wife and three children, residing at Jessup's Cut. It was quite dark at the time, and no blame can therefore be attached to the engineer or conductor.—*Baltimore Sun, 30th.*

To keep preserves for years, bottle them up, and place them on some conspicuous shelf, labelled "arsenic." We have kept the best preserves for years, in this manner, even in a house full of boarders and apprentice boys. It beats cool cellars all to smash.—*Ex. paper.*

CELIBACY OF THE ROMANIST CLERGY.—It is well known that the clergy of the Roman Catholic Church are not allowed to marry, nor are any allowed to take orders as married men. Some time ago, an Episcopal minister embraced the Romish faith, and is now obliged to divorce his wife in order to enter the ministry. The Roman Catholic Telegraph thus publishes the affair. The wife is said to have "voluntarily" entered the convent, but she knew that without such a step, her husband could not enter the ministry.

"Mr. Pierce Connelly, formerly the Episcopal clergyman of Natchez, and a convert to the Catholic faith, has determined to embrace the holy ministry. He is at present in the College of the Nobles at Rome. His lady has voluntarily entered the Convent of Nuns of the Sacred Heart on Monte Pincio."

CHINA.—We copy the two following items from the American Messenger, a journal published by the American Tract Society. The latter of the two, though brief, is powerful in weight of fact and argument.

An Example for Christians.—A Chinese, who one year ago, was a worshiper of idols, and had never heard of the gospel, has been present at the last seven monthly concerts for prayer, and has given *one dollar each month.* He gains his subsistence by working for 25 cents a day.

The Changes in China.—The Rev. Dr. Abeel says, "The China I knew a few years ago is not the China in which I am now residing. We can no longer say to the churches at home, 'ye are straightened in us.' The fields, the villages, the junks, the shops, the crowded streets, the numerous temples are all open to us. Hundreds of thousands are accessible. We can with difficulty escape them. If we have no leisure to visit them, they come to us. Many a time have I retired wearied and exhausted, but their voices have rung in my ears and I have found little or no relief." And yet he fears the hearts of the churches are not prepared to send the men and means necessary.

ROMANIST LIBERALITY.—The Austrian government has forbidden any of its Catholic subjects to become Protestants without special leave previously obtained, and this to be granted only under peculiar circumstanees.

RUSSIAN DESPOTISM.—So fearful is the Russian government of the influence of foreign nations in liberalizing the political ideas of the natives, that every practicable precaution, less than positive prohibition, is exercised to prevent the latter from leaving their country even for a temporary sojourn. An imperial Ukase has just been passed, imposing a tax of more than one hundred and fifty dollars upon every Russian who passes the frontier, and obliging all who wish to avail themselves of the privilege, to state their reasons for leaving, to the Minister of the Interior *at St. Petersburg*, who will judge of the expediency of the case, and add such restrictions as he may deem suitable.—*Bap. Advocate*

OBITUARIES.

In Exeter, N. H. on Sunday morning, 11th inst. after a sickness of two weeks, Miss SARAH F. HAYES, aged 20 years.

At Great Falls, July 21, sister HANNAH COPP, of Ossipee, N. H. daughter of Mr. Jonathan Copp, in the 35th year of her age. Some eleven weeks before her death, sister Hannah was carried to Great Falls by her father. In about an hour after she arrived there, she was taken with a pain in her hand. Notwithstanding medical aid, and the ministrations of kind friends, she suffered much for about eleven weeks. Two days before her death, she had a shock of the numb palsy. She never spoke afterwards. Sister Copp made a profession of religion some 15 years ago; and was baptized, we believe, by Eld. Carlton Small, and united with the church at Great Falls. Some ten years ago, she removed her standing to the 2d church in Ossipee, where she remained a worthy member till death. By an upright life, and an amiable disposition our sister won the respect of all who knew her. We don't recollect that we ever heard her spoken evil of. By this dispensation, affectionate parents, two brothers, and two sisters, are called to mourn the departure of a good friend, but, we trust, she has only departed to be with Christ. May friends prepare to meet her; the church to feel the loss. The remains of the deceased were removed to Ossipee and her funeral was attended on the 22d. Sermon by the writer, from Luke 23:28. "Mount Vernon" was sung at the grave. J. CHICK.

Ossipee, Aug. 13, 1844.

Died in Strafford, Bow-pond, July 29th, of quick consumption, SARAH ELIZABETH, wife of Mr. Samuel Durgin, jr. aged 23 years, 5 months, and 15 days. She was the only daughter of Mr. Miles Buzzell, and bro't up and educated with the most tender love and care. When about 17 years of age, she professed faith in Christ, and was baptized by Eld. John Caverly, and united with the F. W. Baptist church. Some four years since, she was married to our much esteemed Br. Durgin. Their prospects in life were pleasing, love and harmony characterized their whole deportment to each other, and their house was a house of prayer. Much of the time during her last illness, she entertained strong hopes of recovering until some ten days before her death, when she gave up the world, and all in it except her husband, to whom she was greatly attached. But while he held her dying hand, and her eyes were fixed full in his, she smiled, she rejoiced, that she could then give him up in hope of a better world, where they would soon meet to part no more. The funeral services were performed at her late residence on the 31st., and a sermon preached by the writer from Ps. 88:18, "Lover and friend thou hast put far from me," &c. Her mortal remains were then removed four miles to her father's burying ground, followed by many weeping friends, who were ready to say, that she lived beloved, and died lamented. E. PLACE.

Strafford, Aug. 8, 1844.

Died in Milton, N. H. Jan. 31, 1844, Mrs. BETSEY, wife of brother John Berry, aged 43. The deceased became deeply impressed with a sense of her lost and perishing condition, as a sinner, about 23 years before her death. After a long period of deep contrition, she obtained a trembling hope; but, for considerable time, did not see her way clear publicly to profess her faith in Christ. She first united with the Calvinist Baptist church in Acton, Me. and some years after, had her relation transferred to the F. W. Baptist church in Wakefield. She continued a worthy member of this church until her relation was again transferred, as we have no doubt, to the church triumphant. At an early stage of her disease (Dysphagia,) she was convinced it would prove fatal, and the idea that she must die by starvation seemed to spread over the mind a dark and gloomy cloud. It did not appear that death to her was so terrific as the shape in which it was making its approach. She greatly feared she should not be reconciled, and patiently bear the sufferings which she foresaw she must denure. But my trust, (she remarked,) is in God thro' the merits of my blessed Savior. O how precious is his blessed name. Though I do not feel all that consolation and joy, which, at times, I have felt, and which I hope I shall yet again feel—yet my hope is firm. O I have a hope that is as an anchor to the soul: a hope that I would not give for ten thousand worlds like this. To a young physician standing by she said: O you dear ——— (calling him by his Christian name,) you must have religion. What can you do without religion? You must, *you must* have religion. What could I do without a hope in the merits of my blessed Jesus? She exhorted Christians, who visited her, to be faithful, while her anxiety for the impenitent seemed intensely great. With looks and with language that must have thrilled through their souls, she entreated them to seek the Lord, to prepare to meet him in peace. As the fatal issue drew near, her hope brightened, and she died "strong in faith, giving glory to God." She was permitted to live until her fervent supplications at the throne of grace were answered in behalf of her companion (for she was in Christ long before him,) and a part of her children: all of whom are the children of many prayers. Of the loss which the husband, the children, the parents, the church & neighborhood have sustained in her death, I need say nothing. This will be justly estimated only by those acquainted with her. An impressive discourse was preached at her funeral by Eld. Joseph Spinney, from the very appropriate text, "Precious in the sight of the Lord is the death of his saints." R. B.

Died in Northwood, N. H. July 21, sister JANE, wife of Br. Miles Durgin, aged 41 years and 6 months. The subject of this notice professed faith in Christ and united with the F. W. B. church in New Market more than 12 years ago; but subsequently removing to this town, she united with the church here, and continued a member, giving a satisfactory evidence of piety, until her decease. During the latter part of her sickness, her sufferings were great; but she was supported by divine grace. Although at first she felt an anxiety to recover on account of her family, yet, after giving them a faithful charge, she gave them all up into the hands of the Lord, and became reconciled to his righteous will. Our dear brother and his children feel that their loss is great; but it is infinite gain to her. May they with all the surviving friends profit by this dispensation of righteous Providence. Remarks at the funeral by the writer, from 1 Thess. 4:13, 14.

W. D. JOHNSON.

Died in Garland, Me. May 28, 1844, of consumption, MARY GEE, wife of Solomon Gee, aged 40 years. The subject of this notice was a native of England, and removed to this country some ten or twelve years since. About 4 years since, she, together with her husband, found the Savior precious, and shortly after she was baptized by Eld. A. Bridges, and united with the F. W. B. church in that place. As a Christian, she manifested strong love to God. She loved his word and loved to pray, she loved his ordinances. She was loved by all the good and virtuous, who knew her before her death. She selected the text and hymns that were made use of at her funeral, and spoke to the writer to preach on the occasion, and bade the world and her family a peaceful adieu, and fell asleep in the arms of the dear Jesus. M. AMES.

Died in Corinth, Me. July 14, 1844, Asa Gile, jr. son of Asa and Rebecca Gile, aged about 9 months.

Died in ———,* Me. June 17, a twin daughter of Daniel and Lucy Ann Jordan, aged 8 months and 23 days, one of the brightest of earthly hopes. Discourse by the writer, from Prov. 8:4.

"Rest sweet child in gentle slumbers,
Till the resurrection morn;
Then arise to join our numbers,
That its triumphs shall adorn."

V. BAKER.

* Can't decipher it. *Printer.*

Died in Washington, Vt. June 21, 1844, sister BASHEBA, consort of bro Shubal Smith, in the 86th year of her age. Sister S. had been a worthy member of the F. W. B. church in Washington near 42 years, being one of the first to constitute a church of that order in the town. She had reared a family of the first respectability, and lived to see them all settled as heads of other families. Her example as a Christian was commendable. The few last years of her life were years of infirmity, which she bore with patience and submission, and often spoke of her hope in Christ with satisfaction. Her death was sudden and unexpected at the time. She died in bed with her companion, no one knowing of any change in her circumstances until her companion awoke and found her cold and dead. Her funeral obsequies were attended on Sabbath, the 23d, when a discourse was delivered by the writer to a large and attentive audience, founded on Numbers 23:10. Printers in N. Y. and Ohio are requested, &c. S. CUMINGS.

Having heard of the illness of Bro. STEDMAN MARTIN, on Thursday, 11th July, I went to visit him. Found him near his end. When I entered the room and approached his bed-side, he immediately reached out his hand, and said, "I am going." I remarked, do you feel that Jesus is your support in this trying hour? He answered, "he is precious." He conversed but very little after this, and took but very little notice, unless the subject of religion was spoken of, then he would appear revived and smile. I tarried with him 18 hours. We all supposed him dying several times during my stay. On the morning of the 12th, a short time before he expired, he called for his physician. The doctor inquired of him if he knew he was dying. He answered, yes. He then asked if he felt that he was ready. I think so, was the reply. These were his last words. Brother Martin loved a revival, and was anxious to see sinners turning to the Savior. He found his place in the church, and always kept it. He loved the Conference room and the prayer meeting. Trifling things never kept him at home. In a word, he was a Christian. He lived and died such. Our loss, we trust, is his gain. He left a wife and one son and a very large circle of relatives, together with the church, to mourn his absence. His funeral was attended on Sabbath, the 14th ult. by a very large and solemn audience; among them were about a hundred friends of the deceased. A discourse was delivered on the occasion, founded on Job 14:10. "Man dieth and hasteth away; man giveth up the ghost, and where is he?" I hope good was done. May God's blessing succeed it, and life spring out of death. Amen. J. TUCKER.

Died on the morning of the 3d inst., JANE ANN, daughter of Daniel Long, Esq. of Plymouth, Vt. She fell in the morning of life, being at the time of her death 22 years, 1 month and 23 days old. From a child, it is said that Jane Ann manifested a lovely and pleasing disposition. She always did all she could for her parents; and never caused them grief by her disobedience. This was a source of consolation on a dying bed; but it was not the ground of her hope. For during a powerful revival of religion, in 1842, in that part of Plymouth where she resided, under the labors of Elder L. Wheeler and others, she was led to see her lost and wretched condition as a sinner, and the necessity of fleeing for refuge to the hope set before her in the gospel, and it is confidently believed she then gave the Savior her heart, and found him precious to her soul. Soon after she was immersed and united with the F. W. Baptist church, of which she continued a worthy member until called to join the church triumphant in heaven. So adorned was she with those virtues that ornament and endear, that none, it is believed, who knew and could appreciate her character, can forbear to lament deeply her loss to society and to her friends. Her death was triumphant. From the commencement of her last sickness in April of this year, she expected to die, and, though much afflicted, and continually wasting away by consumption, she was reconciled, and manifested the patience of a Christian. The writer had the privilege of visiting and conversing with her several times during her last sickness, and believes that it has seldom fallen to the lot of any one to record a more triumphant death; and seldom have the hearts of mourning friends been consoled with a more cheering hope. It would be pleasing to record her dying sayings—sayings which are treasured up in the memory of her surviving friends, upon whom may they have a consoling, salutary, and lasting impression, especially upon the dear brother for whose spiritual welfare she was particularly anxious—but as this would extend this notice to an unreasonable length, I must forbear. Suffice it to say, she calmly distributed her little effects, gave directions as to grave clothes, and fell asleep in Jesus. Her funeral was attended on the 5th inst. by a large, solemn, attentive and weeping congregation, to whom Elder A. H. House* preached a discourse applicable to the occasion, founded on Prov. 14:32.

A. H. H.

* Pastor of the Baptist church in this town.

Departed this life, at the residence of her father

THE MORNING STAR.

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MORNING STAR.

SHORT SERMONS.

No. 1.

The Bible adapted to the symmetrical development of the Human Mind.

Text—Thou hast magnified thy word above all thy name.—Ps. 138: 2.

In looking at the constitution of things under which we are placed, scarcely any feature of it has been the subject of more general remark, or more interesting contemplation to the Christian philosopher, than the mutual adaptation which is observed between the human mind and the circumstances in which it is placed. And whether it be said that the world was made for man, or man for the world, the actual *fact* of a remarkable fitting of each to the other, can scarcely fail to meet the notice of even the most careless observer. In this is strikingly manifested the wisdom of the great Architect.

In the physical world every touch is marked by the most perfect skill, and speaks itself the workmanship of a divine mind. The rugged mountain, the pleasant vale, the lofty pine and the modest flower that seems fain to hide its head in the bosom of its mother earth—each, perfect in its kind, and perfectly adapted to its place, speaks the name of its Maker, Infinite and Perfect. As a physical being, man has wants: we look to the physical world, and they are met.

If such are the skill and wisdom manifested in the world of matter, and in its adaptation to man's animal nature, much more should we expect to find these attributes displayed in any *written revelation*, which God should make to us of his will; addressed, as it would be, to man's spiritual nature; bearing, as it must, upon the eternal interests of the soul; and being, as we should think it in a special sense, an emanation from his own divine mind, and, by eminence, his great work.

And greatly disappointed should we be, to find the Bible less suited to the wants of the mind, than is the external world to the wants of the body. To such a disappointment, however, the friend of the Bible is not exposed. We shall find it, upon the strictest scrutiny, to be worthy of the hand of God, and in its influence upon man to be eminently calculated to give symmetry to the mind and perfect harmony to the character.

That the tendency of fallen man is to extremes, is a remark so often made as to have become trite; but not on that account the less true. The philosophy of this (in part, at least,) we may easily see. The mind seizes a train of thought, pursues it, dwells upon it, revolves it, & re-revolves it, until there is a strong disposition to dwell upon this to the exclusion of every other view of truth. It seems to have beaten a path, and worn for itself a furrow in the mind's sensorium; to dwell upon it is easy, to turn from it is difficult. Such a mind may think, but its sphere of thought is limited; its views narrow and short-sighted.

And here is the great source of error among those whose sentiments, different as they are from each other, are all professedly taken from the Bible. *The view which they each take of its truths is correct in part, but exclusive.* They have confined themselves to some particular points, without taking an enlarged and comprehensive view of the whole field, as it is opened before them in the entire volume of inspiration. They have, as it were, used only the microscope; and under its magnifying power, the insignificant point, upon which their vision has centered, and to which, perhaps, it has been confined, has become vastly enlarged, while nothing else is seen.

One, for illustration, viewing the crucified Messiah, with all the infinite compassion manifested upon Calvary in his dying prayer for his murderous enemies, conceives the entire character of the Son of God to be but the embodiment of meekness and tenderness, and forgets the scorching rebuke of Pharisaical hypocrisy, uttered by this same Messiah, and the burning indignation of his wo upon the selfish scribe.

Another, standing at the foot of Sinai's mount, and hearing nought but its terrific thunders, and of these a ready echo in the voice of a condemning conscience, imagines to himself an inexorable God, incapable of granting forgiveness, unmoved by pity, and indifferent to human wo.

One, recollecting Gethsemane's scenes—the groans, the sweat, the agony, and those other nights consumed in prayer, concludes that relaxation is sin, and that a continuance of the intensest emotions is the only rational and acceptable state of mind.

Another, forgetting all these hours of agony, and nights of prayer, sees the Savior only at the feast of Levi, or the marriage of Cana; and from his presence at such convivial scenes, finds a justification for all the festivity and frivolity of a modern dance, or pleasure party. *Both erroneous, because both partial, and both exclusive.*

One, looking at the dying Stephen, as with the countenance of an angel he submits to his cruel death, and prays for his murderers—"Lord, lay not this sin to their charge"—imagines the entire spirit of the Bible to be but an unresisting endurance of every evil which human ingenuity can devise, or fiendish malignity inflict. He sees the unoffending Son of God committing himself to the insatiate cruelty of his deadly enemies, and meekly enduring their mockery and abuse, and forgets that ever a Saul was dethroned for refusing to do what Samuel did, when he hewed to pieces the Amalekite king—forgets that Uzziah, for stretching forth unholy hands to stay Jehovah's ark, was smitten to the earth; and that on account of its forbidden presence in their midst, the inhabitants of Ashdod and Gath and Ekron were visited with an awful destruction. He hears the law of love proclaimed in its application to our enemies—"Bless them that curse, do good to them tha despitefully use you"—"Whosoever shall smite thee on the one cheek, turn to him the other also"—"Resist not evil"—"Avenge not yourselves;" and finds here the illegitimacy of all penal enactments, and the death-warrant for human governments—*forgetting that by the same testimony*, these are the ordinance of God—his ministers to execute wrath upon the evil-doer. He reads in the prophecy of the millennial state, that nations shall learn war no more; that they shall beat their swords into plough-shares, and their spears into pruning-hooks, and concludes that, of course, in no circumstances whatever, can war consist with the law of love; forgetting that it ever was commanded or approved, and that in the Bible itself we are presented with its most dreadful details. He thinks of the preciousness of the soul; hence of the sanctity of human life, and most sagely concludes that he who lays hand upon the life of his neighbor, shall go unpunished, save by the burning rebuke of public sentiment, or the reproofs of a condemning conscience!—that his life, at least, is utterly inviolable: forgetting that a disobedient Achan, for a comparatively trifling offence, was, with his family, put to the most horrid death, and that from the mouth of Jehovah himself has gone forth the edict:—"Whoso sheddeth man's blood, by man shall his blood be shed."

One, in his converse with the Bible, dwells only on the strictly devotional. In his communion with the spiritual world he sympathizes with its deepest emotions, rises on its highest wave of excited feeling, and thinks this, and this only, to be true religion—acquires a sickly distaste for the narrative or argumentative portions of the Scriptures—a disrelish even for the useful employments of life, or for its scenes of active benevolence—is satisfied if he can only feel as he desires, and enjoy unmolested his spiritual ecstacy: forgetting that Daniel in the days of his deepest piety was charged with the concerns of an empire, and that the sweetest songs of Israel's Psalmist were penned in the intervals of arduous toil, and amid the responsible duties of a king and military chieftain.

Another conceives religion to belong only to the intellect; to be a cold and heartless purpose of benevolence, while the foundations of feeling may be unmoved, and the sensibility untouched.

On every hand the tendency is to *monstrosity*. One limb is cherished to apoplexy; another is left to shrivel from neglect. *This tendency the Bible meets;* and, *taken as a* WHOLE, *furnishes us with a* PERFECT, AND THE ONLY PERFECT MODEL *by which the character can be formed.* It recognizes man as he is, and to his real constitution, adapts most perfectly all his truths.

Symmetry is found when conscience is supreme, and every propensity in subjection to its sway. This supremacy the Bible gives it.

Man is a social being. As such the Bible recognizes him. It does not rudely burst asunder the cords which bind him to his fellow-man, but strengthens them; chastens every affection and purifies every cup of social bliss. Man, in his blind zeal, and with his partial views of the truth, may, for the promotion of moral purity, and the most perfect chastity, establish his monasteries and his nunneries, or even forbid utterly the social worship of the sexes. But be it known that the Bible, while it stamps as crime of the deepest dye, the least impurity even of thought, utterly refuses with such superstition, or such squeamishness, to have the least alliance.

Is man unprone to self-reflection? Every page of inspiration has a voice for him:—"Turn within thine eye; watch the secret springs of moral life; eye well the movements of a deceitful heart." He heeds the voice—himself is now the object of his thought—with himself is his communion. Others he forgets—their wants, their woes, their joys. But man needs sympathy. The Bible demands it. "'Rejoice with those that rejoice, and weep with those that weep.' Make not thyself the centre & the limit of thy thoughts or of thy care."

In fine, whatever are the symptoms, whatever the disease, in this fountain of life and light we find a sovereign panacea. It teaches us to feel with the weeping prophet—"O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" yet guards from sadness, most of all from melancholy—"as sorrowful, yet always rejoicing." Mourning Christian, why forever dwell amidst clouds and darkness, grief and gloom, if the Bible dwells not there? To the midnight wanderer it points the star of hope. To the despondent sweet words of comfort are addressed; to the self-confident the voice of warning. While it rebukes the spirit of murmur, it turns not away with indifference from the afflicted heart, but binds it up, and soothes with consolation's balm.

To the harmonious development of the intellect, the study of the Bible is equally well adapted—cultivating the taste, forming the judgment, exercising the memory and strengthening the reasoning faculties; entertaining us now with the beautiful, now with the sublime—sometimes taxing the mind for its closest attention, while in the profoundest argument, and again relieving it by the sweetest lyrics.

Such is the Bible in its adaptation to man; and only when it shall have become the model for the training of the intellect, and every cord of the heart shall vibrate in unison with its spirit, shall the powers of the mind be cultivated in due proportion, and man be restored to the image of God. E. B. F.

Oberlin, Ohio.

For the Morning Star.

Be Exemplary.

Be exemplary in your conduct. Many professors of religion are quite deficient in this point. Little do they seem to consider, that the religion they profess binds them under the most solemn obligations to live an exemplary life. They should remember that they are watched closely by the scoffers of piety; consequently, they should set good Christian examples before a wicked world. If this be not done, vain is their religion, vain are their hopes of heaven. S. H. BARRETT.

For the Morning Star.

Love of the World.

The eye is nicely contrived for seeing. A little dust, however, affects it seriously, and obscures vision. The soul in like manner is capable of the best state of enjoyment. But a very little of this world causes it great trouble, shuts out the cheering light of the Sun of Righteousness, and exposes it to error and ruin. J. F.

For the Morning Star.

Be Baptized, and unite with the Church.

These are duties enjoined upon every true believer in Christ. None are exempt.—"Be baptized every one of you," is the mandate of Heaven. Let none esteem it lightly. None of God's commandments are grievous; nor can they be disregarded with impunity. It is ordained that the obedient shall eat the good of the land; that their souls shall delight in fatness. But the disobedient are cursed with a curse—with leanness of soul. Do any ask, why there are so many old hope cases, and dead branches? The cause is obvious. Ask the prodigal. He will tell you, that *disobedience*, or the neglect of duty, is the fruitful source of all his darkness. And, dear reader, observation has taught me the lamentable fact that more have fallen by neglecting the duty of baptism than all others put together. How often, in conversing with individuals, do I trace them back through the labyrinth of disobedience, and the varied steps of their downward career, till at length I come to this very rock; and here I find the wreck of their faith. And while I see thousands more dashing impetuously on in the same channel, it becomes me, as a watchman to sound the alarm, and show the frivolousness of the excuses made by those living in the neglect of these duties.

1. "I know it's my duty to be baptized; but, O, I am so *unworthy*." Here many have lingered for years. This is indeed marvelous in our eyes. A Christian too unworthy to obey God! It is really strange that the devil should make use of an indispensable prerequisite to keep the trembling from duty.—But no marvel; his business is to destroy men's souls, no matter how. Then, beware of his devices. Now, dear reader, should you come to me, and relate your experience, and urge as reason, for desiring water baptism, that you were *worthy*, I should, at once, be suspicious of you, and should suspend you till you could see something of the treachery of your sinful, proud heart. You see, then, that a consciousness of worthiness is no qualification. Then a sense of our unworthiness cannot unfit us for the watery grave. We are unworthy creatures, at best. In us there is no claim of worth. This lies in Jesus. He is all worthiness. Then venture on him ye fearful ones, and follow him into the limpid stream, and there find a grave for all your sins, and arise purified from things of earth.

2. "I am not fit." Admitted you are not. Will disobeying God render you fit? Certainly not. The neglect of one duty always opens the door for the neglect of another.—You neglect to be baptized, because you are not fit, and how long before you neglect to watch and pray? You neglect to watch and pray, and how long before you are dead, thrice dead, plucked up by the root? How dare you take the responsibility of neglecting *one duty?* The result is tremendously fearful. Sin partakes somewhat of the nature of rum. The more you quaff of either, the more the appetite craves, and the more difficult to break off. It is the extreme of folly for any who have evidence of regeneration, and believe in believers' baptism, to talk about not being fit; for they deny their theory, which teaches that *all* true believers are fit subjects for baptism.

"Why unfitness vainly dream?
All the fitness he requireth,
Is to feel your need of him:
This he gives you—
'Tis the Spirit's rising beam."

3. "I am fearful, should I be baptized, and unite with the church, I should backslide, and thus bring a greater reproach on Christ."—This is as the devil would have it. He wants you to make calculations to backslide, and he knows, full well, there is no danger but what you will. It is giving the adversary an unneedful advantage over your soul. Be a holy Christian, do your duty to day, and to-morrow, and all the days of your life, make no other calculation, and you are safe from falling. To avoid what you so much fear, (turning back to the weak and beggarly elements of the world,) close up the way behind you, by casting in your lot with the people of God, and laying your burdens on the bosom of the church. Standing aloof from the church, you are like a lone tree standing on a vast plain, exposed to every blast, and shaken by every breeze, till at length, though it be the sturdy oak, it falls. Had it stood in the forest, among other trees, and borne only its proportion of the wind and the storm, it might have stood for many long years. So with you. You are exposed to every passing storm, raging furiously on this forbidden ground. You must soon fall and fall alone. Would you avoid being overcome? then heed the counsel of the Lord:—"Two are better than one; because if they fall the one will lift up his fellow: *but wo to him that is alone when he falleth;* for he hath not another to help him up. Again, if two lie together then have they heat: but how can one be warm alone? And if one prevail against him, two shall withstand him; and a three-fold cord is not quickly broken. Again, "one can chase a thousand, but *two* can put *ten* thousand to flight." The influence of the church is strengthening—it supports the feeble knees—it invites the holy spirit—it drives out the devil; and when foes invade, and the war-cry murmurs along her borders, all flock together, and together stand; or if one falleth by the hand of the enemy, he is lifted up by the hand of his fellow.

4. "I am going to see if I can't live religion without going into the water, and into the church." This reminds me of the good old farmer, who, on going into his barn-yard, one cold January morning, found several young lambs. Being doubtful whether he could raise them, and not wanting to bestow labor in vain, hit upon the following plan of trial.—Taking them from their mothers, he threw them into a snow bank, exclaiming, "There, you dear little creatures you, if you can live there for two or three days, after that, I guess there will be no danger but what, in a warm place, with food enough, proper attention, and a mother's care, you can survive the rest of the winter." This is illustrative of the conduct of many young converts.—They talk thus: "I know I am but a little lamb, liable to be pounced upon by prowling wolves within the fold; I know there is safety, food and water; without is a desert land, where is no food, nor drink, nor safety; but, if I can brave the danger, and survive the famine for many dreary months, then I shall be sure I can live within the fold.—Silly lamb! When in the paws of the lion, or the tiger, you will wish, but wish in vain, that you had entered into the fold. Or, in other words, "If I can live religion for a while in disobedience to God's known commands, then I will be baptized and unite with the church." I know God has said, Prove me, but it is perilous to prove him after this manner.

5. "I dont *feel* like being baptized." It would be really laughable for a little lad being told by his father to bring a pail of water, to reply; "Why pa, you must excuse me; for *I don't feel like it.*" But does it appear any more silly, than it does for you when commanded by the great God to be baptized, to reply, "Why, Lord, I don't feel like obeying thee, therefore I wont." You would think it a piece of accomplished nonsense for me, or any other minister, after calling an assembly together, to dismiss it without preaching, with the simple reason, "I don't *feel* like preaching." The fact is, if I have an appointment to preach, I know it is my duty to be there whether I feel like it, or not; and when I am there I know it is my duty to preach, whether I feel like it, or not, and that is enough for me. I don't wait for any particular feeling. You know it is your duty to be baptized, and that is enough. It only remains for you, without any querying, to obey. It will do for brutes to act as they feel; for their only guide is instinct; but let not man, especially the Christian man, endowed by a beneficent God with noble reason, be led away in the whirlpool of passion—let him not bring such a stain on our common faith. Those who make this excuse, seem to think that religion is all heart, and feeling, with no brains. In a philosophical point of view, they put the *effect* for the *cause*—*feeling* for obedience. Obedience to God is the cause, good feeling the effect, just as certain as that a cause will produce an effect. They act on the principle of pay before labor. God is not a fool that he should be mocked. In the parable of the laborers, when they had done their work they received their pay. This is soon enough. Obey God cheerfully, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall God give of good feeling into your bosom.

6. "Others get along and enjoy religion without being baptized and uniting with the church; and if others can, I can." A curious kind of religion, indeed, that can be enjoyed, while trampling on the laws of God—just such a kind as the devil wants everybody to enjoy—just such a kind as is a curse to the world, and a reproach to the cause of God—a religion concocted in hell, and matured on earth. There are a few, who have a *name* to live, who have not submitted to the ordinances of the house of God. These few are doing an incalculable amount of injury. Thousands are stumbling over them into darkness, if not into hell. How true, one sinner destroyeth much good. There are many, who, as soon as you urge them to do their duty, will cite you to a sister A.—"There," say they, "is sister A. Every body knows that she is very exemplary, very devoted, very pious, and withal an excellent good Christian. Well, the other day I really felt that I ought to be baptized; but the cross was great, and heavy to be borne; yet I could see no way to get around it—those words of Jehovah rung, like seven peals of thunder in my ears, Be *baptized*. I was greatly troubled in my mind; I looked first one way, then another, to see if I could not find a way of escape, like Jonah, from the presence of the Lord. But no way appeared, till finally I thought of this good sister A.—Hoping that this good sister (quack physician) might administer some anodyne to ease my troubled conscience, I went straitway to her for relief. Found her in good humor. The conversation was most agreeable. She talked much about religion—about supreme devotedness to God. How well she enjoyed herself—what liberty—no sectarian fetters—and finally she told me to be assured I was better off out of the water, and out of the church, than in. The result is obvious, I feel a good deal better. I am troubled but very little about being plunged into the water. A thousand thanks to sister A." Now there are just such bigoted, covetous, self-willed, little-souled persons as these, leading the inexperienced, and the unwary into the pit-falls of the devil. They will not enter in themselves, and they hinder those who would. I pray God to have mercy on their poor, deluded souls, and to blight their ungodly, unholy, unsanctified influence.

7. "I don't think it best to be in too great haste." I tell you the Master's business requires haste. It must not be delayed. Place your finger, if you can, on the Bible example where baptism was delayed, for even twenty four hours after regeneration. Such an instance is not to be found. But in such haste were they to obey God, that some who were converted in the night, did not wait till morning, but went out and were baptized immediately. The idea of waiting for half or a whole year before baptism, is nothing more nor less than modern tradition. There is not a particle of Bible about it. Some are waiting for a particular administrator; others for a fine day; and yet others for friends; but all these delays are unjustifiable. You tell sinners to repent *now;* I tell you, as a servant of Christ, to be baptized *now*. Delay not.—As your soul is precious, delay not. You may soon be dead. Dying in the willful neglect of duty, where, O where, will your guilty soul appear? Answer at the bar of God and conscience. You may ask, "cannot I be saved if I am not baptized?" I reply you cannot be saved with any hostility in your heart to any of the known commands of God. Should you be converted, and have no opportunity for water baptism, yet should submit in your heart, and desire it, if practicable, undoubtedly the *will*, under such circumstances, would be taken for the *dead*. There is nothing saving in the duty of baptism, above any other duty. Obedience to *all*, not to a *part* of God's commands, is simply a condition of salvation. "Blessed are they that do his commandments," (*all* of them, not a *part* of them,) that they may have right to the tree of life, and may enter in through the gates into the city."

Should an individual reject prayer, secret, family, and public, and die in disobedience to the express command, "Pray without ceasing," you would have no hope of his salvation. On the same ground, and making baptism no more vital than you do prayer, should you die in the willful rejection of the express command, "*Be baptized*," I should have no hope of your salvation. May God bless these humble remarks to whom they may apply. M. H. ABBEY.

BODILY INFIRMITIES.—Bodily infirmities, like breaks in a wall, have often become avenues through which the light of heaven has entered to the soul, and made the imprisoned inmate long for release.—*Dr. Watts.*

For the Morning Star.

SECRET PRAYER.

"But thou, when thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father which seeth in secret, and he shall reward thee openly."

How hallowed are those moments we consecrate to this solemn Christian exercise. To retire from the world, its cares, perplexities and trials—to meditate, to look over, and examine our past lives and conduct, is highly important. How faithfully the duty should be performed. It should be done every day, and all the better if done twice or thrice a day. Then would our lives be more circumspect, and our souls be kept in order the easier. We should examine our *actions* and *dealings;* our *words*, and all our *thoughts*, our very *motives* should all, all be often and thoroughly examined; and every sin should be deeply deplored and humbly repented of before God. Yes, the closet is the place to unbosom all thy secret sins, and to ask God for Christ's sake to pardon—and rest not till you feel his pardoning love shed abroad in your heart.

The closet, too, is the place to ask for a supply of your thousand daily wants, both temporal and spiritual, O remember, you have thousands of wants that none but a God can supply. "Ask and you shall receive." But in asking, be sure and "do not ask amiss, to consume it upon your lusts." Ask what you need, and ask with all the heart. Thousands of professors do not consider it, but all our food, clothes, and the very air we breathe, come from God,' and we should return him thanks, and pray that he would still give these blessings. How easy for God to withhold the rains and dews of heaven and scorch our land with heat, or cause our great rivers to overflow their banks, sweeping away our villages and cities, taking away our flocks and herds: or how very easy for him to send the angel of death among us, armed with raging fevers, shaking palsies, or wasting consumptions. Or with what perfect ease, our God could rock our granite hills, and break up the solid crust of our earth, with the earthquake's deadly shock, burying our most splendid cities in earth's centre, and sinking our powerful navies like lead in ocean's stormy waves. O may we remember in our closets, in secret, that it is our Father, God, the great, the Eternal Lord of all, that holds and controls all the secret springs of this vast universe. He is the owner, proprietor, conductor, and engineer of the great engine of all motion, that sends every planet around its central sun. He knows every secret spring, when, where, and how to touch—to accomplish his great and grand object. *But he is in secret.* If you would converse, or commune with Him, you must go into your *closet*. Enter it as the morning flashes light on the diamond dew drop. *Pray in secret that your soul may be as pure, as clear, and shine in his love, as does the dew drop in the sun.* Enter thy closet at noontide. Step a few moments aside from the cares of the world, while the sun beams forth from his meridian glory, and pray that your Heavenly Father would shine from the centre of light into your heart. And do not forget, as the sun declines in the west, and as the moon takes up her virgin walk, as the curtains of night are drawn gently around us, and as every sound dies away and all nature seems to repose, "as the gold of day softens into the silver of night"—O do not forget your closet; go to it, look over the day's work. Thank God for all his mercies, praise him for all his benefits; pray that he may make the night day to thy soul; lean upon him; trust in him and love him with all the heart; for he is thy friend, thy Father, and thy God. Then do not neglect thy closet, or secret prayer. So sure as you do, you neglect your best interest, and your highest privilege—and you lose your spirituality, and cease to be a Christian. No person can be a Christian and not pray in secret.—I do not mean to have good desires alone, as the Quaker erroneously supposes, for secret prayer. But I mean to say your prayers. Again, to neglect secret or closet prayer is to dishonor God, to disobey his commands, to despise his mercies, and be ungrateful in the extreme. Indeed, it is to be found supporting satan's kingdom.

Now, let me ask, my dear brethren and sisters in Christ, will you neglect secret prayer so much as you have? Do you not feel the need of more closet prayer, or secret communion with your heavenly Father? And will you not commence anew to pray more to God in secret? Do let me entreat you, one and all, to commence from this time to pray more in your secret places. Do not neglect it on the peril of your soul's eternal interest. Your unworthy brother,

J. B. DAVIS.

For the Morning Star.

Scripture Exposition. No. 133.

"There is a path which no fowl knoweth, and which the vulture's eye hath not seen. Job 28: 7.

The path here referred to is without doubt the same as is called in Ps. 16: 11, "the path of life." It is said no fowl knoweth it. Birds are remarkable for traversing long distances, and not missing their way. Those which pass from cold countries to warmer ones, and then back again when the weather becomes mild, pass through dense forests, through states and kingdoms, and over vast quantities of water, without any danger of losing the proper course. On this part of the subject, the sacred writer intends to convey the idea, that while the birds have such wisdom to guide them, men, who are wise to seek out inventions for their convenience and benefit in this world, do not, however, possess the wisdom to find the way of happiness, without the divine aid. He then goes so far as to say, that the vulture's eye hath not seen this path. The vulture is a large ravenous bird of prey, that feeds much on carrion and dead bodies. Its smell for these is very keen. Mr. Brown, a Scotch divine, says that they can smell them 50 miles off. The same is quoted by Mr. Wilson. The vulture, then, here is used to represent those persons who are remarkably quick to see the faults of others, especially those who profess to be Christians. They seize upon the failings of such, and seem to be filled with joy in publishing the same to as many as they find to hear. They attempt to live upon such conduct. They feed, however, as the vulture does upon carrion. If any of them make pretensions to goodness, they may know that they have not seen the way of life. "Charity rejoiceth not in iniquity." "A tale-bearer revealeth secrets; but he that is of a faithful spirit concealeth the matter." How much better to seek the way of life, than to spend breath in talking of the failings of others. How much better to "eat that which is good," than to feed on dead carcasses of unsanctified persons. J. F.

For the Morng Str.

"BE KIND."

This is an injunction of holy writ designed to be obeyed by intelligent beings. And the mind must be as stupid as an ass that does not perceive the propriety of this command, *being* as we are in a world hostile to human life, *inhaling* disease at every breath, surrounded *with graveyards* and walking amidst the tombs of the departed, and in every step in want of friendship. But those who have named the name of Jesus ought to be kind to each other. They are in the world like the speckled bird in the forest, "hated by worldlings, despised by fools," and cannot expect kindness from without.

Above all, ministers of Christ should be kind. They have the rising passions of their own hearts to control, the combined powers of earth and hell, in their open attacks upon all the ramparts of Zion, to meet and refute; and, more than all, they have to encounter the prejudice, covetousness, lukewarmness, and worldly mindedness that still hang about the borders of the church. Thus situated, with the care of all the churches upon them, how important that they should be kind. They should be kind in their feelings—in their thoughts—in their words and actions. Kind to God, who made them; to Christ, that bought them; and to the spirit that regenerated and called them to the work of the ministry; to each other, as fellow laborers; to the church their constituents, and to the poor sinner, for whose good they labor.

But my sheet is nearly full, and I want to mention a few things that are unkind before I close. And, first, it is unkind for the sinner to treat him who labors for his good with neglect and his message with disrespect. 2d. It is not kind for a church or any member thereof to speak reproachfully or indifferently of a minister who has labored and toiled for their good by day and night for long and tedious years, when their infant steps would not allow of their going alone, nor their means of requiting him for his toil, for no other cause than that he is faithful to rebuke the sins of all; or, to let him go half paid, (when they have become competent to pay,) though he may think best to go to some other field of labor. 3d. It is unkind for a preacher hastily to speak censoriously of his brother minister.

H. S. LIMBOCKER.

Leoni, Mich. July 24, 1844.

For the Morning Star.

Among all the gross inconsistencies in the professing community, the following is not the least: For persons professing religion to refuse or neglect to patronize a religious paper, and at the same time sustain one or two *vile political party papers.* My heart has been pained, when I have presented the utility of a religious paper, to be met with the cold reply, "I take one or two papers, [of the above stamp,] I cannot afford to take another." But this is the case, and that too from those that profess to preach the gospel.—Should any happen to read this, that are *verily guilty*, let me seriously ask, How will they answer to God in the coming judgment?

S. W. H.

For the Morning Star.

Brewery in London.

A gentleman from this country in writing from London, describes a vat in a brewery he visited there, on the head of which 20 persons could stand. Some of the puncheons hold 2000 barrels, and one 4000. He thinks that in some of the copper vessels in which they brew, a dozen elephants might swim.—From 4 to 500,000 bushels of malt are consumed there in a year. This brewery is but about one half as large as some others in that city. We think, if he who dreamed noted dreams about Dea. Giles' Distillery in Salem should go there, he would have dreams that would astonish the world. And we think especially that Satan can breathe pretty freely in London. J. F.

BIBLICAL DOCTRINE.

For the Morning Star.

No. 3.

Rank of Angels inferior to that of the Saints.

BY M. M. SMART.

The rank of man at first was inferior to that of the *Angels*. Ps. 8: 5—8, "For thou hast made him a little lower than the Angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field: The fowls of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." The high exaltation to which the saints since the fall are entitled is owing to their union with Christ. We will proceed to notice some particulars which establish this exaltation.

In reference to the *Angels* it was stated, that they stand *in the presence of God*, that they are around and in the midst of the throne. This denotes their high exaltation. In this situation, they are represented as God's *servants* or *ministering spirits*. Heb. 1: 14. "*Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation.*" The *Angels* then stand in the presence of God, particularly as his *servants*, while the saints stand in his presence, particularly as his *children, crowned kings and priests unto God through the boundless mercy of our Savior.*

2. There are some plain declarations of scripture concerning the *Saints'* reign with Christ, which unquestionably show that *their rank* is superior to that of the *Angels*. 1 Cor. 6: 2—3, "Do ye not know that the *Saints* shall *judge the world*? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? *Know ye not that we shall judge Angels!* how much more, things that pertain to this life? Here we see possessed by the *Saints* the judgment of *Angels* in the other world. This cannot be accounted for on any other condition than that the *saints* are in rank superior to Angels.

3. This fact is established from the consideration that in the kingdom of God we are to have bodies fashioned like unto the glorious body of Christ Phil. 3: 21. "*Who shall change our vile body, that it may be fashioned like unto his glorious body.*"

At the memorable hour when our Savior rose from the tomb, the earth shook, the enemies of the cross fell as dead men.

Angels were seen as *wailing servants* around the sepulchre, when it was deserted

by the immortal and glorified personage of the Savior. What a scene is this! that *visible Angels* linger around the hallowed place! It is clear as noon-day that if we are to have bodies fashioned like unto the Savior's, we shall be in rank above the Angels. How expressive then is the language of Scripture, that we shall see the Lord face to face, be crowned as his children, and *reign with him forever and ever.*

MORNING STAR.

WEDNESDAY, AUGUST 28, 1844.

MEETING OF THE TRUSTEES.

A meeting of the Trustees of the Freewill Baptist Printing Establishment will be held at the Morning Star Counting Room, Dover, N. H. on Wednesday, Sept. 18, at 10 o'clock, A. M. A punctual attendance is desired.

WM. BURR, *Secretary.*

Dover, N. H. Aug. 26, 1844.

Moral Ability.

We are told by Calvinistic philosophy that moral ability consists in the disposition.—Now, if a disposition constitutes an ability, we might say a prisoner has an ability to come out of prison; for certainly he has a disposition to do so. Or a man who is bound hand and foot might have a good *disposition* to arise and run; but what person of common sense would say that such an individual was in any sense whatever *able* to act according to his disposition? The fact is, while bound, he *cannot* run, and there is the end of the matter, without the necessity of philosophizing. A man can never be said to be possessed of a certain kind of ability to do an act, while he is destitute of that kind of ability which alone renders it *possible* for him to do it. Deprive him of the one single function that rendered him naturally able to do the act, and that was absolutely necessary for its accomplishment, and, though he may have ten thousand other functions, they do not render him able to do the act. Hence it is wrong to say he has any kind of ability to do it, either *natural* or *moral.*

We seriously object to calling a disposition a moral ability. I might have a disposition to go to the moon; but certain I am that I have no kind of ability to go there. The phrases moral ability and moral inability, in the sense in which they are used by mental and moral philosophers, are perfect nonsense, and are calculated to mislead the mind; and, as Professor Brown says, (Encyclopedia, p. 651,) "The substitution of the word indisposition is certainly to be approved; and there is reason to hope that the time is not distant when preachers and theological writers will entirely banish from their Vocabulary every phrase which, in the smallest degree, goes to diminish the sinner's criminality, and abate his sense of obligation." E. N.

What's in a Name.

For a twelvemonth past we have occasionally noticed in the publications of the Christian Connection a sort of boasting that they were free from a *sectarian name*, as well as untramelled with human creeds and formularies. It is well not to be tramelled with human creeds and traditions of men; but this boasting of freedom from sectarian feelings and sectarian names, is all a clear sham; more show than reality. We would never have noticed it, but that so loud and repeated are these declamations that some perhaps may take them for more than they are. The corner stone of a chapel cannot be laid, or a church organized, but that it must be protested that they are anti-sectarian, and the foundation of the church or corner stone of the chapel free from the spirit and even the name of sect; and a thrust and a slur must be hurled on all such churches as call themselves Baptist, Methodist, Quaker, or after any name not written in the New Testament. They meet the world on the broad ground of *Christian*, and know nothing of sectarianism; and those who come up under the appellation of Baptist or Methodist, forsooth and of necessity, are, and from their name must be, sectarian.

Here is the argument; and we meet the argument, and forever destroy its force with every reflecting mind, by simply asking, who does not know that an individual or church or denomination, can be just as sectarian and possess just as much party spirit, called *Christian*, as when called *Freewill*, *Lutheran*, or *Methodist*? "Christian" as much distinguishes them, as "Freewill Baptist" does us. "What's in a name?" The one is as distinctive as the other precisely. Each properly denotes a sect; and to learn whether one is more or less sectarian than the other, you must look beyond the letters of their names.

P. S. B.

"Thank God, I am no Sectarian."

They who make this expression *generally utter a falsehood*, for you will find, by examination, that they are rigidly set in favor of their own creed and party. Now, we would find no fault with this, if they would only own the truth. Every man *ought* to like his own principles and his own denomination the best of all, and this need not prevent him from loving all Christians sufficiently, nor from cheerfully co-operating with them as far as his sentiments will allow.—Some persons think it indicates a very sectarian spirit, if you will not say you are just as much rejoiced to see converts join some other Christian denomination as the F. Baptists; but I frankly acknowledge, I had much rather see persons join my own denomination, than any other in the universe. And why? Because, if they join some other denomination, we cannot co-operate with them, nor they with us in benevolent causes, as we could were they of our order. We could not, if we desired to do so. The Christian public in our cities are now, generally, as unapproachable by F. W. Baptist Christians, as Mohammedans or Hindoos are. They may, perhaps, hear one of our ministers preach; but they think it a great act of courtesy done him, and as for getting funds for our Missions, I have received more money from idolaters in a heathen city, towards building a Christian chapel, than I have ever received in any Christian city in New England! Now, I do not complain. These brethren have their own Missions to support, and some of them give liberally; but really, for the good of the poor deluded worshipers of Juggernaut, I wish some of them at least were F. Baptists, and do not believe such a wish unpardonably selfish either. E. N.

The Armenians

—Are the people of Armenia, a province of Asia, comprising the modern Turcomania and a part of Persia. It is supposed that the garden of Eden was in this country.—The Armenians were converted to Christianity at a very early age in the history of the Church, and have ever remained free from the contaminating influence of Rome. The whole church is governed by four Bishops. They have two kinds of clergy, one of which is allowed to marry and the other is not. Those who marry are deprived of several official powers. The Armenian people are now scattered throughout Europe and Asia. There are many of them in Calcutta; but the most of them are in Russia, Turkey, and Persia. It is supposed by some that they number 7,000,000. E. N.

Visit from an Armenian.

Yesterday received a visit from an Armenian Christian brother, Mr. Hohannes, who spent the afternoon in my study. He came from Constantinople about fourteen months since, for the purpose of acquiring a theological education; and he intends to continue his studies five years longer; after which he goes back to his people. He is, at present, awaiting the arrival of his wife from Constantinople, whom he expects daily. The following items I collected from him. Constantinople contains a population of two and one half millions, made up of twenty-six different nations; but the mass of the people are, however, Turks, Armenians, Greeks, and Jews.

The Turks, who are the rulers of Constantinople, formerly persecuted the Armenians; but they have allowed them more liberty. Not a long time ago, an Armenian, who had become a Mohammedan, afterwards returned to the Christian religion, for which he suffered death from the government.—This instance of intolerance and barbarity induced England to interfere, and the Sultan was told that if he wished to retain the friendship of England, he must abandon such cruel measures, which he accordingly agreed to do.

Mr. Hohannes mentioned several circumstances, from which it would appear that the Koran is losing its influence over the Turkish mind, and that they are losing their prejudice against foreigners. The fact that the highest of them eat pork, and that openly, though a small circumstance in itself, shows that they are abandoning the principles of their religion. The European costume in part or entire is becoming the most fashionable in the country, being worn by all government men, from the Sultan down to the lowest officer. The buildings are very large and splendid, and the city has a very magnificent appearance. The surrounding country is mountainous and very picturesque. The climate is congenial, being somewhat warmer than New York, though in about the same latitude. There are several missionaries of the American Board in Constantinople, and the Armenians, to a good extent, receive their instructions, and seem disposed to become evangelized. Bro. Hohannes has never left his church, and told me that he did not intend to. His object was to remain in the church, and to do what he could to rectify what was wrong. This will be the best course, without doubt, if they will allow him to continue within the bosom of the church, still exerting himself for its purification.—Concerning this, however, he thought there would be no difficulty. May the Lord prosper and direct him, and may he be abundantly useful to his people. E. N.

The Jews.

The Rev. Mr. Bonhommee, a converted Jew, lectured to our people on a recent Sabbath evening. His remarks were very interesting, and we trust his cause was somewhat appreciated. From our brother's statements, it appears that at present the powers of Europe are greatly inclined to favor the Jews. The London Society have 70 agents in their employ, 36 of whom are converted Jews, who are scattered throughout Germany, Poland, & many other countries, wherever Jews are to be found. The Scotch have also a Jewish Mission in Hungary. There is, also, a deep interest felt for the Jews in our own country. A Society has been formed in New York, composed of different denominations, for the purpose of evangelizing the Jews in the United States, which are numerous. The Society has an organ, a pamphlet published monthly, called the Jewish Chronicle, at $1,00 per annum. It is well edited, and abounds with much that is interesting and instructive, and throws great light upon the Old Testament Scriptures.

Bro. Bonhommee is an authorized agent of the Society to travel and collect funds for the Mission. He is a highly esteemed member of the Methodist denomination, and should he, on his tours, visit any of our churches, they may have perfect confidence in him.

E. N.

Doings at the Camp Meeting.

The camp-meeting which the Millerites held recently on the old Methodist camp-ground, between Exeter and New Market, drew together quite a congregation. We attended it on Thursday. The preacher who occupied the stand in the afternoon spoke on *the time* of Christ's coming. The Jews might have known from numbers and symbols the day and hour when Messiah was to have been crucified had they understood prophetic periods as well as we do now—and the second coming was as clearly revealed as the cutting off of the Messiah. And then in a long sermon he attempted to show the people what was as clear as a sun-beam to his own mind, that our great High-Priest would come out of his holy place to judge this world on the 10th day of the 7th month of the present Jewish year, which places the glorious Advent of the Redeemer on the 22d of October next! We had supposed that our friends had done with fixing specific days, or months, or years, and that they only proclaimed the great event near, even at the door. But no—another *month* and *day* is fixed on. Our speaker went on to show how it was that "father Miller" had made the mistake of a fraction of a year, though this excepted, all his other chronology was correct.

This camp meeting exhibited what was with them, we believe, rather a new affair; at least to us this movement of theirs was new—we mean their *baptizings.* Twenty had been baptized since these meetings commenced, when we were there. And who were they that were baptized! Not young converts, as we understood the subject, but such as have been sprinkled years ago, were now immersed. Twenty have been baptized already; and among them were two *ministers*—Mr. Bliss, an Editor of the Signs of the Times, formerly a Congregationalist minister; and Mr. Jones, formerly a Methodist minister, some half a dozen years since on the Alton circuit, and who for two years past has made quite a figure as an Advent lecturer. Others were to be baptized before the meeting closed, and among them an other minister—so we understood. This, it is supposed, is rather a new movement. They are baptized, as we understand it, into no new formula, but from the conviction that *immersion* is the baptism of the gospel. Baptizing is the end of it; there is no uniting with the church required of the subjects.

The forenoon sermon was on the connection of works with faith—if their faith was that time would end in a few months, their works must correspond to *that faith*—they must make no arrangements or calculations beyond that time; before that day, all their lawful debts must be settled, their money spent in the cause, and their hearts in readiness. Soon as this sermon closed, a brother of above 50 years, who was on the stand, arose and said—he was not a preacher nor the son of a preacher, but wished to tell a little of his experience for the few last months; the concluding part of which was that though a *pretty* extensive farmer, and had gone with his hands into the field for mowing, such were his impressions and faith that Christ would come to the judgment next October, he did not and could not, go on to gather in his hay, and that, glory to God, his grass was now standing in his field.

There was doubtless much good feeling in the minds of many; but there was not so much deep, solemn feeling, and that anxiety for the salvation of souls, as we have witnessed on some other camp-meeting occasions.

P. S. B.

Dr. Anderson has just returned from a tour to the eastern world, having visited Palestine and the adjacent countries. He states that there is at present a great revival amongst the Armenians. The Doctor appears to differ with my friend Hohannes in regard to the evangelizing of the church without secession. He says that, as a natural consequence of genuine conversion, the converts choose to worship together and have the ordinances of the church in their own way, and *that*, of course, excites the indignation of the old party against them. E. N.

How a poor preacher may gain confidence.—Let him go and hear some of the celebrated ministers and lawyers of the city of Boston, and after witnessing their stammering and hesitating, with their *unnatural* manner, he will not probably be as much ashamed of himself as he was before. Neither membership in one of the higher sects, nor graduating from a celebrated Theological School, will insure good speaking talents, nor make a man's head of a pumpkin. E. N.

For the Morning Star.

ROXBURY, Mass., Aug. 8, 1844.

Bro. Burr:—I wish to say to the friends of the Star, that it is our duty to make a little, no, not a little, but a considerable more effort to extend the circulation of this official organ, and to collect subscriptions or money for its support. I am confident, if the agents were awake and up and doing, much more would be accomplished. We need this moment only a few more faithful and active agents to send this paper far and wide.

One thing more. To the writers of the Star.—Brethren, I do not think of dictating very much; yet permit me to suggest the propriety of laboring to make the paper the very best it can be. This is a day when there are many writers and much written. It is necessary, therefore, that a paper of the description of the Star, should be of a select kind. No piece should be admitted to its columns, simply because some particular friend wrote it. Nor should scribblers think only of getting their names before the public. Let those that write feel their subjects at heart; let them pray and meditate much over them; and then let them be well pruned before they come before the public. So our paper shall be instructive, interesting and highly beneficial to both saint and sinner. Be sure and keep up its moral tone. Lower not its moral standard. J. B. Davis.

Eld. Leonard Hathaway's P. O. address is South Atkinson, Me.

From the Repository.

We publish the following communication from Eld. Holman, which is a reply to an editorial article published in the Star against him, charging him with dishonesty and falsehood. As Br Holman says that he is denied the privilege of reply in the Star,*(a)* we think it just that he should be heard in the case. We insert the article, therefore as a matter of justice, not vouching for the truth or falsity of its statements, or deciding in regard to the merits of the case.—*Ed. Repository.*

CONTINUED SLANDER.

In the Morning Star of last week there is an editorial article, of considerable length, whose caption is 'J. W. Holman.' The editor, William Burr, directly charges Holman with dishonesty*(b)* in not complying with the following promises:*(c)*

1. He says Holman promised, on discontinuing his 'Revivalist,' to use his influence for the circulation of the Star.

2. He says that Holman promised to forward certain Missionary funds, at that time in the Treasury of the Society in Boston, to Burr, for Missionary purposes.*(d)*

3. That he promised to co-operate with the F. W. Baptists in their 'benevolent enterprises,' &c.

Now, Br. Buzzell, as I am denied*(e)* the privilege of replying to their slanderous statements in the 'Star,' I hope the Repository, that is ever on the side of the helpless and oppressed, will record the following reply:

1. As to using my influence in favor of the Star, I would refer your readers to the first number of the 'Star,' published after said promise was made. I think that number was the first published in July last. There the reader will see how highly I recommended the Star to those who had been the patrons of my Revivalist.*(f)* I will then appeal to the church in Wilmington, some of whose members have promised me a certificate that some time after I made the promise in favor of the Star, I preached in that place, and publicly recommended the Star to the whole congregation? I will then appeal to my own congregation, that for months after said promise, I continued to plead from my pulpit in favor of the Star. My efforts in favor of the Star were continued till Mr. Burr himself published the following slanderous article in that paper.*(g)* I quote it from memory.

'Elder J. W. Holman has left the F. W. Baptist connection, which he joined a few years ago from another denomination, and is out against our church polity in the Christian Soldier. *We hope this will be a warning to our denomination not to receive members or ministers without a thorough investigation, &c.*'

Now is it not consummate madness for Mr. Burr to complain of my not using my influence for such a paper as the Star? Look at his article!*(h)*

2. As to the charge of not sending the Missionary money to him, as I promised, in the first place I never promised certainly to do so. Why? because the money was not under my control. It was in the Treasury of our 'Missionary Society.' I was not an officer in that Society. I promised to use my endeavors to have the money forwarded as he states, but our Society voted to send it directly to India;*(i)* and accordingly it was put into Mr. Dow's hands when in Boston bound to India; and direction given that the F. W. Baptist Missionaries in India should use the money to the best of their judgment. How much short of a compliance with my promise was this? If the money had been sent to Dover, it would have been accompanied with the same request that went with it to India.

3. As to co-operating with the F. W. Baptists, no one that knows the history of my difficulties with some of the ministers of that denomination,*(j)* which arose immediately after the discontinuance of the Revivalist, will be surprised that I did not co-operate with them in their patricidal movements in relation to myself. Touching the enterprises, I am too well known in Boston to suffer from a charge of *indifference* coming from Mr. Burr. But it will do for Mr. Burr to say these things, as he well knows that his story cannot be met by any thing I can say, as he has control of his Star. But the hour is at hand when the Yearly Meeting will look up these matters, and the truth will appear. I sincerely regret that my separation*(k)* from the F. W. Baptists has so agitated certain persons in that body! I hope the storm will soon subside, as not an article has yet, appeared from them that we cannot demonstrate to be downright slander and misrepresentation.*(l)* But of course they must have the last word; so Amen! J. W. Holman.

(*a*) Who would not infer from this language, that the article of Mr. Holman had been forwarded to the Star, and that we had refused to publish it? Yet, we never saw it till it appeared in the Repository. We now ask the editor of the Repository, "as a matter of justice," to publish our article, to which Mr. Holman purports to reply, and these notes, in the Repository.

(*b*) We stated facts. Mr. Holman and the editor of the Repository have put the construction of "dishonesty" upon them. We shall not dispute the soundness of their conclusions.

(*c*) All we charged him with, in relation to his not fulfilling his engagement with us, is in these words: "In a short time after [the time when he engaged to give his influence in favor of the Star, and to co-operate with the denomination, &c.] we find him engaged in writing against the church usages of the denomination in another paper, and using his exertions to introduce that paper into Boston, and to extend its circulation wherever he could. Since then, instead of giving his influence in favor of the Star, he has done what he could against it."

(*d*) Our remark was, that he said his church had certain funds on hand for the Home and Foreign Mission Societies, which would be immediately forwarded to the treasuries of those societies. But we did not say it had not been done, nor did we intend to be so understood, nor can it justly be inferred from our language, though, so far as the Foreign Mission funds are concerned, it has not been, as Mr. H. subsequently admits.

(*e*) See note (a.)

(*f*) All the recommendation the article referred to contains is in the words following: "If you are hereafter readers of the Star, you will find in that excellent paper my constant contributions!" But it was not in the Star that he was to recommend it; but in his church, and among his friends, personally.—How faithfully he has fulfilled this agreement, and the agreement to give his influence in favor of its circulation, will be seen below.

(*g*) Mr. Holman made his contract with us the 29th day of June. About the middle of Aug. following, he commenced writing for the Soldier, and "giving his influence in favor of its circulation." Our article was not published till the 1st of Nov. following, about 2 1-2 months afterwards; and yet he deliberately and publicly declares that his efforts in favor of the Star were continued till the article in relation to his leaving the denomination was published in the Star! Further, brethren in Boston, who were at that time members of Mr. Holman's congregation and some of his church also, say that about the time he made the contract with us, "he said from the pulpit that he had given up the Revivalist and should write for the Morning Star, and recommended his people to patronize it; but, *within three or four weeks from that time*, he said in the church and also in public meeting, that the Star was a very good *denominational* paper, but he, however, was *more* interested in a paper called the Christian Soldier, printed in R. I., and strongly recommended it, stating that it would be much such a paper as the Revivalist, as he should write for it. In private, he frequently spoke still more diminutively of the Star." The article in the Star in relation to Mr. Holman's leaving the Freewill Baptists reads as follows:

"Eld. J. W. Holman of Boston, has left our denomination, which he joined from another order some few years since, and is out in opposition to our church polity in the Christian Soldier. We hope this will be a caution to our churches how they receive ministers from other denominations, without proper examination and sufficient trial."

What is there "slanderous" about this? Is it not true that he joined our denomination from another order—that he left it—and that he wrote in opposition to our church polity, as stated? This he cannot deny. Where, then, is the slander? The article contains none, and Mr. Holman knows it, as well as he knows that his statement that his efforts in favor of the Star were continued till that article was published is false.

(*h*) We ask our readers to "look" at the facts stated by us, and then decide whether Mr. H's. statements can be reconciled with truth.

(*i*) Our brethren in Boston, above referred to, say that at a missionary meeting, Mr. Holman "advised his church not to send the missionary money they had collected to the treasury, but directly to bro. Bachelor; and his church complied with his request." Compare this with Mr. H's. statement!

(*j*) For an account of the difficulties of the Boston Q. M. with Mr. H., we would refer our readers to the statement of the Q. M. published in the Star of the 10th of July last. They will there learn who was the aggressor and on whose shoulders the blame rests.

(*k*) It was not the separation that caused the difficulty, but the disorderly and un-christian course of Mr. H.

(*l*) In the same manner that he has in this communication, we suppose!

We have given this subject more attention than we should have done, had we not good reasons to believe that Mr. H. is engaged with a few others in an attempt to create a division in our denomination. We have used plainness of speech because the effrontery of Mr. H. required it.

SLAVERY.

Prof. Hudson's Lectures on Slavery,

Delivered at the Oberlin Collegiate Institute.

Brief sketches reported by D. Marks.

LECTURE II. JULY 17, 1844.

(Concluded.)

During the first years of the temperance reform, heavy charges were preferred against the temperance folks. Among others, it was alledged that our ultra temperance movements only enhanced the evil—and that consequently we provoked the users of strong drink to drink more than before. It was said that in consequence of our temperance movement, there were many who would get drunk twice where they did but once before; and this out of mere revenge. The same charge of *crime* has been alledged against the temperance leaders of England. Mr. Bucannon, affirms that during the last year three millions of pounds sterling have been expended for strong drink over and above the expenses of the year previous. And this increase he attributes to mere spite against the temperance movement. But what of all this? Have the temperance ranks retreated, and, putting their hands on their mouths, confessed that they were responsible for this evil, (if true?) No! They have simply replied, that it is perfectly natural to all guilty classes of men when attacked to hold on to their unjust claims and assumptions with increased firmness; and that to abandon a reform on this account from principles would be virtually to abandon all reforms. Thus they have gone ahead in their great enterprise, till their influence has been felt throughout the world.—But the same objection is started and loudly urged against the Anti-Slavery cause. It is said that we have provoked the slaveholders to increase their cruelties to the slave, so that now they fare much worse than they would, had it not been for our movement. Now, without admitting the *truth* of the objection, like the temperance, tee-totallers, we ask, "what of all that." If they were right in disregarding any temporary inconveniences, or increase of the evil from spite, or out of revenge, so are we in the Anti-Slavery cause; If our course as Abolitionists were wrong on this point, so would be that of the Temperance leaders. And if we ought to abandon our cause for this reason, so ought the temperance people, and they should further make public confession and retraction of their sins in this respect.

But suppose that intemperance was not only *allowed* but also sanctioned by the government, and one sixth of the people were made drunkards by a regular system of feeding infants under the supervision and directions of government itself. Suppose further that among this one sixth part of the population, there were a few noble spirits who rose so much above the circumstances which had surrounded them from infancy, as to determine to attempt an escape from the power which had compelled them to become drunkards, in order that they might rise from their beastly degradation, and become *men—respectable* men, and *useful* members of human society. Suppose further that the government, (becoming apprised of the longing desires of these drunkards to escape from their chains to a section of the country where they could better become temperance folks; and of their frequent escape to such sections through the aid of temperance friends or by their own self-denying perseverance,) should enact laws that it should be lawful to pursue these runaways with blood hounds, and even shoot them down unless they would yield to be re-taken and returned to the condition of the drunken community they had left. * * * And suppose further that laws had been passed to punish any of the citizens who should aid, or even feed or harbor any of these run away drunkards, in their efforts to gain their freedom. And suppose still further, that in order to secure effectually the permanency of the alcoholic interests, and keep up the profit of the monopoly of the distillers, wholesalers and retailers, those engaged in these interests, had carried their demands to the ballot box in so much that no distinguished candidate of either of the great political parties, could be elected unless he was committed to their interests in opposition to the temperance advocates and the runaway drunkards. Suppose in short, that both of the great political parties were completely bribed, and sold to the alcoholic traffickers; and that their candidates for the Presidency were not only drunkards, but sworn to sustain the drunkard-making system against the efforts of the temperance fanatics, (as they were called.) * * * * Now, gentlemen, I ask you seriously whether, under these circumstances, *you would not consider yourself justifiable in carrying the temperance question to the ballot box?* Indeed, I may ask further if there would not be multitudes that would be sure that the provocation infinitely exceeded that which induced the fathers of the revolution to resort to arms? Yes, I affirm unhesitatingly, that instead of taking the slow process for correcting these outrages which the Liberty party are taking, the cry would roll from myriads of voices, in tones of thunder, "*To arms,*—To arms!!—TO ARMS!!!—And in less than twenty four hours, the runaway drunkards would be boldly protected; and the drunkard-making system, and monopolies, would be broken to pieces; their manufactories would be in flames, and their officers and their leading monopolists would be in chains. Now compare and contrast the provocation in the case of the temperance reform and in that of the abolition reform, and if the cases are not analagous, it is because the balance of provocation is on the side of slavery, rather than on the side of intemperance in the cases supposed. For example:—In the case supposed, government would not absolutely compel every man to remain a drunkard, after they had compelled him to become one in infancy; for he would have power on coming to years to resist, even the influence of *habit* and *circumstances;* but not so in the case of the slave; he is compelled absolutely to be a slave, and has no power to resist. And any one, by comparing the cases, may see that if they are not perfectly analagous, it is because the workings of the slave system are not fully represented in the cases supposed.

Hence it is *undeniable* that the temperance man should either carry out his principles by becoming an abolitionist, or else that he should renounce his temperance principles.

Notice having been given last evening, that any one that had queries or objections might present them, verbally or in writing, a billet was handed me:

"Was not the case of the commencement of the Washingtonian reformation by the six Baltimore drunkards, an exception to your universal rule, that no great reform ever commenced with the abandoned?"

I am happy that this question has been presented, as it will, by reminding me of objections, give me opportunity further to illustrate and establish my position. And, first, let it not be overlooked that the temperance reform, and indeed the Washingtonian reform, or drunkard saving movement, *did not originate* with these six drunkards. The reform had been for many years spread out before the public. It had been listened to by multitudes, in whose minds the seeds of truth were germinating secretly, while they evinced no sympathy with the cause. Yes, indeed, many drunkards had been already reformed. And this Washingtonian movement could never have had the success that has attended it, had it not been for the labors of virtuous temperance advocates which preceded it. Again, let it be observed, that these very Washingtonian reformers became drunkards after the reform they eventually espoused, had commenced; and after their own consciences told them that they were wrong. Now, as they only seconded a reform already begun, tho' they may in some instances have made it successful by a new set of arguments, addressed to the selfishness of the inebriates; yet they were not the *originators* of the great temperance reformation. The case of *Cassius M. Clay*, of Ky. is an exact parallel.—He is a slaveholder, a duelist, and a non-professor of religion. Yet he burst the chains that had bound him, and, on mere philosophic principles, he dashed through the usual restraints, and espoused the Anti-slavery cause. Yet he owes his conversion mainly to facts, and light, which were directly or indirectly introduced to his mind through the labors of the abolitionists.

Some one arose and said, "Prof. Hudson, please suffer me to present a fact in this place, illustrating and confirming your position that all reforms must begin with the virtuous rather than with the vicious."

Prof. H. Speak on:

"It is a fact which has been published, but has been too often overlooked, that the very

night on which *Hawkins* and the other Baltimore drunkards resolved among themselves to make and sign the pledge to total abstinence, one of their number had been to hear a temperance lecture; and that that lecture, through him, was instrumental of their coming to their new conclusion."

Prof. Hudson. Thank you, sir; that circumstance is an important one in this connection, showing the objection to be perfectly fallacious.

I am aware that with several there is a preference, that I should talk more and read less; but I hope they will endure the dryness of the skeleton on these points where *facts* need to be known in order to lay a permanent foundation for principle, and right action.

It is needful in order to prevent mistakes, and false issues, that we should understand very distinctly what slavery is. Till this point is settled firmly and immovably, we are as one that beats the air; for the advocates of slavery will, by confounding it with some of its *mere appendages*, seem to justify it conclusively by reasoning from *analogy*.—Hence we must dwell somewhat at length on this point. And as Mr. Weld has defined the meaning of the word slave, as well as any man can, in the work entitled "Bible Argument against slavery," I have borrowed my definition mostly from him.

NEGATIVE DEFINITION OF SLAVERY.

1. It is not *involuntary* service. If it were, *jurymen*, as well as a multitude of other men, who are *compelled* to serve on certain occasions, would be slaves.

2. It is not labor without wages. If it were, taxation would in many instances create slaves.

3. It is not deprivation of freedom. If it were, criminals confined in prison would be slaves.

4. It is not taxation without representation. If it were, the slaveholders in the District of Columbia would be slaves.

5. It is not deprivation of the right of suffrage. If it were, then all minors would be slaves.

6. It is not inelligibility to office. If it were, females would be slaves.

7. It is not deprivation of the right of trial by jury. If it were, then all the people of France would be slaves.

8. Deprivation of one's oath in law. Were this slavery, atheists would be slaves.

9. Cruelty, nor oppression.

10. Apprenticeship. The duties of the apprentice and master are *reciprocal* and their rights *equal*.

11. *Bondage for crime*. True the criminal works for government without pay; and well he may, for he owes the government a debt—and a century's work would not pay its drafts on him. Still he is not the *property*, the *chattels* of government.

12. Being required to support a certain kind of religion, is not slavery. If it were, the people of England would be slaves.

Many of the foregoing conditions are *appendages* of slavery; but not one, nor all of them together, constitute its intrinsic unchanging element.

AFFIRMATIVE DEFINITION OF SLAVERY.

The question now arises, what is slavery? what is its intrinsic, unchangeable element? I answer. It is reducing of men to articles of property; or the holding of human beings, as *chattels—things*. It is a sinking of immortality into *merchandise*.

But the question may arise, whose definition is this? On what authority is it based? Says an objector, you may give your own definition, or an abolition definition, and make out a fine plea, and seemingly gain your case. In answer, I ask whose definition will you take? It is important that this preliminary be settled fairly and forever. Will you accept the definition of the slaveholders themselves? Certainly to this you can have no objection, and here we will join issue.

Says Judge Stroud, in his "Sketch of the Laws relating to Slavery," "The cardinal principle of slavery, that the slave is not to be ranked among sentient beings, but among *things*—obtains in all of these [the slave] states. In Louisiana, Civil Code, Article 35, a slave is thus defined. "A slave is one who is in the power of a master to whom he belongs; the master may sell him, dispose of his person, his industry, and his labor; he can do nothing, possess nothing, nor acquire any thing but what belongs to his master." The law of South Carolina says "Slaves shall be deemed, held, taken, reputed, and adjudged in law to be chattels-personal in the hands of their owners and possessors, and their executors, and assigns, to ALL INTENTS, CONSTRUCTIONS AND PURPOSES WHATSOEVER."—Brev. Dig. 229. See Judge Stroud's Sketches, &c. p. 23.

Here, then, you have the chattel principle, as the very essence of slavery; and this not by an abolitionist, but from the highest possible authority on this subject. The very laws which definitely mark their exact condition. Hence you see that slavery is not any of the mere appendages before alluded to, but consists solely in the chattel principle being applied to human beings, by which "his right to himself is abrogated." If he say, *my* hands, *my* feet, *my* mind, MY-*self*, they are mere figures of speech. To *use himself* for his own good is a *crime*. To keep what he earns is *stealing*. To take his body into his own keeping is *insurrection*. In a word, the profit of his master is made the END of his being, and he a *mere means* to that end—a mere means to an end into which his interests do not enter, of which they constitute no portion. MAN sunk to a *thing*, the intrinsic element, the *principle* of slavery; *men* bartered, leased, mortgaged, bequeathed, invoiced, shipped in cargoes, stored as goods, taken on executions, and knocked off at public outcry. Their *rights* another's conveniences; their interests, wares on sale; their happiness a household utensil; their personal, inalienable ownership, a serviceable article or a play-thing, as best suits the humor of the hour; their deathless nature, conscience, social affections, sympathies, hopes—marketable commodities! We repeat it, THE REDUCTION OF PERSONS TO THINGS! Not robbing a man of *privileges*, but of *himself;* not loading him with burdens, but making him a *beast of burden;* not restraining liberty, but subverting it; not curtailing human rights, but abolishing them; not inflicting personal cruelty, but annihilating *personality;* not by exacting involuntary labor, but sinking man into an *implement* of labor; not abridging human comforts, but abrogating human *nature;* not depriving an animal of immunities, but despoiling a rational being of attributes—uncreating a MAN to make room for a thing! This is *American* slavery." Nor does it differ essentially from the principle on which the ancient heathens of Greece and Rome held their slaves. Aristotle defines slavery to be, "*A living instrument.*" The essential principle of slaveholding was the same then as now, and it consists in the chattel principle. Let any slaveholding state give the mandate to her subjects, no more to treat human beings as property, and there slavery could not exist.

It has been alledged that those foreigners that are sold by sea-captains to pay their passage to this country, are slaves; but by examining the principles of their sale, it will be found that only their *time* is sold for a certain period—the mere use of their service. I hired my buggy to bro. Dalbeer to-day; was that a *sale* of it? My friend, Prof. Cowles, has sold his time or service to the Oberlin Collegiate Institute; is he therefore a slave? No, in all these cases, there is an express reference to the mere service; and this does not constitute slavery.

And now let it be observed and not forgotten, that the only definition of slavery which will include all cases of slavery, and yet not include any that are not slaves, is the one that has been given—"*the holding of human beings as chattels.*" All the advocates of slavery go on this principle; all the slave-holding laws are founded upon it. That the chattelizing of men is wholly wrong, is evident from the fact that all men hold their right to themselves by precisely the same original title; and let this title be invalidated in one case, and it cannot hold good in another. The chattelizing of men, is a wholesale denial of the rights of all men; it leaves no rights whatever; it is a wholesale spoilation. It declares that MAN IS NOT MAN. Its great guilt consists in the entire and wholesale violation of the law of love, which requires us to love our neighbor as ourselves; for the holding of human beings as chattels, strikes them down from the rank that God gave them as our equals in the creation, and numbers them as articles of property, instruments of service, as beasts of burden, who have no claim on us to love them as we love ourselves. But Christ has settled the question, that all men are our neighbors; and he requires us to do to them as we would wish them to do to us in the same or similar circumstances. And whoever yet wished to be chattelized? The practical regard I have for my own interest, so far as it is just, should be the rule of my conduct to others. On this principle, slavery cannot exist; hence it is absolutely and wholly inconsistent with the law of God in all possible circumstances.

D. M.

For the Morning Star.

CANADA MISSION.

Bro. Burr:—The following is a copy of a letter of one of the missionaries in Canada to the Ladies' Emancipation Society of Great Falls. In the autumn of 1842, the Society sent a box of clothing and other articles, with some $20 in money, to Bro. Wilson, for the benefit of the fugitive slaves: and this letter was sent after the arrival of the box. I think it sufficiently interesting to give to the readers of the Star.

S. CURTIS.

DACON, Aug. 20, 1843.

To the Female Emancipation Society and Ladies of Great Falls, N. H.

Dear Sisters in the cause of the oppressed.

Bro. Wilson has not yet returned from England, and as I am Corresponding Secretary of the committee for the distribution of such articles as are sent to aid in the great work of relieving, enlightening and elevating those who have fled from American oppression to the land of British freedom, it becomes my duty to address you. It is with emotions of heart-felt gratitude, we acknowledge the receipt of your box, which you started last fall, and we most devoutly pray that the God of the oppressed may reward you a hundred fold, as we doubt not he will all who engage in this benevolent enterprise. We can testify from experience that this has been our happy lot daily. And although our task has been arduous and our deprivations and self-denials great, yet we feel to bless God, unworthy as we are, for the privilege of laboring in this portion of his vineyard. We feel, too, that such are the wants around us, and the little we do (though but as a drop to the ocean) promises so much, that it is our privilege to subsist on so scanty an allowance as will support our physical natures while we perform the requisite labor, or to practice any other inconvenience the cause may require. Did people know how little it takes to make one comfortable, contented and happy, enough might be spared to carry on all the benevolent operations of the day.—But, alas! while grace craves but little, nature is never satisfied. And nature reigns too much in the hearts of all Christians.

The boxes were started so late last fall that they were stopped by the ice. Two came in this summer. None should be started later than October. Although the articles were much needed, yet when we found where they were they could not be obtained for want of means to pay the freight, until last week, when I returned from a visit to my friends in Maine with a little money collected to aid in building a house for the establishment of a female school, and such was the need for clothing that we thought it best to take some of the money and redeem the boxes. Could our friends put money enough in the boxes to pay the freight, it would be much better.—Did we expect money in the boxes to pay the expenses, we could borrow or get trusted till we opened them. The expense is from three to six dollars on a box. Your box needed no excuse at all; and as you would like to know what was done with it, I would say we sent it to a place where a large number of fugitives had just arrived, destitute of course, and some with families; and the teacher had just applied for a box, and his scholars were very needy. Spelling books, easy reading books, paper, quills, slates, &c. are needed. But other kinds of reading are of no use at present, and we have a great supply of higher kinds of books for years. When you reflect that they come here ignorant of letters and every thing else, except the kind of work their masters wished them to do—ignorant of the use of words as little children, not having been allowed to converse much, you will readily perceive that they must begin like children, and that it is not the work of a moment to advance them to the higher kinds of reading. Nature has endowed them with every qualification for improvement and usefulness, and all that is necessary is an opportunity. We have a fine, prosperous school of young men, most of whom are recently from slavery—they have indulged a hope in Christ since they entered the school, and are humble followers of Jesus. We hope that some of them will yet proclaim a risen Savior to a dying world. Also, we have a school for children, both of which flourish rapidly, and what is more pleasing, the children try to teach their parents what we learn them.—Thus our efforts, though performed in weakness, are like seed sown in the ground, which we hope will have an abundant harvest.

I would give you some history of the ignorance and degradation of some of our scholars—their conversion and rapid improvement, but neither time nor paper will admit. But, suffice it to say, could you see the need, the desire, and the effort for improvement, you would feel amply rewarded for all the aid you have or could render. Notwithstanding my haste, I cannot forbear saying a word in behalf of my own sex; for we feel that however much may be done to enlighten and elevate the other sex, not much can be accomplished under the present state of society, among the females. Most of their mothers were field hands whilst in slavery, and consequently they know comparatively nothing about the domestic duties of females, though they can work well out of doors. Their habits are very much as they were while in slavery. What can we expect of daughters brought up by such mothers? They can neither read, sew, or knit. When they are not in the field, their time of course must be spent in acquiring idle habits.

Being satisfied that nothing short of removing them from former evil and pernicious habits, and placing them under good, wholesome, moral and religious instruction, will produce that change which is desirable, we are attempting to establish a female school for this purpose, calculated to make them useful as well as to learn to read. When I was at home, my friends contributed one hundred and fifty dollars in money, besides a considerable amount of articles to send to those who are needy, to aid in this cause. We shall erect as soon as possible a hewn log house that will be the most comfortable for the expense. We humbly hope the Lord will raise us up friends to aid in carrying on this work, that we may soon be able to send out teachers among the fugitives of their own color, who will exert a salutary influence, and thus produce that change in society which is desirable. One of the committee just told me that a colored man, who was poor but would be a good hand on the building, would work and take his pay in clothing for himself or his family or in bedding, and would take my word for surety till we obtain clothing for him. I told them that they might employ him, for under the existing need I had rather part with my last change, than not have a school, if nothing came on to accomplish it. If any of our sisters wish to aid in this cause, please specify, as we should not feel at liberty [to appropriate the funds to this purpose] without permission from the donors. You ask us to state what is mostly needed. Shoes, coats, pants, sheets, towels, linen thread, wire for bonnets, split palm leaf for hats, garden seeds for next spring, &c. are a few but nothing comes amiss. We desire your prayers as well as your alms. We need them, I assure you. May the blessing of Jesus rest upon you, and enable you and us to do and suffer all his will.

Yours in behalf of suffering humanity,

FIDELIA COBURN.

For the Morning Star.

To the Brethren of the Farmington Q. M.

Dear Brethren:—

You doubtless recollect that at the last session of the Q. M. we agreed that a part of the regular business of the Q. M. is to aid the benevolent societies in collecting funds to carry forward their various objects, and that it was recommended that a collection be taken in each church previous to the next session of the Q. M. in aid of the F. W. Baptist Education Society, and forwarded to the Q. Meeting. I write, dear brethren, to "stir you up by way of remembrance" and put you in mind of these things, that you may enjoy the glorious privilege of doing good.

The Education Society has been in existence but a few years, and has had to struggle with persecution and poverty, and a great burden has fallen upon those who have transacted the important business connected with the Biblical School, and still a large portion of responsibilities rest upon a few poor ministers of Jesus Christ, who are unable to bear it; but their souls are knit to the cause of Christ, and they cannot endure the thought of this important institution falling to the ground. Already has the connexion been blessed with the labors of those who have been in part fitted for their work through this institution. Our own young brethren of this Q. M. have received important aid, and one of them is now laboring in the distant West, and one has left his native land, and all the endearments of civilized Society, to persuade the heathen to turn from their idols to the living God, while others are laboring in our very midst, who, but for this means of improvement, had sunk under discouragements, and perhaps never entered the whitened field; already sinners have been converted & heaven has been made glad through their labors. And shall this effort fail? No! God forbid. And shall the Farmington Quarterly Meeting be found backward in this glorious enterprise? Your past liberality forbids the thought. And is there a church in this Q. M. that will keep back? And let there be none of the thousands of Israel that shall withhold their aid. A few weeks more, and we shall assemble in Q. Meeting, and may we not hope that at that time each church will send in a handsome donation? This Q. M. contains some over 1700 members. Now let each church send a sum equal to five cents per member, and we shall send more than eighty dollars—a pretty handsome sum indeed. And have we a member in our churches that cannot do this? Have we not some that will give their dollars? Remember, dear brethren, the liberal soul shall be made fat. If you would see the cause of God prosper; if you would enjoy the blessing of God in your own soul, enlist in the cause of benevolence.

DEXTER WATERMAN.

For the Morning Star.

Sheldon High School.

Dear Brethren:—We have but this one School that we call our own within the bounds of the Holland Purchase Y. Meeting. This School was commenced with the understanding that our friends would endeavor to sustain it, by sending their sons and daughters here to obtain an education, and also by their contributions in money. Some have done well, while others have done nothing; and others, who subscribed towards paying for the building, have not paid either principal or interest. The School is now in successful operation, under the care of our beloved Bro. GARDINER, who has our entire confidence as a teacher. Last winter he had about fifty students, and we humbly hope that the day has come when the friends of education in this Y. M. will wake up to their duty in regard to this School.

Our friends will perceive, by referring to the minutes of our last H. P. Y. M. that Bro. Furgerson was appointed to visit all the churches in Erie and Cattaraugus Quarterly Meetings, Brother Baldwin the French Creek and Chautauque churches, and the writer the churches in Genesee Q. M. Observe there is now a debt of about two hundred dollars resting upon the trustees.—This must be paid, and we want enough also to furnish the School with a philosophical apparatus. We think our brethren will come up to the mark. Say the word, brethren, and the work will be done. My brethren in the Genesee Q. M. may expect a call from me before our next Q. Meeting.

RICHARD RICHARDSON.

Bethany, N. Y. Aug. 6, 1844.

CORRESPONDENCE OF THE STAR.

Revival Intelligence.

LOWELL. Bro. CURTIS writes Aug. 20th:—The prospects of the 1st church here I think are somewhat encouraging. We have a good congregation, and some excellent meetings.—I have baptized every month since I came here, and expect to baptize the last Sabbath in this month. Twenty-five have joined the church, and about a dozen more stand as candidates for membership.

FALL RIVER. A church was organized in this place in March, consisting of twelve persons. Since that time six more have been added. We are at peace among ourselves, but we live in Babylon. Spiritual pride prevails in our village. It seems utterly impossible to do any good. The churches of all denominations are emphatically dead. The chilling influences we feel. Our meetings are comfortable; but there appears to be no good done to poor sinners. May the Holy Spirit breathe upon his churches. If they continue to live as they do now, what will become of them in the day of judgment!—in the day of eternity!—Pray for us brethren that our faith may not fail us. We, through grace, will pray for you that the Lord would revive his work in your hearts and in the hearts of sinners. May our Heavenly Father enable us to live as we would wish to die. The exhortation of Jesus may we individually regard: "Be thou faithful unto death, and I will give thee a crown of life." B. P.

ENFIELD, N. H. The Lord is prospering us in this section some. There is a good interest felt in our meetings, and we think it is increasing. We have a meeting appointed today to baptize. Our prayer is, O Lord, revive thy work. C. H. S.

Brother Burr:—The prospects are brightening somewhat in this place relative to the cause of religion. Our church meetings are quite full, and are more interesting than formerly; a deep interest is manifested for a revival of religion, and the brethren and sisters are beginning to offer earnest prayer to God for an out-pouring of his spirit; and, to the praise of the Lord, omens of a shower of mercy are already apparent. Brethren, pray for us. F. MOULTON.

North Haverhill, Aug. 16.

Bro. Burr:—The Lord is favoring Zion in this section. Last March, I constituted a Freewill Baptist church in Williamstown, Ms. of 5 members. It now numbers 24. Last Sabbath, Eld. Flowers came over to help me, and the blessed Lord overshadowed the place, and caused sinners to inquire the way to Zion, and saints to shout aloud for joy. A good state of feeling exists in Stephentown Q. M., though it has been a low time with us. This Q. M. numbers 3 churches, and intends to unite with Dover Q. M. at the Sept. session. I have lately baptized 2 in Hadley and 4 in Williamstown, Mass. ALBERT MERRY.

N. B. My P. O. address is now Savoy, Mass. A. M.

Yearly Meetings.

Northern Indiana and Western Michigan Yearly Meeting

—Held its session for 1844, at Noble, Ia. on the 28th June. Eld. J. H. Miner delivered an introductory discourse, founded on Eccl. 2: 1-t clause of the 14th verse, which was succeeded by several exhortations.

Elder Allen Mead was then chosen moderator, Elder Wm. Hall, ass. do., bro. Newman Scarlett, assistant clerk.

Heard the reports of the Q. M.'s which reported good union and steadfastness, with the exception of some trials in Steuben Q. M. The aggregate number of communicants in the Y. M. is 519.

On motion, voted that this Y. M. apply for admission to the General Conference at its next session.

Voted that Elder Nathaniel Pullman be our delegate to General Conference, and that the Yearly Meeting raise an amount equal to 10 cts a member to defray his travelling expenses.

Voted that the next session of the Y. M. be held at Niles, Mich.

Voted to organize a Ministers' conference, to be held on Monday following the Yearly Meeting Conference, at 8 o'clock, A. M.; and that ordained and unordained ministers, deacons and clerks of churches, be members of said conference.

Voted that there be a public contribution at each session of the Y. M., and that we recommend the Q. M.'s to take a public contribution at each of their sessions.

On motion of Eld. J. H. Miner, voted to pass some resolves in relation to the enterprises of the day.

1. *Resolved*, that we recommend the Foreign Mission cause to our Q. M.'s and churches, preachers and people, that they engage with all their hearts and means to sustain it.

2. *Resolved*, That intemperance is a great evil, and that it is our duty, as a body, to use our influence to dispel alcohol, as a beverage, from our land and nation, especially from our church—and that we recommend to preachers and brethren to lend their hearts and hands to move on the glorious cause of temperance.

3. *Resolved*, That Slavery is a sin; and therefore we recommend to all to use their means and influence to abolish it from our land.

4. *Resolved*, That Sunday Schools, rightly conducted, are beneficial to the present and rising generation, therefore we recommend to all to use their influence for their support, and urge our brethren to establish and continue them in all our churches and vicinities.

The preaching was solemn and weighty, and the meeting interesting and refreshing.

JARED H. MINER, *Clerk*.

Religious Notices.

Notice.

The next association of the Ministers' Conference of the New Durham Q. M. will be held at the house of Eld. John Caverly, in Strafford, Tuesday, Sept. 10, at 10 o'clock, A. M. TOBIAS FOSS, *Clerk*.

Centre Strafford, Aug. 19, 1844.

Notice

The Ministers' Conference of the Western R. I. Q. Meeting, will be held at the Central School-house, Gloucester, commencing at ten o'clock, A. M. the 28th of August.

This notice was not received till after our last paper was put to press. Our paper goes to press Monday morning.

General Intelligence.

WHAT WILL NOT A RUMSELLER DO?—An intemperate woman in Portsmouth, N. H., being very sick, received a bowl of broth from a benevolent lady, who heard of her illness. No sooner had it been received, than the sick woman sent it by her little daughter to a grog-shop to get it exchanged for a glass of rum. A demon was found base enough to take the broth, and send the rum to the poor sick inebriate! E. N.

"TRAIN UP A CHILD IN THE WAY HE SHOULD GO."—A little boy, about four years of age, who had had an intemperate mother, was put out after her death, to live in a temperate family. When sick, he used to cry to have rum put into his tea and medicine, saying that his mother always had it, and he must have it. E. N.

GREAT FIRE IN BOSTON.—Sunday morning, Aug. 18, between the hours of two and four, a carpenter's shop in Brighton st. was set on fire by an incendiary, and consumed, with several other houses. The total loss is estimated at $7000. Before this fire was extinguished, another, (set by an incendiary,) broke out in South Margin street, in a carpenter's shop, which was consumed, and another adjoining, with a block of 10 brick houses on that street. It then extended to Merimack st., and consumed six more brick and several wooden houses. The loss is estimated at about $40,000. An out-building attached to a house on Lowell street, the next door but one to our own, was set on fire, and another building in Holmes' Alley, in the rear of Belknap st.; but were extinguished before any damage was done. How black must be the hearts of the incendiaries that caused this unhappiness and loss of property. E. N.

SUICIDE.—Sabbath morning, Aug. 18, a man by the name of George D. Forbes cut his throat in the avenue by the side of the City Hall, Boston. The cause is supposed to be *whoredom*.

E. N.

Recent Elections.—The Democrats have succeeded in Alabama, Illinois and Missouri, and the Whigs have carried Kentucky, and will have a majority in the Legislature of Indiana on joint ballot, which will secure a Whig U. S. Senator from that State, as one is to be chosen at the next session of the Legislature.

Arrival of the Acadia.

The steamer Acadia, Captain Judkins, arrived at East Boston at 1-4 to 3 o'clock, Sunday, 18th. Owing to dense fogs off Halifax, her passage has been long. She brings London and Liverpool dates to the 4th inst.

The weather has been fine, and high expectations of the harvest are entertained.

The cotton market has become more firm, and has recovered from the late decline. Money continues plenty. The accounts from the manufacturing districts are very favorable.

The proceedings of Parliament are without any particular interest.

Prussia—Attempt to Assassinate the King.—The 26th July, at the moment when the King of Prussia was about to start on a journey, an assassin named Tscheck, burgomaster at a little village some leagues from Berlin, fired a pistol. The ball glanced off the King's breast without doing him any mischief. The King continued his journey. The assassin is arrested.

Supposed attempt to Assassinate the King of Greece.—On Sunday, the 7th July, a sergeant of the gendarmerie forced his way through the private door of the palace with his sword drawn. The sentinel being otherwise unable to restrain him, transfixed him with his bayonet. The wound, however, is not mortal, and the King is solicitous for his recovery. He had an alledged cause of grievance about some ground near the palace. He is apparently insane.

The Fugitive Slaves in Delaware County, Pa.—The Chester (Pa.) Republican, speaking of the fugitive slaves who were arrested in that county last week, in the excitement of which arrest a Wilmington constable died of a disease of the heart, says the men were held to answer the charge of murder, and stealing the carriage and horses of their master.

On Wednesday afternoon, the owner of the slaves went to Chester to claim his property, and desirous of seeing them, went into the prison, but they had departed without the formality of a proclamation. The Sheriff was absent on business, and they had procured the pump handle and spear, tied them together, and with their blankets made into a rope, escaped over the wall of the prison at about 2 o'clock in the afternoon. Search and pursuit were immediately made for them, and after a chase of about two or three hours, one was arrested and brought back to quarters. No one appearing to prosecute, the remaining man was discharged. The master vows the Sheriff shall suffer for permitting his property to escape.

Horrible Outrage.—A correspondent in Brown Co., informs us of a horrible outrage, perpetrated on the person of Mordecai Johnson, a respectable colored resident of that county, by a gang of kidnappers from Kentucky, who were in pursuit of a runaway. The details are so shocking, that we do not feel at liberty to publish them, till we hear further from our correspondent.—*Cincinnati Philanthropist*.

INFORMATION WANTED of Albert S. Gilman, formerly of Gilmanton. His friends have not heard from him for three years. He was then in St. Johnsbury, N. B. If he should see this notice, he is requested to write them immediately, and notice the death of his sister in this paper. If any one who sees this notice can give information of said Gilman, he will greatly oblige his friends by writing to Moses Gilman, Gilmanton, N. H. the first opportunity. M. G.

A gentleman on his way down the river to Mobile, fell overboard from the steamer, in the night; but, being a strong swimmer, swam ashore, intercepted the Montgomery stage, and arrived in town a few hours after the boat—much to the surprise of the other passengers, who thought him drowned!

Weekly List of Letters Received.

F. Neville, H. Whitcher, A. Merry, T. Carey, S. N. Morse, D. Harriman, S. G. Smutz, O. Butler, J. Higgins, J. F. Nason, B. F. Parker, D. Waterman, E. H. Orcutt, W. Beebe, J. H. Miner, E. G. Page, G. W. Bean, E. Noyes, E. Churchill, Jr., H. B. Rackliff, G. W. Bean.

From Post Masters.

C. Wilder, H. Butler, F. Blake, L. Plumer C. Rose, T. Farrar, J. S. Clark, E. F. Stevens, Jr., J. R. Haynes, E. Miller, C. Daugherty, D. K. Carrier, L. Goff, M. Abbott, N. T. Woodbury.

New Agents.

JOSEPH F. NASON, Book Agent, in place of F. Lyford, Hallowell, Me.

Eld. HENRY CHERRY, Newville, Indiana.

WM. HARVEY, Monticello, Me.

Receipts For Books.

D M L Rollins ,38. J Wight ,50. T Cary 7,00. S N Morse ,50. B Phelon 3,00. J Higgins 7,00. J F Nason 4,50. N Brooks 2,00.

Subscribers for the Star.

W B Tilley 1. C Wilder 1. D H Lord 1. J Farnham 1. L Jennings 2. B F Parker 1. M Bonney 17. W Beebe 1. J H Miner 1. D K Carrier 1. C Bean 1. N Books 1. E Noyes 1. E Churchill Jr., 1. H B Rackliff 1. C Willard 1.—33.

Home Mission.

F. W. B. Church. Windsor, Vt.,	1,85
Mary Parsons, New Portland, Me.,	1,00
Whole amount	2,85

WM. BURR, *Treasurer*.

Foreign Mission.

A. Lawrence, Fruit Hill, R. I.,	50
Mrs. Nancy Amsden, Windsor, Vt.,	2,00
F. W. B. Church, do., "	25
E. Daken, Wilton, Me., for Hindoo Children,	50
C. B. Sylvester, Philips, Me., " "	50
John Hoyt, " " "	50
L. Crosby, " " "	50
Eld S. Wheeler, Philips, Me., " "	1,00
R. Wheeler " "	50
Albert Parsons, New Portland, Me.,	1,00
James White, Wiscasset, do.,	50
Sarah D. White, do. "	50
Whole amount,	8,25

WM. BURR, *Treasurer*.

For Education Society.

D. Waterman, Philips, Me.,	50
Martha Hedge, Woolwich, Me.,	1,00
Lydia H. Carlton, do., "	1,00
Matilda Card, do., "	50
Whole amount,	3,00

WM. BURR, *Treasurer*.

Monies collected by Elder Peter Folsom last year, for the Education Society.

Hallowell, Me.,	13,00
New Sharon, do.,	6,00
Farmington*, do.,	1,75
Topsham, do.,	14,75
Friends in Boston and Roxbury, Mass.,	16,50
Total,	$52,00

* The Church in Farmington would probably have given more, but they were about assisting Bro. Waterman to redeem his pledge. P. Folsom.

Books Forwarded.

One package to J. F. Nason, Hallowell, Me., by Express.

MARRIED

In South Boston, Aug. 18th, by Eld. Wm. H. Littlefield, Mr. Clement M. Hall and Miss Elizabeth Newton, both of this city.

In Roxbury, Mass., July 15, by Eld. J. B. Davis, Mr. Sandrus H. Thomas and Miss Julia D. Snell, all of R. August 8, by the same, Mr. Charles H. Laughton, of Boston, and Miss Pamelia G. Rich, of Roxbury. Aug. 14, by the same, Mr. John S. White, of Cambridge, and Miss Mary A. Barns, of R.

In Effingham, June 2d, by Eld. O. Butler, Mr. Ransellaer Towle, of Freedom, and Miss Caroline W. Gilman, of Effingham. By the same, June 16, Mr. Hiram Wentworth and Miss Mercy Demeritt, both of E. Also, by the same, June 30th, Mr. Eri Wentworth, of Milton, and Miss Mary Jane Shute of E.

In Groton, N. H., on the 14th inst., by James C. Cilley, Esq. Mr. Israel G. Brown, of Henniker, and Miss Lucy M. Hunkins, of G.

SOUTH CONWAY ACADEMY.

THE fall term of this Institution will commence on Monday, the 9th day of September next, under the instruction of Mr. ISAAC PERLEY, A. B. and continue twelve weeks. Particular attention will be given to young gentlemen who are intending to teach, or preparing for College.

TERMS. Board in private families, $1,00. Those who wish to board themselves will be accommodated with rooms, at a reasonable price.

TUITION—In the Higher English and Classical Department, $3,00

In Primary, do. 2,50

A. DUTCH.

Kennebunkport, Aug. 16, 1844. 3w19

Smithville Seminary.

THE Fall Term of this Institution will commence on the first Monday of Sept. next, under the instruction of HOSEA QUINBY, A. M. Principal, and AMMI R. BRADBURY, A. M., in the Male Department, and Mrs. C. L. BRADBURY in the Female Department. WM. B. PRESTON, Steward.

The price of Tuition for common English branches, $4,00. Seventy-five cents will be charged for each of the higher branches. No student however will be charged over $5,50. except for Drawing, Painting and Music, the expense of such varying according to the expense the Institution is at for obtaining instruction for those branches. WM. B. PRESTON, *Sec'y*.

Scituate, Aug. 9, 1844.

ADMINISTRATOR'S NOTICE.

THE Subscriber hereby gives notice that he has been appointed by the Judge of Probate for the County of Strafford, Administrator, with the will annexed, of the Estate of GEORGE FOSS, Jr. late of Strafford, in said County, deceased. and has taken upon himself that trust by giving bonds as the law directs. He requests all persons who are indebted to the Estate of said George Foss, Jr. to make payment, and those who have demands against the same, to exhibit them for settlement.

COTTON H. FOSS, *Administrator*.

Strafford, August 13th, 1844. 3w18*

STATE OF MAINE.

ADMINISTRATOR'S SALE.

BY virtue of a license from the Judge of Probate, of the County of Franklin, will be sold at public auction by the Subscriber, Administrator with the will annexed on the Estate of CHARLES NESBITT, late of a certain unincorporated place called letter E., in the County of Franklin, deceased, on the premises at Sanford Corner, in the County of York, on Thursday, the 19th day of September next, at two o'clock in the afternoon, a certain parcel of real Estate situate in said Sanford, being about six acres of land with a house and barn thereon, it being the same formerly occupied by said Nesbitt and now occupied by Samuel Jackson.

TERMS made known at the time and place of sale.

OTIS GOODWIN, } *Administrator, with the will annexed.*

August 1st, 1844. 3w18*

ROCKINGHAM ACADEMY,

HAMPTON-FALLS, N. H.

THE FALL TERM of this Institution will commence on Thursday, August 22nd, under the instruction of Rev. ZEBULON JONES, Principal, Assisted by Miss ADALINE A. PHILBROOK, in the FEMALE DEPARTMENT, and JOSEPH H. KNIGHT, in the MALE DEPARTMENT. In addition to the usual branches taught in this Institution, instruction will be given in *Vocal Music*, to all, who may wish to attend to it, without any additional expense.

—TERMS:—

BOARD in Private families from $1,37 to $1,50.

Those who shall wish to Board themselves, will be accommodated.

TUITION in Common English Branches, per eleven weeks, $3,50. Higher Do. $4,00. Greek, Latin and French, $4.50. Drawing, in addition to other Branches, $1,00. Music, (with use of Piano,) $7,00. Incidental Expenses, 12½ cts. SILAS ILSLEY,

Secretary of the Board of Trustees.

Portsmouth, July 22d, 1844.

POETRY.

A CITY STREET.

BY MARY HOWITT.

I love the fields, the woods, the streams,
The wild flowers fresh and sweet,
And yet I love no less than these,
The crowded city street!
For haunts of men, where'er they be,
Awake my dearest sympathy.

I see within the city street
Life's most extreme estates;
The gorgeous domes of palaces,
The prison's doleful gates;
The hearths by household virtues blest,
The dens that are the serpent's nest.

I see the rich man proudly fed,
And richly clothed, pass by;
I see the shivering, homeless wretch,
With hunger in his eye;
For life's severest contrasts meet
Forever in a city street!

And lofty, princely palaces—
What dreary deeds of wo,
What untold, mortal agencies
Their secret chambers know!
Yet is without all smooth and fair,
As Heaven's blue dome of summer air.

And e'en the portliest citizen,
Within his doors doth hide
Some household grief, some secret care,
From all the world beside;
It ever was, it must be so;
For human heritage is wo.

Hence is it that a city street
Can deepest thought impart;
For all its people high or low,
Are kindred to my heart;
And with a yearning love I share
In all their joy, their pain, their care!

OUR EARLY LOVED.

BY FRANCES BROWN.

Our early loved—how their memory clings
To the hearts that love no more!
Like a rose that still in its sweetness springs
When a garden's pride is o'er.
Though the weeds and thorns may have long defaced
The place of the perished flowers,
Yet that lingerer gladden's the cheerless waste
With the bloom of its brighter hours.

Our early loved—hath their after-path
From our steps far parted been?
Hath the hand of power, or the flame of wrath,
On life's barriers risen between?
Yet still, in our dreams, their shadows come
Through the parting waste of years,
Though the path is marked with many a tomb,
And its sands are wet with tears.

Our early loved—have we found them changed
In the gloom of our winter days,
And their bright locks blanched, and their looks estranged,
Till they scarce return our gaze?
Lat far in the land where storms or time
Can no longer sear or chill,
In the light of our memory's cloudless clime
We will find them changeless still.

We may love again, and the later ties
Of life may be bright and strong,
But if broken, never in memory's eyes
Will their fragments shine so long:
And the shrines of our childhood's stainless faith
We may leave them far and cold,
But the heart still turns to the stars of youth
With a love that ne'er grows old.

THE CHILDREN OF WANT.

They are our brothers—though forlorn
And homeless through the world they go;
Our brothers though the lip of scorn
With heartless jeer derides their wo.

Our brothers—though by men abhorred—
God's ministers in mean disguise,
They bring a message from the Lord,
Not vainly to the good and wise.

Despise them not! As ye regard
The least who doth for kindness call,
So shall the MERCIFUL reward
With good or ill, who judgeth all.

HOME.

There is a little spot on God's fair earth,
To which our longing memory ever clings;
Where in our youthful days of love and mirth,
Sweet feeling thrilled the bosom's tend'rest strings.
Where'er we roam, reflection ever flings
Its fond arms round it, and will linger there,
And fancy often hovers high on wings,
To gaze upon it, deeming it most fair!
No charm, however novel, can compare
With this green spot, so cherished in the heart,
Nor beauty, be it e'er so bright and rare,
Such sacred pleasures to the soul impart.
Speak out, my heart! though thou hast loved to roam,
Hast thou e'er once forgot thy sacred natal HOME?

MISCELLANY.

For the Morning Star.

A Night in Massachusetts Bay.

As we entered the bay, the curtain of night began to draw itself gradually over the face of nature, and a gloomy feeling seemed to rest on all hands, as our gallant and noble ship moved along, parting the blue waves as they gently rolled against her bow. Oh, how sublime! I never shall forget the moment when the solemn moon burst from the eastern horizon, and scattered the thick darkness before its penetrating rays, and beamed forth in all its splendor upon the world around us. The spell that seemed to hang over our minds was now broken—our eyes were saluted with the rays of light which streamed from the distant shore. Here and there foreign and coasting vessels were seen, steadily pursuing their course across the bay in different directions; some just leaving (and perhaps for the last time) their native land to cross the stormy ocean; others returning from some distant land—when, all at once, nature herself seemed to stand in appalling stillness. Suddenly the sky assumed a threatening aspect. Clouds came muffling up from the east, and the moon ceased to give us light. The land and light-houses were shut out from our view.—Darkness gathered around us. All things were got in readiness on deck for the coming on of the storm. Silence reigned and anxiety seemed depicted on every countenance. The winds began to howl through the rigging and the rain came pattering down in large drops. Soon our ship began to leap madly from billow to billow; one moment struggling to climb the towering wave, and the next riding on its foaming summit. Then again plunging the yawning gulf, as though she would drive her way through the sea into the world below. Our hearts beat quick at the thought that we were every moment drawing nearer and nearer to safety or destruction. All hands were summoned aft to the quarter deck. There, (with minds filled with terror, amidst the roaring of the tempest, having no time to lose, every moment big with danger,) the captain hastily laid his plans before us, to which we assented as the only door of hope which opened before us. Every man was ordered to his post. The word was given to tack ship. Already was heard from all hands, above the howlings of the wind, 'Keep full;' "Keep full, sir," answered the man at the helm. 'Steady, so,' "Steady, sir," answered Jack.—'Put the helm down.' "Put it down, sir," was the reply. 'Hardly.' "Hardly," responded the man tending the jib sheets.

As our ship rounded to, she lay trembling and groaning for a moment in the trough of the sea. Then, as if gaining strength from a moment's rest, she rose amidst the heaving flood, and dashed aside the foaming waves, as they madly rushed against her giant bows

Here, while our ears were almost stunned with the deafening roar of the elements, the ocean bellowing round us, the thunder bursting in awful peals over our heads, the lightning flashing and opening to our view an ocean seemingly on fire, our eyes were suddenly greeted with the beacon light that came streaming o'er the wave. Hope, that heavenly messenger, again animated our heaving bosoms. For a few moments, the prospect seemed to brighten. The bearing of the light was obtained and we put about and stood for the land. It was not long, however, before a thicker darkness gathered around and the light was again hid from our view. We found by our chart, that we were still exposed to more imminent danger. The rocks called the graves lay nearly between us and the entrance of the harbor. Our ship rushed on (now too late to return) as if ten thousand demons were aiding the wind and storm to drive her down the whirlpool of destruction. A few moments more, and the cry of breakers was heard. Every eye was strained almost from its socket, to discover, if possible, in what direction they lay from us, (our ship still hurrying on her way. The next moment found us engulfed in the dense spray that flew from the rocks on which we expected soon to strike.—My head grew dizzy, a cold chill ran through my soul, as I contemplated the dim gulf, the awful blank—*futurity*. One moment more, and all was over. We had passed the breakers, and now our gallant ship rode safely up the entrance of the harbor.

Thus we escaped the dangers of the deep; and now, since God has converted my soul, I often think of that awful night when I passed so near the gates of hell, and it makes me tremble.

Should this meet the eye of a brother sailor, who has been exposed to dangers like these, without a hope in Christ, let him make haste and prepare to meet God, lest, in an unexpected moment, he be hurled into eternity, and the door of mercy be forever closed against him.

A CONVERTED SON OF NEPTUNE.

Be Careful whom you Trust,

OR A LESSON OF WARNING.

AN UNVARNISHED HISTORY OF FACTS.

BY H. M. TRACY.

Aside from the common forms of seduction and desertion, so inadequately redressed or prevented by the penalty of Law—there are still other forms of assailing and betraying unsuspecting woman, as little noticed, though in some respects equally injurious to the peace and happiness of their victims.

A circumstance of heartless villainy came recently to my knowledge, so artfully planned, and so successfully executed, that the story seems more like romance than reality. Yet it is true, too bitterly true; as the happiness of a once lovely family loudly testifies.

In a newly settled township, in Northern Ohio, resided a family consisting of a husband, wife, and four little ones, the youngest still an infant. The parents were both members of the little church, organized in the place; and were held in high estimation by their neighbors and friends. Retired, humble, and unambitious, they sought few joys beyond their own domestic circle, and knew almost as little of the world's evil, as they shared.

The untiring efforts of the husband and father, to provide every comfort for his family; and at the same time to lay the foundation for permanent posterity, in his newly cultivated home; had undermined a constitution, which had never been very firm, and brought on occasional attacks of epilepsy. Still he could not be persuaded to forego his labors and exposures.

A protracted meeting was in progress late in the fall, and his whole soul seemed engaged in the work. One Saturday evening he attended, and though habitually retiring and diffident, he arose and addressed the congregation with a degree of power and pathos, that no one could describe. The pale and unearthly countenance, and the superhuman earnestness of his voice, seemed electrical. Every heart vibrated to the deep sincerity of the speaker. But it was his last effort; and how happy that it should have been so boldly made.

He rode home, a distance of about two miles, and in a few minutes after entering his house, he was seized with a fit of epilepsy, and expired. Yet kind hearts responded to the sorrow of that widowed mother, and did all that human sympathy might do to alleviate her misery. All felt the shock, occurring as it did, at the time when men's hearts were deeply impressed with religious truth.

This once happy home was now a lonely place, for he who had hitherto scarcely been absent for a night, was no more to bless it with his presence. The voice which had so sincerely led in their devotions, was no more to be heard. The deep echoes of the past alone could bring back those much loved tones.

The bereaved wife was exceedingly timid, and the winter evenings that succeeded his death, were too often fearfully gloomy. Previous to her husband's death, her sister had come to spend the winter with her, and now her presence seemed a double favor; yet the feeling that they were lone women was ever present, and the long lone night was anticipated with feelings bordering on superstition. The beautiful idea of Frederika Bremer, that if her disembodied spirit should ever re-visit the earth, it would only be as a messenger of love to comfort the afflicted, had not passed into her soul and become a sentiment, or she never would have felt thus; for surely her departed friend, if near, was only there from love. Yet her feelings were not strange, considering that her existence hitherto had scarcely seemed a separate one, and that her early marriage and numerous cares had denied her that degree of mental cultivation, which so often gives strength and courage under suffering.

During a few days absence of her sister, about three months after her husband's decease, a stranger was introduced, who wished to rent a farm for a share of its products. He called himself William H. Rowland, and professed to have come from Hoosac, N. Y. I give his name, real or assumed, that if he is still known by it, he may be marked and shunned. A book which he had in his possession, however, had on its fly leaf the name of Wm. Hoag, and circumstances which afterwards came to light, led to the suspicion that the "R——," was an addenda, intended as a screen for former misdeeds.

He made particular inquiries of her neighbors respecting her religious character, declaring that if she were not pious, nothing should induce him to enter her family. Satisfactory arrangements were soon made, and his professions of goodness shortly won the entire confidence of the unsuspecting widow. On the return of her sister, she expressed her extreme gratitude at having been so happy in securing the labors and society of so pious a man. Her sister, who had seen more of the world, felt rather distrusful of so much *profession*, but such hints were of no avail. He who could so piously read and sing, and so devoutly pray, could not, in her estimation, be a hypocrite. And, moreover, he had a most peculiar tact at making appropriate selections of scripture, such as condemn those that wrong the widow and the fatherless, and these he read with the appearance of unwonted solemnity.

She was still young and beautiful, and he found little difficulty in persuading her that her condition had hitherto been quite too obscure, and humble, for one possessing her attractions. Thus he began slowly, but surely, to undermine her humility and contentment, and shortly led her to aspire after stations to which she had never before looked wishfully.

During this time, he had been bowing himself into acquaintance with the whole town, assuming the greatest familiarity with all, and especially courting the society of the minister, who labored there a part of the time.

He was extremely active in religious meetings. He also took a very deep interest in Sabbath schools, and even established and superintended one in the neighborhood where he lived. Nothing could exceed his kindness and attention to the widow and her little ones; indeed, he seemed the very personification of sympathy. He expressed much astonishment that they had no convenient carriage in which to ride to church; and proposed to assist in getting one, as he would sooner pay half himself, than see them suffer such inconvenience. Accordingly, one was purchased, but he managed to pay mostly out of her property. He often took occasion to speak of the wealth of his father, and also hinted at his own possessions—frequently looking over large rolls of bills in her presence, representing that his object in coming to the State had been to purchase land, and had taken his present course to enable him to take advantage of low sales, &c.

As soon as he could well do it, he began to whisper in her ears unkind thoughts of her neighbors. His first efforts were cautious and artful, but as soon as he found occasion he extended them, until she felt herself surrounded by enemies, who were seeking to blast her reputation, while he alone stood by, a disinterested friend. It was in vain that her sister attempted to counteract this influence. She was sure that the faces of all were changed towards her; all kind inquiries, and expressions of interest in her welfare, were regarded as hyocritical and base.

Her real friends made untiring efforts to convince her of her mistake; they dealt truly and plainly—but all was looked upon as a confirmation of the unkind spirit that Rowland assured her existed. To screen her from such unkindness and injustice, (as he represented,) he, by the advice of the clergyman, proposed an immediate marriage. Determining to act with all prudence, she declined this, until he should produce such certificates of character, as would satisfy the most incredulous. These he proposed to write for, but suddenly he received a letter announcing the dangerous illness of a beloved sister; and he determined to go immediately to his father's. So at least he represented. He went and came, however, with railroad speed; for in two weeks he had returned, bringing recommendations signed by justices, deacons, and ministers.

He was, moreover, the bearer of splendid presents, consisting of costly articles of dress, such as would seem befitting the bride of the "*wealthy son* of a wealthy merchant." How could she longer hesitate, when such a golden opportunity offered for the speedy elevation of herself and little ones? True, her husband had scarcely reposed in the tomb half a year, but all unwelcome thoughts were banished by the fear that she should again be left a prey to her fears and loneliness; for he had suddenly become so extremely sensitive to the disapprobation of others, that he could not longer remain subject to it.

They were accordingly married with all publicity and ceremony, and no one could seem more fond of displaying a bride than himself. After having most artfully contrived to dispose of a great share of the personal property belonging to the estate, he proposed applying to the court for an order to dispose of the land; so that he could remove his family from so unkind a neighborhood. Here he found himself defeated; so he contented himself with contracting what debts he could, and availing himself of some two or three hundred dollars, which he converted into horses, he started East in the new wagon; taking with him the wool from the sheep, with the professed intention of leaving it to be manufactured at the factory, so that his wife should not be compelled to labor as her neighbors did.

With many blessings, assurances, and adieus, he departed. In a few weeks he wrote back, stating that he had been kicked by one of his horses, and detained some time, but he had recovered, and his prospects were extremely fine. He should make great advances on his property, though his misfortunes would necessarily protract his absence. Shortly, creditors began to present their claims, and the astonished woman could do no more than to assure them that her husband had been detained by accident; but he would soon return and settle all.

But after fruitless looking for his return, another letter came—one which few were allowed to peruse; but it was rumored, that it contained an assurance that he had married her under an assumed name, and should not return. Certain it is, that two years have now elapsed, and she has been left to struggle on as she best might—encumbered with pecuniary embarrassments, and an overcharged heart. Too proud to appear humbled in the presence of supposed enemies, she has tried to sustain herself without sympathy or pity; but her peace is evidently destroyed. She no longer takes her former stand in society; and her innocent children are to be made sufferers by her universal distrust.

And all this with no primarily wrong intention. She has through the whole been made the victim of the basest artifice. And yet what would the law of the State do with him, if he were within its power? Why, he might be made to pay a fine for swindling, and perhaps be imprisoned a short time in the county jail. But even this is doubtful; and the first, at all events, depends upon the fact of his having property that could be made available.

When will the wrongs of women be regarded as worthy of redress? Or, rather, when will public sentiment be so purified, that villany will find no atmosphere in which to inhale its polluted breath?—*Adv. of Moral Reform.*

Extraordinary Mode of Reform.

Among the Institutions of Prussia and Saxony, there is one most extraordinary class called "*Redemption Institutes.*" The object of these is one of the most benevolent ever devised, and the results show the omnipotent power of love, of genuine sympathy, in melting the heart and reforming the character of the most degraded and vicious.

The following example from the eloquent Report of HORACE MANN, Esq., shows how much good may be accomplished by the persevering, unremitting labors of a single individual, stimulated by a pure and elevated philanthropy, combined with sound judgment and habits of careful discrimination, and may well excite the attention of those who have influence with our public authorities.

"The Redemption Institute of Mr. J. H. Wirhern is situated four or five miles out of the city of Hamburgh. It was opened for children of the very lowest class—children brought up in the abodes of infamy, and taught not only by example but precept, the vices of sensuality, thieving, and vagabondry—children who have never known the family tie, or who had known it only to see it violated. The thoughts of Mr. Wirhern were strongly turned toward this subject while yet a student at the University, but want of means deterred him from engaging in it, until a legacy left by a Mr. Jercken enabled him to make a beginning in 1833. He has since devoted his life and all his worldly goods to the work. It is his first aim that the abandoned children whom he seeks out on the highway, and in the haunts of vice, shall know and feel the blessings of domestic life—that they shall be introduced into the bosom of a family—for this he regards as a Divine institution, and therefore the birthright of every human being, and the only atmosphere in which the human affections can be adequately cultivated. His house, then, must not be a prison, or place of confinement. The site chosen for his experiment was one enclosed within high strong walls and fences. His first act was to break down these barriers, and to take all bolts and bars from the doors and windows. He began with three boys of the worst description; and within three months the number increased to twelve. They were taken into the bosom of his family—his mother was their mother, and his sister their sister. They were not punished for any past offences, but told that all should be forgiven if they tried to do well in future. The defenceless condition of the premises was referred to, and they were assured that no walls or bolts were to detain them—that one cord only should bind them, and that the cord of Love.

The effect attested the all but omnipotent power of generosity and affection. Children from seven or eight to fifteen or sixteen years of age, in many of whom early and loathsome vices had nearly obliterated the stamp of humanity, were transformed not only into useful members of society, but into characters that endeared themselves to all within their sphere of acquaintance. The education given by Mr. Wirhern has not been a literary one. The children were told in the beginning that labor was the price of living, and that they must earn their own bread, if they would secure a comfortable home. He did not point them to ease and affluence, but to an honorable poverty, which they were taught was not itself an evil. Here were means and materials for learning to support themselves; but there was no rich fund, or other resources for their maintenance. Charity had supplied the home to which they were invited, their own industry must supply the rest. Mr. Wirhern placed great reliance upon religious training; but this did not consist in giving them dry and unintelligible dogmas. He spoke to them of Christ, as the benefactor of mankind, who proved by deeds of love, his interest in the race, who sought out the worst and most benighted of men, to give them instruction and relief, and who left it in charge of those who came after Him and wished to be called His disciples, to do likewise. Is it strange, that enforced by such a practical exemplification of Christian love as their benefactor gave them in his every-day life, the story of Christ's words and deeds should have sunk deeply into their hearts, and melted them into tenderness and docility? Such was the effect. The most rapid improvement ensued in the great majority of the children; and even those whom long habits of idleness and vagabondry made it difficult to keep in the straight path, had long seasons of obedience and gratitude, to which any aberration from duty was only an exception.

As the number of pupils increased, Mr. Wirhern saw that the size of the family would seriously impair its domestic character. To obviate this, he divided his company into families of twelve, and he has erected nine separate buildings, situated in a semi-circle around his own, and near to it, in each of which dwells a family of twelve boys or of twelve girls under the care of a House-Father or House-Mother, as the assistants are respectively called. Each of these is to some extent, an independent community, having an individuality of its own. They eat and sleep in their own dwellings, and the children belonging to each look up to their own particular father or mother as home-bred children to a parent. The general meeting every morning, at first in the chamber of Mr. Wirhern's mother, but afterward, when the numbers increased, in the chapel, and their frequent meetings, at work or in the playgrounds, form a sufficient, and in fact a very close bond of union in the community.

Instruction is given in reading, writing, arithmetic, singing, and drawing—and in some instances, in higher branches. Music is used as one of the most efficient means for softening stubborn wills, and calling forth tender feelings; and its deprivation is one of the punishments for delinquency.

An affecting narrative is recorded of a boy who ran away, but whom Mr. Wirhern pursued, found, and persuaded to return. He was brought back on Christmas eve, which was always celebrated in the mother's chamber. The children were engaged in singing the Christmas hymns when he entered the room. At first they manifested strong disapprobation of his conduct, for he was a boy to whose faults special forbearance had been previously shown. They were then told to decide among themselves how he should be punished. This brought them all to perfect silence, and after some whispering and consulting together, one who had formerly been guilty of the same fault of ingratitude under still less excusable circumstances, burst out into a petition for forgiveness. All united in it, reached out to him a friendly hand, and the festival of Christmas Eve was turned into rejoicing over the brother that was lost and was found. The pardon was not in words merely, but in deeds. No reference to the fact was afterwards made. A day or two afterward he was sent away on an errand to the distance of half a mile. He was surprised and affected by this mark of confidence; and from that time never abused his freedom, though entrusted to execute commissions at great distances.

One of the most interesting effects of this charity is the charity which it reproduces in its objects; and thus it is shown that, in the order of nature, the actions of good men, provided they are always wise, not less than good seed, will produce thirty, sixty, or a hundred fold of beneficent fruit.

Mr. Wirhern, when asked in what manner he had produced these transforming effects upon his charge, answered, "By active occupations, music, and Christian love."

As he could find no persons in all respects qualified to share in the work to which his life is devoted, he was driven to the expedient of preparing a class of teachers to become his auxiliaries. For this end he has superadded to his original plan a school for the preparation of teachers: first to support himself, then to send abroad to open other institutions similar to his own, and thirdly to become superintendents of prisons.

During the ten years of the existence of this institution, there have been four hundred and thirty-two children received into it. Of these about eighty were there on the 1st of July, 1843. Only two had run away who had not either voluntarily returned, or being brought back had voluntarily remained.

If our Legislature, in their wisdom, would make provisions for similar Institutions for reclaiming and educating the juvenile delinquents in our large cities and towns, it would be a most important means of saving our country from the vices which degrade so large a portion of the population of Europe, as well as of saving the immense sums now expended in the prosecution of crime in our Courts of Justice, in addition to the still more important object of raising immortal beings from pollution and wretchedness to respectability, usefulness, and permanent happiness.—*N. Y. Tribune.*

SUMMARY.

Seneca Lake.—A correspondent of the N. York Journal of Commerce, writing from Geneva, N. Y., tells some marvellous tales respecting the famed Seneca Lake. He says first, that this lake has a regular tide; in other words, that it rises seven years and then falls seven years. Also that frequent attempts to ascertain its depth have proved unsuccessful. In 1840, several gentlemen went out for this purpose, and found to their astonishment, upon letting down a bottle filled with fresh water, corked and sealed, on examination, after it was drawn up, that the water was salt, although the cork was not moved nor the seal broken. He was subsequently shown a piece of salt that had formed in one of the boilers of a steam mill where they use the lake water. And lastly, that this lake never freezes excepting in extreme cold weather, so that the steamboats run all winter.

Temperance and Taxes.—A striking exemplification of the relations which temperance bears to the pauperism of the country, is shown in the experience of the State of Massachusetts during the last year. According to an estimate of Mr. Williams, the temperance agent, the pauper tax of Mass. amounted, a few years ago, to $200,000—eight-tenths of which was ascertained to be the result of ardent spirits. Two years ago this tax was reduced to $136,000; and last year it amounted to only 41,000. This great reduction is to be accounted for by the fact that within these few years there have been thirty thousand drunkards reformed.

The Newbernian, (N. C.,) of the 6th instant, says:—We learn that on Friday evening last Messrs. Benj. and Henry Mace, Executors of the late Joseph Physic of this county, left the port of Newbern for Philadelphia, with twenty-one emancipated slaves under their charge. Mr. Physic died a few years since, and left these persons free, making arrangements for sending them from the State in accordance with the laws of North Carolina.

Shocking Accident.—A little boy, about four years old, son of Cushman Hall, Esq., Deputy Sheriff of Gray, Me., was on Saturday afternoon kicked in the face by a horse running at large, and the upper jaw broken, stove in, and bruised in a shocking manner. The horse's shoe struck him immediately under the nose, and consequently nearly destroyed the lower part of the face.

DISOBEDIENCE TO PARENTS.—A young man was lately sentenced to the South Carolina penitentiary for four years. When he was about to be sentenced, he stated publicly that his downward course began in disobedience to his parents—that he thought he knew as much of the world as his father did, and needed not his aid or advice, but that as soon as he turned his back upon his home, then temptations came around him like a drove of hyenas, and hurried him on to ruin.—There is no place so safe and happy as a good home.

Buffalo.—There are few places in this country more flourishing than the city of Buffalo, which is destined to become one of the noblest cities of the West. A correspondent of the N. Y. Commercial, writing from that city, says:

"The recent purchasers of real estate from the exploded banks, are removing the rubbish, preparatory to putting up buildings for stores and dwellings. The large square adjoining the old United States Bank, where Rathbun designed to erect his great exchange, has been cut into twenty-five feet lots, and distributed among our citizens. Already the hammer and trowel are heard resounding in every quarter, and another season will see that beautiful location entirely covered with stately edifices.

A man in Silesia was lately arraigned for bigamy. On the trial it appeared that he had successively married nine wives, all of whom were in court. The judges decreed that the best punishment would be to make him live hereafter with the whole nine. The unhappy prisoner pleaded for capital punishment on hearing their decision, but without effect. The court was inexorable.

Menhaden.—About 1000 barrels of menhaden were taken at one haul on Saturday last at Plymouth Beach. They seem to be in great demand among the farmers. We are in informed that from a meadow in Duxbury, manured with fish, that twelve tons of hay have been cut the present season, where only about two and a half tons were cut the last year.—*Plymouth Memorial.*

ROMISH CLERGY IN IRELAND.—The London Standard says it has been calculated that the Romish Clergy in Ireland receive annually—

For Confessions,	$1,350,000
" Christenings,	150,000
" Unctions and Burials,	270,000
" Marriages,	1,350,000
" Prayers for Purgatory,	450,000
" Collections at Chapels,	2,410,300
" Curate Collections,	101,000
" Government Grant to Maynooth College,	45,000
Total,	$6,126,300

The Emperor of Russia, while in England, always slept on the ground, on a leather tick, stuffed with straw, as being more conducive to health than a feather bed.—*N. Y. Repub.*

Recipe for Renovating Black Garments.

MIXTURE No. 1.—1 pt. Alcohol, ½ pt. Urine, 2 oz. Spts. Harshorn.

Apply the mixture with a clean sponge to cleanse the garment.

MIXTURE No. 2.—½ gall. Water, 1 oz. Extract Logwood, 1-4 tea-spoonful Blue Vitrol. To this add 1-4 mixture No. 1.

Apply this with a pliable brush. After drying cleanse with strong soap suds, applied with a sponge.

Clothes thus restored will smut for a time afterwards.

OBITUARIES.

SISTER DOLLY, wife of Bro. Sabin Jenkins, and daughter of Mr. Ephraim and Sally Fisk, of whose afflictions mention has been made in the Star before, departed this life on the morning of the 25th July, in full hope of a glorious immortality. She was born in the year 1796, and in 1814 she was born again.—She was baptized by Eld. Aaron Buzzell, and united with the F. W. Baptist church in Strafford, Vt. On her removal, with her husband, to this State, she united with the F. W. B. church in Bethany, the first one organized in this State by Eld. N. Brown; from whence, removing to Java, she united with the church here. Of all these churches, but especially of the two last, she was a consistent and devoted member; and hundreds are the brethren and sisters who will remember her house as a welcome home in their travels through these western wilds. Scarcely any two of the ten physicians employed in her case, were agreed as to the name by which to designate the disease of which she died; but nearly all acknowledged they never saw any thing that would compare with it before. It commenced three years ago last Feb., in the form of a swelling on her finger—extremely painful, and soon presented the appearance of a sore, filled with pipe holes. No medical assistance could stay its progress. In one year, it extended to the elbow; causing, to use her own words, a sensation like that produced by holding the hand in the fire; and, in its progress, contracting the muscles so as to draw back the hand nearly to the wrist; and eventually it dislocated the joints of some of the fingers, leaving them to rot and fall back upon the wrist. But the disease was not confined to the arm and hand. It commenced about the same time on her face, and finally spread entirely over one side of it, reaching the eye and the nose, and doing its work of destruction there with fearful relentlessness! At the same time, large ulcers appeared on different parts of the body, which soon discharged, leaving deep and spreading holes in the flesh; and sometimes laying the cord or the bone bare. She became exceedingly emaciated and presented a skeleton like appearance, which it required the summoning of some courage to look at. It is impossible to give an adequate description of her suffering. One physician expressed an opinion that she endured as much in one hour as many people do in the entire closing scene. "Life still lingered amid the ruins," and many months of suffering still remained for her to pass through while she was anxiously, but submissively, waiting for the messenger of release to come. About six weeks previous to her death, cancer worms made their appearance in the sores, adding indescribably to the pain and suffering she already endured, causing her sometimes to cry out, "they are in my side, they are under my collar bone, gnawing my vitals! they are gnawing my vitals!" She often thought herself near her end; and the thought gave her so much joy, that on one occasion, when her friends were called to see her depart, the hope of reaching her rest before another morning, caused her actually to forget the condition of one of her hands and to attempt to clap them for joy! At sometimes, indeed, the thought of her past want of entire consecration to God would cause her faith to waver and bring clouds of darkness between her Savior and her soul. But these clouds soon passed away, and then her language was, "I am ready to depart,—I long to go. Oh! the love of Jesus!—the love of Jesus!" On the morning previous to her release, she called for her friends for the last time.—Spoke with much calmness of her departure, disposed of her things, gave five dollars to the Foreign Mission Society (which will be forwarded to the Treasurer soon.) Being asked by her husband if she loved Jesus. She replied, O, yes, O yes! And in this state of mind undoubtedly, though unable to speak for the last few hours, she fell asleep without a struggle, and her happy spirit found its way to the home of the followers of the Lamb. Her funeral was attended on the 26th, and a discourse delivered by Eld. Chaffe, (text Eccl. 7: 2.—And now, beloved reader, I have not given you a detail of this affecting case for the mere purpose of communicating intelligence or of gratifying curiosity. If I mistake not it has a voice that speaks to us all, and shows us especially:—1. That God abhors sin, yes, reader, all suffering is the consequence of sin—not always, indeed, in the one that suffers, but—somewhere, and when we see it permitted to fall even on the dear children of God, it gives to the lesson a more solemn impressiveness and effect. But to them it is promised that it shall all work for good. 2. Let us learn to be faithful in meeting our responsibilities when we have health.—Almost the only thing that added pangs to the afflictions of our suffering sister, was the reflection that she had not in health been fully consecrated to God. 3. We may need more than ordinary grace to enable us to meet the trials that may be assigned to our lot, in our pilgrimage to the grave. We know not the time, nor the place, nor the circumstances of our death. It is a solemn change, even in its most favored form of approach. Oh! God, help us to meet whatever may be before us! 4. It cannot be that men are punished here, just according to their sins. The devoted child of God, is often more severely afflicted than the bold and wicked blasphemer. 5. Grace may be obtained to enable us to endure any possible affliction that may come upon us here in the flesh. Oh, for its sustaining power to enable us to say, as our departed sister often said in regard to this matter, "I can cheerfully leave it all with God." E. F. jr.

Java, N. Y. July 30th, 1844.

In Deering, N. H. 30th ult., of lingering consumption, MARY ANN B., wife of Dea. Enoch Hadley, eldest daughter of Daniel and Sarah F. Bailey, of Weare, and grand-daughter of Eld. H. D. Buzzell, aged 25 years, 2 months and 17 days. The subject of this notice in early life developed a very amiable disposition, which endeared her to her friends and all with whom she associated. She was early taught in the Sabbath school, where she received her first religious awakenings, which she thought led to her future happy experience. She possessed much native genius and taste in her domestic relations, in which she studied economy, order and neatness. She was a warm friend of the Sabbath school, of the temperance enterprise, of the Mission cause, and the down-trodden and oppressed slave. She was married Feb. 8, 1838, and removed to Deering, June following, experienced religion June 12, 1839, was baptized by Eld. D. Harriman, and joined the F. B. church in said town, of which she lived and died a worthy member. In her last place of residence, by her kindness and attention, by her practical benevolence to the poor and needy, she acquired the confidence and friendship of all. Her last sickness, which was of seventeen months' duration, she bore with Christian patience and resignation, for some time earnestly desiring to leave this, for the world of spirits. She died as she had lived since her conversion, in the full triumphs of faith, with glory in view, leaving a kind and affectionate husband, two lovely boys, fond parents, and other relatives to mourn her loss. Her funeral was attended by a large and attentive concourse of people, whose tears spoke plainer than words, that a friend was gone. An able and appropriate discourse was delivered on the occasion by Eld. David Harriman from Psalms 116: 15, "Precious in the sight of the Lord is the death of his saints." The following lines were often repeated by the deceased during her long and lingering sickness, and the last audible words she uttered were "All is well."

What's this that steals, that steals upon my frame,
Is it death? is it death?
That soon will quench this vital flame,
Is it death? is it death?
If this be death, I soon shall be
From every pain and sorrow free,
I shall the King of glory see,
All is well, all is well.

Weep not, my friends, my friends weep not for me,
All is well, all is well.
My sins are pardoned, pardoned, I am free,
All is well, all is well.
There's not a cloud that doth arise,
To hide my Savior from my eyes,
I soon shall mount the upper skies,
All is well, all is well.

COM.

Died in Ashburnham, Mass. August 2nd, my beloved sister ORILLA, aged 24 years. She was the daughter of Mr. Henry and Mrs. Susan Kibling, and wife of Mr. George W. Townsend. She was one of the first that united with the F. W. Baptist church in this place. She was baptized by brother Alvah Buzzell, and remained a member of the same till her death.—We have reason to believe she has gone to that rest that remains for the people of God. Her disease was consumption. She had been sick more than a year, during which time she was not known to murmur or complain; but often said that her sufferings were light compared with what Christ suffered for her. I often conversed with her during her sickness. She always said she was willing to go, if it was the Lord's will.—When told by her friends that she could not get well, she received the message with composure, and said the Lord's will be done, I am willing to go, for Jesus is with me. He will conduct me through the dark valley. He did conduct her through, and we trust she is now singing the praises of her Redeemer in a more congenial clime. I was with her in her last moments. She told me she was going home, that she should soon be with Christ in glory, and exhorted all present to prepare to meet her in heaven. By her death, her husband has lost one of the most affectionate companions, her two little daughters, a pious mother, and our widowed mother a filial and obedient child, and her brothers and sisters one of their number whose place must ever remain vacant. Just before she died, she called for her husband and said to him, "George, it is hard parting with so kind a husband as you have always been to me, also with our two little girls, but I commend you to God. Farewell. I think that we can truly say that she died in peace. May the Lord support us all under this heavy affliction.

"'Tis finished! the conflict is past;
The heaven-born spirit is fled,
Her wish is accomplished at last,
And now she's entombed with the dead.
Her months of affliction are oer,
The days and the nights of distress,
We see her in anguish no more
She's gained her happy release."

Her funeral was attended on the 3d of August. The Rev. Mr. Jennison, pastor of the Congregational church in this place, was present and made some appropriate remarks on the occasion. H. KIBLING.

Ashburnham, August 16, 1844.

Died in Clinton, Me. on the 14th inst., Bro. JAMES BRIMNER, aged 72 years, 3 months and 11 days. The subject of this notice was born in the town of Kith, and county of Bamph, in Scotland, and experienced pardoning mercy whilst in the bloom of life; although at that time nothing was said about experimental religion there, yet the spirit of truth that finds its way to the hearts of the children of men showed him the need of salvation. He therefore sought and found the Lord, to the joy and rejoicing of his heart, and whilst enjoying the religion of Jesus, he viewed war to be a sin in the sight of God. England being deeply engaged in a war with France, and a number of his young associates being pressed to join the army, he made up his mind to leave the place, and come to this country. He accordingly bade adieu to all relatives and friends, and arrived in Boston in the year 1800. From thence, he went to the town of Mercer, Me. where he became acquainted with the Freewill Baptists; and finding that his religious views precisely accorded with theirs, he united with the F. B. church in that town, where he remained a few years. From thence, he moved to this town, and united with the F. B. church, where he remained a worthy member until death closed his mortal career on earth. His last sickness was short, but somewhat distressing, which he bore with Christian resignation, and never was heard to murmur but seemed to be entirely resigned. He selected the portion of scripture to be used and hymn to be sung at his funeral. He has left a wife and seven children, to mourn the loss of an affectionate husband and father, but they mourn not as those that have no hope. An appropriate discourse was delivered at his funeral by Eld. Wilson Colcord, agreeably to our deceased Bro's. desire, founded on Rev. 14: 13. JOSEPH MANSON.

Br. Burr:—It becomes my painful duty to announce the death of my only sister, MARY S. GILMAN, aged 16 years, 1 month and 25 days, daughter of the late Stephen and Mary S. Gilman of Gilmanton, N. H. The subject of this notice never knew the blessing of having fond parents to watch over her in childhood and youth. When she was about five months old, our father died of a fever; and when she was about eleven months, our mother died of consumption, thus leaving Mary at this helpless age without father or mother. She was then committed to the care of her Grandmother, with whom she spent the rest of the days of her short life. Being naturally endowed with many personal attractions, and amiable withal, Mary won the affection of all her friends. She was dear to our hearts. The disease of which she died was thought for the first few weeks to be nothing but a severe cold, attended with a cough; but it finally settled in consumption, which ended her earthly sufferings the 4th inst. about six months after she was first taken ill. Thus we see the truth of that saying of the Apostle. "Even your youths shall faint and be weary and your young men shall utterly fall," &c. Tuesday the 6th inst. her lifeless remains were carried to the F. W. Baptist meeting house, where a sermon was preached by Eld. S. P. Fernald from Job. 14: 14.

MOSES GILMAN.

Died in Meredith, N. Y. July 23d, 1844, Sister CATHARINE WARNER, aged 24 years, after an illness of twenty six hours. In this short time, her sufferings were great, of inflammation. The subject of this notice was baptized by the writer April 9th, 1843, and united with the F. Baptist church in Franklin, of which she remained a worthy member until death. The life and daily walk of this sister were worthy of imitation. In all her social relations, she was consistent, doing good unto all, and speaking evil of none. She has left parents, one brother, and a large number of distant relatives to mourn her loss; but they mourn not without hope. This is the first death in the church since I have been a member of it, which is six years. We have often exhorted each other to be ready, but unexpectedly did the summons come. The cord is broken that bound us together, and one of our number is gone; but we trust to unite with the church above. The funeral services were attended on the 24th inst., and a sermon preached by the writer from Rev. 16: 15, to a large

THE MORNING STAR.

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MORNING STAR.

For the Morning Star.

LOWELL, Aug. 20, 1844.

Bro. Burr:—The following comprises the leading ideas of a discourse which I delivered to the church in this city on the afternoon of the 28th of April last, it being the first Sabbath after I consented to take the pastoral charge of the church. As several young brethren who were present have since requested me to give them the heads of that discourse, and as it comprises, in my opinion, the sentiments which are believed and taught by, at least, the most of the ministers in our denomination—and as it contains between forty and fifty different subjects, each of which will furnish a theme for one or more discourse, I thought best to send a copy of it to you, which you are at liberty to insert in the Star, if you think proper. Yours, &c. SILAS CURTIS.

The Gospel Message.

1 John 1: 5. "This then is the message which we have heard of him and declare unto you.

Every gospel minister receives his commission from God, and consequently has an important message from the same high authority to the people to whom he is sent.—He receives the word from the mouth of God, and declares it unto man. The apostle Paul, says to the Galatians, that the gospel which he had preached was not after man. "For I neither received it of man, neither was I taught it but by the revalation of Jesus Christ." Gal. 1: 12. Again he says, (2 Cor. 4: 5.) "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." The minister of Christ must not preach to please himself, nor to please man, (Gal 1:10,) but he must *boldly*, *fearlessly*, and *faithfully* declare the whole counsel of God. With these sentiments the apostle John agrees in the context (verse 3,) and in the text. "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." As though he had said, This is the grand message of the gospel—the great principle on which the happiness of man depends. LIGHT implies every essential excellence, especially, WISDOM, *holiness*, and *happiness*. DARKNESS implies all imperfection, principally *ignorance*, *sinfulness* and *misery*.

The object of the present discourse will be to present the outlines or contents of the message which a gospel minister should declare to his hearers. And as I have this day entered upon my labors as pastor of this congregation, I shall mark the course which I intend to pursue in my public administrations.

I. Every gospel minister should clearly and faithfully present, explain, and enforce the peculiar doctrines of the Bible.

1. The being and attributes of God. His wisdom, power, justice, holiness, mercy, goodness, &c.

2. The creation, fall and subsequent condition of man—lost, wretched and depraved. By nature destitute of holiness, and as a sinner condemned already, and the wrath of God abiding on him.

3. The Divinity of Jesus Christ and the glorious atonement made by him, by virtue of which salvation is secured to all who never come to the years of accountability, and is made possible to all the human race.

4. The personality and divinity of the Holy Ghost, and its influences upon the minds of men.

5. The full and free invitations of the gospel to every sinner. Whosoever will may come and take of the waters of life freely.

6. The conditions on which salvation is offered to man, repentance and faith, and the ability which he possesses, through divine influence, to comply with these conditions and be saved. Unless he does voluntarily comply with these conditions, he will be eternally lost.

7. The nature and necessity of regeneration and justification, which are subsequent to repentance and faith.

8. The nature and importance of Christian perseverance in grace and holiness; and the power there is in the gospel to cleanse the soul from all sin, and the awful danger of final apostacy from Christ.

9. Death, and the resurrection of the bodies of the just and the unjust.

10. The future general and everlasting happiness of the righteous and the eternal misery of the wicked.

II. He should present, explain and defend the institutions and ordinances of the gospel.

1. The Christian church is a divine institution and the gates of hell never have nor never will destroy it. The principle of organized churches is clearly exhibited in the word of God, and should be defended against the sophistry of disorganizers. And it is the duty of believers to become members of the visible church of Christ.

2. The gospel ministry is of divine appointment; and Christ will have faithful ministers to the end of time, whom he never will forsake.

3. The Christian Sabbath and the importance of observing it.

4. The public worship of God and the duty of attending it.

5. The ordinances of the gospel, baptism and the Lord's supper. The nature and design of these ordinances should be explained, and the obligation to observe them urged on every believer.

III. He should enforce the importance of maintaining gospel order and discipline in the church—explain and enforce the relative duties of husband and wife, parents and children. The various duties of Christians to God, to the church, to each other and to the world. The importance of prayer, watchfulness, humility, devotedness, and entire consecration to the service of God, and the necessity of being governed by principle, instead of being influenced by impulses.

IV. He should vindicate the benevolent enterprises of the day. 1. General education and education in the ministry. 2. Sabbath schools. 3. Temperance. 4. Missions. 5. The entire abolition of slavery. 6. Moral Reform. 7. System and order.

V. In meekness he should oppose false doctrine, such as 1. Infidelity; 2. Popery; 3. Fatalism; 4. Unitarianism; 5. Universalism; 6. Transcendentalism; 7. Mormonism; and, last of all, the late born son of error, the one which most resembles its mother, poor lean Come-outism, which seeks to break up all organizations, for the purpose of establishing one of its own, to be made up of the odd ends of every thing else.

VI. He should fearlessly and faithfully oppose sin and practical infidelity in all their forms. He should bear an unequivocal and decided testimony against vice, in whatever place it may exist—in high places and low places—in the church or ministry—in the government, the nation, or the world; such as the sins of Sabbath breaking, profane swearing, lying, cheating, stealing, gambling, pride, intemperance, licentiousness, covetousness, slavery, robbery, murder, dueling and hypocricy.

"This then is the message which we have heard of him and declare unto you." This, my affectionate hearers, is the contents of the message which, by the grace of God, I intend to bring to you. This is the message which I believe God has given me, and I dare not, I cannot, and I *will not* preach any other till I am convinced that I am mistaken.

INFERENCES.

1. We learn from this subject the solemn and awful responsibility of the ministers of Jesus Christ. They have a message from God to man—a message which concerns the eternal destiny of immortal souls. They are under the most solemn obligation to declare the truth, the whole truth, as far as they know it, and nothing but the truth. Should they, through fear of giving offence, shun to declare the whole counsel of God, the blood of souls will be found in their garments. If they faithfully deliver his message, it will be a savor of life unto life to all who obey it, and of death unto death to all who reject it.

2. This subject ought to teach Christians the importance of praying for their minister, and co-operating with him in his great and responsible work. Plain and faithful preaching will do but little good, unless it be practiced and carried out by the church. Sinners will form their opinions of the reality or falsity of religion by the lives and conduct of professors. My brethren, shall I have your prayers and hearty co-operation while I labor with you and stand in this desk to declare the truth of God's word, and persuade men to be reconciled to Him?

3. Finally, the gospel message is the rule by which we shall all be judged at the last day. I must give an account how I speak and you must give an account how you hear. How glorious will be the reward of the faithful, and how awful the doom of the sinner. May we all hear, and so hear that our souls may live. Amen.

For the Morning Star.

"Ye are Brethren."

Religion equalizes men, "God is no respecter of persons" in the dispensation of spiritual blessings; but whoever "feareth Him, and worketh righteousness," is accepted of Him. There is but one way by which men can come into the enjoyment of that peace and consolation known only to the true believer, namely, by repentance and a living faith in God. No exceptions are made in favor of privileged classes. The prince and the beggar are on equal footing, and having once submitted to the terms of the gospel, are equally entitled to the immunities of the church. None are permitted to be "lords over God's heritage." And although talent, worth and zeal must necessarily occupy the foremost ranks in Zion; yet such as are placed in stations of trust are not to exercise the prerogative of "*masters*." Neither should they be regarded with envy, since, the greater the responsibilities devolving upon one, the more a *servant* he is. Besides it is not designed that any should hold official posts in the church except by the appointment of God, or the free suffrage of their brethren. A religious office seeker is a most despicable creature, totally unworthy of common membership.

Christians are not only on a level, but are also very closely allied. They are born of the same spirit—are engaged in the same work—are subject to the same trials—participate in the same joys—and are heirs of the same heavenly inheritance. Hence they should "*love as brethren*." And it is not enough that this love be *felt*; it should be *manifested*—not indeed by the extravagancies of certain deluded visionaries, but by kindness, forbearance, frankness, and gentleness of manner. Reserve and apparent coolness, often the result of thoughtlessness, should be avoided. Such a demeanor chills the warm emotions of soul experienced by those who are deeply imbued with a spirit of devotion and benevolence. Nor is mere neighborly friendship sufficient; *fraternal love is the true Christian bond*. P.

For the Morning Star.

Am I a Christian?

The name which the Christian bears, shows the relation he sustains to Christ. The mention of that name, brings to mind his former condition, and the change which the spirit of God has wrought upon his heart. He sees that he is a reprieved culprit; a redeemed captive; an adopted child; a lost being, restored to himself, to happiness, and to God. Am I a Christian? Then I am not my own, but have been bought with a price; and must no more seek to do my own will; but his who purchased me with his blood. Am I a Christian? Then Christ is my Redeemer, and I am his servent. He has said of wretches like me, he would ransom them from the power of the grave. And my Redeemer is strong. Too long has his right hand sustained the heavens and earth, to give me any reason to fear. And shall I forget that it was for me that he groaned in the garden and died on the tree? Can I reflect upon this act of unexampled kindness in my blessed Lord, and be unwilling to suffer, if necessary, to promote his glorious cause? Can I compare my former condition with the present, and neglect to warn the sinner of his danger? Can I calculate the price of my redemption, and still withhold my support from the glorious cause of Christianity? Can I call to mind his dying groans; and not be troubled about my own sins? Can I be a Christian and live in the neglect of any duty that I know God has enjoined upon me? I am resolved to seek to know God more perfectly. And whatever he has required of me, I will by grace perform, that I may be a Christian not only in name, but in word and indeed.

J. L. BINGHAM.

For the Morning Star.

Scripture Exposition. No. 134.

"Ye blind guides, which strain at a gnat and swallow a camel." Matt. 23: 24.

A gnat is a winged insect that is very small. In the oriental countries it would get into their wine and other articles of drink. To avoid swallowing them down it was necessary to strain their drinks. The Savior said, "Ye strain at a gnat." Some Commentators say it should be rendered, Ye strain out a gnat, alluding to the above custom. But he observed also that while they were so particular in avoiding this small animal, they would swallow a camel. A camel was the Arabian beast of burden. The expression was addressed to the Pharisees, to show them that while they were scrupulously exact in small matters, they were at the same time guilty of committing great offences. So it is with some now, as will appear from the following facts.

1. Some are very particular about the forms and ceremonies of religion, but neglect the weightier matters of the law, such as judgment, mercy and faith.

2. Some lay great stress upon attending to prayer and exhortation in public, but say nothing of consequence about secret and family prayer and the necessity of a holy life at home.

3. Some make a great ado about the fashions of the world, while they are guilty of using intoxicating drinks, and thus sustaining the worst fashion that the world was ever cursed with.

4. Some think that it is a desecration of the Sabbath for ministers to preach against drunkenness and slavery, yet they can accuse these preachers harshly on this day, talk on politics, also on their worldly affairs, walk in the fields, go visiting, prepare to go to market, and even set out before the Sabbath is at an end.

5. Some think that the meeting house is too sacred a place for the discussion of the subjects of intemperance, slavery, licentiousness, and the like; but they can have political conventions in them, also lectures in favor of quack medicines, on Phrenology, and Mesmerism.

6. Some think it a great sin for one to steal a sheep. But if he steals a man, holds him in bondage, shuts him out from all religious privileges, whips him almost to death, and sells him to the highest bidder in the market, it is no offence worthy of note. He is a good Christian and may be held in good fellowship.

In the above and in many other ways do men strain at a gnat and swallow a camel.—They manifest the greatest inconsistencies, and are guilty of the greatest improprieties, while they do not take the high ground of holiness and reprove all sin. J. F.

For the Morning Star.

Massachusetts General Hospital.

This is a splendid stone building, situated on Allen Street, in the city of Boston, near Charles River, over which you may look to the venerable town of Cambridge. The air from the water is salubrious and refreshing, and must render the location as healthy as it is pleasant. The Institution is under the management of twelve trustees, who are chosen annually. The building stands one side of an enclosure of several acres, consisting of fine graveled walks, flower-garden, &c., for the exercise and amusement of such patients as are convalescent.

In company with a friend, I went recently to visit this noble institution, and was courteously received and conducted through the different apartments by Mr. Goodwin, the superintendent. The first room we entered contained the portraits of the first great patrons of the Hospital, Lieut. Gov. Phillips, who gave $20.000—Mr. Belknap, a rich merchant of Boston, who gave $90 000—Mr. Oliver, who gave $30,000—Mr. Elliot, who gave $25,000—and Mr. Turo, a rich German Jew, who died at the Hospital, and who gave $10,000. There was also a marble statue of Dr. James Jackson, who gave 15 years' service to the Institution, and who is still living in this city.

In the section belonging to the men, 10 were in the surgical department, and 6 in the medical department; and in that belonging to the women there was a complete reversion, 6 being in the surgical and 10 in the medical department. There were also many others in private rooms. Between the years '43 and '44, 365 patients were admitted, 167 of whom paid their fare, 15 paid a part, and 183 paid nothing at all. Those who are able give from three to ten dollars per week, but those who are not able have all gratis.

The average number of deaths is one out of 14. The uppermost room of all is used as a place for performing surgical operations. In this, which is circular, there are rows of seats for the accommodation of students. On one side is hanging a human skeleton, but what most attracted our attention was an Egyptian mummy, which was supposed to be no less than 3000 years old. All the lineaments of the face were distinct, and the teeth were perfectly natural. The coffins, of which there were a number, were perfectly sound, and the painting on the inside representing men, and the hieroglyphics on the outside, were as bright as though they were but of yesterday. As I gazed at the mummy, which was supposed to be the remains of a youthful female, I could not but think of the day when the last trump shall sound, and it shall start to life. We spent much more time in following our kind friend through the cooking, washing, and bathing rooms, all of which were in the neatest order. In one apartment was a sort of brimstone steaming apparatus, in which a man might sit upon a stool, putting his head out of an aperture, and in a very few minutes might take such a brimstone steaming as would, I should think, secure him against cutaneous diseases his life-time. I returned home, rejoicing that Christianity has done so much in our land to dry up the fountain of human tears, and to quell the groans of a creation traveling in pain. "Happy is that people whose God is the LORD." E. N.

It is said by Goldsmith, a good naturalist, that man spends the least time in eating of all other animals. Can it be said that he spends the least time in *drinking*? We are certain it cannot be so said of those who tip the rum bottle and cider mug. J. F.

For the Morning Star.

Religious Tolerance.

We hear much in these days of religious intolerance, monopoly, &c. &c. Perhaps it is not amiss to speak of religious tolerance as now exercised by a large proportion of the religious world; many F. W. Baptists not excepted. As to our profession, it is all that can be asked, as a body. But there is an apparent indifference in reference to some important principles by many of our brethren, of some of whom we might have expected better things; but the evil spirit is apt to get the advantage, and lead us to do almost any thing he desires, by cloaking his designs with purity. Satan is never so well suited as when he gets the people of God divided, and he cares not how he does it. If he can get influential men to lead off in his business, and pick those men from the party he wishes to defeat, he is most sure of success. If he accomplishes this, he will get many of the more weak and irresolute. He has done and is doing much in this line. Hence the severe trials of those who warmly repudiate sin. It seems as though he had succeeded in making a multitude believe, that decision against wickedness is really intolerable. They are so loving and tender, that they cannot bear to hear a word spoken against any but those who "cry aloud and show the people their transgressions." Such must have the power of the tongue and press in operation against them, moving with the momentum of a comet, to dash them into the vortex of slander; that they may no more disturb the sweet peace of the church. While those that "plaster with untempered morter," have commendation and peace, such as will not in the least disturb his satanic majesty, neither wake the sinner to righteousness; but the minister, church and sinner sail together, unconcerned, till engulphed in the whirlpool of destruction.

It is a fact that some part of the church are guilty of apologizing for the slaveholder, of drinking hard cider, and breaking the Sabbath; and are opposed to education, and all moral improvements. If their minister speaks of the perishing heathen, the down-trodden slave, the licentious thousands, the profaning of the Sabbath, and the multitude of soul-destroying sins of the land and world, his church is in arms at once. Especially if he present the claims of benevolence so as to touch the purse-strings, he hears the most bitter complaints. Some labor with him to convince him of error; some get up remonstrances; others, advise him to leave and discourage him; and, finally, every thing is heaped upon him that can be to sink him in discouragement, and drive him from the place. His trials are severe indeed; yet, so long as church members visit, receive visiters, make hay and do almost every thing wrong on the Sabbath, and do nothing to support the gospel, or improve society, at home or abroad, there is the more necessity for the minister to hold on and persevere. His way is dark as to earthly prospects, but it does not lead to death. It leads to mansions of eternal rest. "My grace is sufficient for thee." "As thy day is, so shall thy strength be." "They that turn many to righteousness shall shine as the stars forever and ever."

The Lord's true watchmen are emphatically strangers and sojourners in this world. Their business is to carry the glad tidings of salvation to all people; to present the burning truth of God. The wicked will rage when this is done. But the minister should not give way for any foe; if that foe should be one of his number. "Be not faithless but believing," should be his motto. He is an ambassador for God, and is bound, under the most solemn responsibilities, to deal plainly and honestly with the souls of men, let what will become of him. And no one but God should dictate. Brethren may advise, but they cannot tell what a minister should preach. The minister who has the least said to and about him and prays the most, preaches the best; and the church that prays most has the least time to complain and talk about the preaching.

Ministers that love Zion might well say in this age, "Lo! we turn to the Gentiles," for it seems to be vain to preach to a backsliden, truth-hardened church. But thanks be to God, that "he has reserved to himself seven thousand that have not bowed the knee to Baal." That a seed yet remains of the true vine. That he has still a chosen people that delight to do him honor. And though they cannot speak out against sin, without being charged with uncharitableness, we trust they will keep humble, and remain undaunted, that they fall not into the present system of religious tolerance: but stand on high ground, and continue to be so intolerable with sin in all its forms, that Dagon shall crumble, and the powers of darkness give place to the glorious light of the everlasting gospel.

My tongue is too meagre to paint,
A true likeness of Jesus or saint;
Man is too weak for the task,
It belongs to the author of Grace:
But the church I ne'er can extol,
While ever in darkness she dwells;
Not like the church in Scripture set forth
Is any one now upon earth.
Yet I would not leave, another to form,
Crying come ye out of Babylon;
For farther away should I roam,
Smitten yet more by the torrid sun.
Come ye out from the world I would say,
Speak no evil but fervently pray;
Keep humble, be holy, have faith,
Then wilt thou be the joy of the earth.

T. C. P.

For the Morning Star.

Worth Imitating.

When the men of the world employ a man to labor for them, if they are honest, they pay him his wages; but how often people professing godliness call upon the servant of Christ to attend funerals, and never think of giving him any thing to help him live. The servant of God often has to leave his family in want, while his rich brethren have the use of his time and services. Brethren, these things ought not so to be. The writer was once called to attend the funeral of a child, the parents of which were not professors of religion. The distance was about five miles, and the time spent was a considerable portion of the day, for which the father of the deceased gave him seven and sixpence, a voluntary act on his part. Although the sum was small, yet it was large compared with what many professing better things do. Ye covetous professors, ask yourselves if you have done your duty to Christ's ministers, when you have called upon them to attend the solemn services of the dead, in rendering to them a just equivalent for their time. If you have not, go and imitate the example of the man above named, remembering the words of our Lord, it is more blessed to give than to receive.

C. L. VAIL.

For the Morning Star.

An absurdity in the use of the terms, Moral Ability and Inability.

Bro. Burr:—I have often heard the above terms used by different individuals of different denominations, both in the pulpit and out, while speaking of the ability and inability of man. And I have been led to inquire whence they originated, and find it to have been under the deathly influence of fatalism. According to the etymology of the terms, there is to me a seeming incongruity in the very expressions themselves.

Let us examine the leading terms, ability and inability.

1. Ability. The signification of this term is power, capacity. Thus when we say that a person has ability to do a certain thing, we mean that he has power or capacity to do it. This definition will hold good under all circumstances.

2. Inability. This term, according to the phraseology of the language, is the opposite of the other, viz. ability, implying the want of power or capacity. Thus when we say that a person has inability to do a thing, we mean that a person has not power or capacity to do it. This definition is equally correct. But the particles, natural and moral, have been prefixed to the terms ability and inability, representing them under two forms, viz. natural and moral ability and inability. Here it appears to me lies the incongruity above referred to.

1. We will examine the terms natural ability and inability. Natural means native born, or that which exists in the constitution of our natures. When prefixed to the terms, ability or inability, it expresses their quality or kind. Thus natural ability means that power or capacity which God has fixed in the very constitution of our natures. Natural inability, that want of power or capacity which is found in our very natures. So when we say that man has an ability or inability to perform a certain act, we mean that God has, or has not, placed in the very constitution of his nature a power or capacity to do it. On this principle, man is condemned for not doing that which he has ability to do; and not condemned for not doing that which he has an inability to do.

But 2. We come to the examination of the terms, moral ability and inability. Moral has direct reference to the will. There can be no moral good, except a moral agent choose that which is good; no moral evil except a moral agent choose that which is evil. That every individual is a moral agent will not be disputed by any man of sense. And if he is an agent, he possesses a will and a degree of liberty and understanding, which gives him the power of choice. For certainly, if he has a will he has the power of choice, because there can be no will except it be free; for an agent without liberty is no longer an agent, but a machine; or rather it would be unfree freedom, which, is a contradiction in terms, and downright nonsense. So, if we prefix the term moral to ability or inability, it stands in substance thus: voluntary ability or inability, which, in just so many words, is a willing ability or inability, which gives man the power of being able or unable at the option of his own will. That is, gives man power to create to himself power to do whatsoever he pleases, or to annihilate the power he possesses to do a certain thing, because he does not wish to do it. This every man of common sense would call superficial reasoning. Now there is a difference between ability and willingness, or inability and unwillingness. Ability and inability, as stated above, mean power or capacity, or want of power or capacity. Willingness to do a thing means having a will to do it, unwillingness not having a will (the will I have already shown to be free.) All that can be understood by moral ability or inability is a willingness or unwillingness; so when it can be shown that ability and willingness are synonymous words, meaning the same, and also inability and unwillingness; we cannot see any absurdity in using the expressions moral ability and inability. But as every man of common sense knows, that the original signification of the words is as different as light and darkness, we take the position that the use of the terms above referred to, is not only contrary to common sense and sound reasoning, but actually clash and come in contact with all the rules of syntax or the agreement or government of words.

For instance, if I ask an individual to perform a certain act, and he replies that he cannot, the inference that I draw from his own words is, that he has not power to do it. Willingness or unwillingness have nothing to do with the case. He says he cannot, which implies that he has not power to do it. This is plain and sound reasoning.

Let us notice a few cases.

1. I ask a sinner to submit his heart to God and become a Christian. He tells me he cannot. I ask him why. He says he has a moral inability to, and seems to think that he is so deep in sin that he has no power to get out. Now, all admit that he has a natural ability to get religion, and if moral ability means willingness, as above proved, he can quick create moral power and get religion; for his will is free. We are told that sinners are morally unable to do right while in sin. We admit it. They are unwilling to do right, and more than that we admit that they are naturally unable to do right, while doing wrong; for this plain reason, they are unable to do and not to do at the same time; that is, they are unable to do right while they follow the teachings of their natural hearts. 2. We are told that Christians are morally unable to sin, and are referred to, 1 John 3: 9, where it says, 'whosoever is born of God doth not commit sin, for his seed remaineth in him: and he cannot sin," etc. Here we are told that being born of God is coming into spiritual life. This we admit. Then we are told the individual who is born of God, or that follows the spirit of God, cannot sin; he is morally unable. We admit that he is unwilling to sin, when led by the spirit of God; and more, he is naturally unable to sin while influenced by the spirit of God. Because being led by the spirit is to do right, and man is naturally unable to do right and wrong at the same time. "Ye cannot serve God and mammon." Thus we have proved that there is no such thing as moral ability or inability, that it means nothing more than willingness or unwillingness. So we submit it to the reader. A. DUTCH.

For the Morning Star.

Behold the Difference.

No one ever lamented, in a dying hour, that he embraced the Christian religion. But many, very many, when about to die, have regretted their neglect of eternal things. Infidel, is there not a difference? S. H. B.

For the Morning Star.

Sectarian Selfshness.

AN ORIGINAL ANECDOTE.

In a town in the State of Maine, the ministers and members of a certain church, a few years since, held a protracted meeting. As the minister of another denomination residing in the place, was not invited to take a part in the exercises of the meeting, a lady who belonged with the same denomination as those who were holding the meeting, inquired of her brethren in the ministry why Eld. —— was not invited to unite with them in their exercises. The narrow-minded and anti-christian answer was, When there are too many owners to a flock of sheep, there is apt to be trouble when they come to mark the lambs! The meeting resulted in one convert, and the husband of the lady just named, observed, that there would be no trouble about marking him, for he was so well marked as to be known by every body. He was a man noted for an irregular life, and the sequel has shown that his pretensions to piety were only false. The conduct of such lights deserves to be held up to reprobation. How much such a course looks like Roman Catholic intolerance and oppression. Such people, under the pretence of great piety, show by their conduct that they wish to get the children of other Christians into their own sectarian ranks in a way that will, more than any other, cause them but little trouble in carrying out their selfish purposes. Reader, whenever you see ministers and church members doing as did those named in this article, you may always know they mean to mark all the lambs. PETER.

For the Morning Star.

A Tempest in the Soul hinders Prayer.

The following beautiful simile, which we take from a sermon of Jeremy Taylor, has been admired for more than a hundred and fifty years, and will continue to be admired as long as a taste for fine writing prevails.

C. H. S.

"Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our care, and the calm of our tempest. He who prays to God with an angry or troubled spirit, is like the man who retires into the midst of a battle for meditation, or sets up his closet in the out quarters of an army. Anger is a perfect alienation of the mind from prayer; it is directly opposed to that disposition which presents our prayers in a right line to God. For so have I seen a lark, rising from its bed of grass, and soaring upwards, singing as it rises, and hopes to get to heaven, and climb above the clouds; but the poor bird was driven back by the loud sighing of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest than it could recover by the vibration and frequent weighing of its wings, till the little creature was found to sit down and pant, and stay till the storm was over, and then it made a prosperous flight, and did rise and sing as though it had learned music and motion from an angel as he passed through the air about his ministries here below. So it is when a storm rises in the spirit and overrules the good man; his prayer is broken, and his thoughts troubled; his words go upward, towards a cloud, and his thoughts call them back again, and make them without intention. The good man sighs for his infirmity, but he must be content to lose the prayer, and he must recover it when his anger is removed; and his spirit is becalmed and made even as the brow of Jesus, and smooth like the heart of God; then it ascends and dwells with God, until it returns laden with the blessing and dew of heaven."

For the Morning Star.

We are called upon to do all we can for the good of the souls of our fellow creatures around us and for the promotion of the gospel of our Lord and Savior Jesus Christ. Therefore I feel that we ought as brethren in Christ, to do all we can for those that are in bonds as bound with them. If we do, when we go to the ballot box, we shall not vote for those who still hold us as property, but for those who will set us free. Let us remember that while the poor slaves are bound, Christ is also bound with them. If, then, we do not feel for the down-trodden slaves, let us feel for Christ, and do all we can for the oppressed, that when we come to the judgment seat our garments may be clear. Brethren, I feel that we are too backward in this cause; and when I go to the house of God, and hear my brethren pray to God to have mercy on the oppressed and oppressor, and then see them go and vote for a slaveholder, it looks to me that they are blind, or that their religion only lasts whilst they are praying. My brethren, let us awake and be doing whilst the day lasts; for when the night comes no man can work. C. G.

Gardiner, Me. Aug. 21, 1844.

For the Morning Star.

Look at the multiplied millions who are hurrying to death and the judgment, without an interest in Jesus Christ. Are our garments clear from their blood? Brethren, I ask the question in view of the great responsibility that rests upon us as under shepherds, whose duty it is to feed the flock of God, and warn the sinner of his danger. In view of the greatness of the work, the shortness of time, of the moment when God shall call us from our labors to render up our account, of meeting the church and the sinners over which we have had a personal influence, and of what the saints will enjoy in heaven and the sinners suffer in hell, I repeat the question, are we clear from their blood?

WM. P. COOL.

For the Morning Star.

As the aspen leaf or poplar bough, which trembles at the slightest breath, so is the man that is swayed by passion and led by unreflective impulse, unsustained by sound philosophy or confidence in God. He yields like the forest tree to the tornado of impetuous feeling, which sweeps over his soul, or falls shivered in the whirlwind's path.—Not so the man who is guided by sober principal, whose hold is fixed on heaven. He is like the rock, whose firm, unaltered brow on Alpine cliff overlooks the clouds and storms of sense, and sees their thunders breaking harmless at its feet. Blast after blast sweeps over it—whirlwind after whirlwind rages—yet calm and unmoved it views the storm below; and boldly looks towards heaven. D. MANDANE C.

When your reason and judgment gain an ascendency over one evil propensity, consider the victory as worthy of perpetual commemoration. C. H. S.

MORNING STAR.

WEDNESDAY, SEPTEMBER 4, 1844.

MEETING OF THE TRUSTEES.

A meeting of the Trustees of the Freewill Baptist Printing Establishment will be held at the Morning Star Counting Room, Dover, N. H. on Wednesday, Sept. 18, at 10 o'clock, A. M. A punctual attendance is desired.

WM. BURR, *Secretary.*

Dover, N. H. Aug. 26, 1844.

REGISTER FOR 1845.

This work is now out of press and for sale at our Book Room in Dover. It would have been out a fortnight ago, if all the reports had been forwarded in season. We had to wait for some of them a fortnight after we commenced printing. Hope delinquent clerks will do better next year.

Retail price ofthe Register, 10 cts.; 20 per cent discount to those who take them to sell on commission. *For cash down*, 84 cts. a dozen. Brethren, please send in your orders.

HEBREW POETRY.

One of the greatest obstacles to ministerial usefulness at the present day is the difficulty of rightly interpreting the inspired oracles.—This arises from the antiquity of the Bible, the languages in which it was communicated having ceased to be spoken for near two thousand years, and from the circumstances both of the writers and those immediately addressed being so diverse, not only from our own, but from those of nearly all nations with whose history we are familiarly acquainted. These do indeed present no inconsiderable obstacles, which can be esteemed light by those only who either never think much on such subjects, or very superficially. Still they are not such as to discourage, but should stimulate us to vigorous and persevering efforts to surmount them; and we may be assured that the labor will be crowned with a rich reward. The Bible is our chart and charter—the great store-house of religious truth—the only infallible rule of faith and practice; and it is a most criminal delinquency in those who have this priceless treasure committed to their trust, and especially in those set to unfold its truths to others, to neglect any proper opportunity of obtaining an accurate acquaintance with its revelations.—Nothing suited to explain and impress its sentiments can therefore be justly regarded with indifference.

We will first offer some general remarks upon the *poetical* parts of the Scriptures.—This department embraces a large place in the Scriptures, particularly of the Old Testament; occurring more or less in nearly every book, and comprising the substance of several; from the richness of its style, the copiousness and variety of its illustrations, and the value of its instructions, having high claims to the attentive study of all; and besides, so interwoven with the entire fabric of revealed truth as to require the most diligent attention of those who would have clear views of the other parts of the inspired volume. Some may have overlooked this from the fact that our translation of the Bible is all given in prose: those versed in the original are aware that in the Hebrew not only the Psalms, but considerable portions of the books of Moses, Job, and the prophets are in poetry; and still larger portions come under some of the laws of poetical composition.

It will not be expected that we should here discuss the nature or merits of Poetry. Those who appreciate *beauty* in nature and art, are already conversant with poetry, and know something of its excellence and utility. The suffrage of mankind has been given to the sentiment of the beautiful. Ornament marks every work that has ever proceeded from the hand of man, from the simplest implement to the most complicated fabric; whether it be the pin in our dress, or the stately palace; whether it be the tent pitched for a night, or the pyramid that may be the wonder of a thousand generations. Nor has the beneficent Author of nature shown less regard in this particular to the constitution he has given us. All his works are calculated to cherish the same sentiment. His creation is every where adorned in the most tasteful manner, and adapted to every perception and sensibility of the human mind. The mineral, vegetable, and animal kingdoms; the earth, sea, and air; the day and the night, and the seasons in all their innumerable orders, changes and aspects, are objects of ceaseless admiration. Whether we behold the lilies, how they grow, or consider the heavens, the work of God's hand, the moon and stars he has ordained, or our own physical powers so curiously wrought; whether we regard the grass of the field, which is to-day so green, and to-morrow withereth, or the material universe which is to be gathered up as a scroll, and consumed; we see that divine skill has moulded all into forms of beauty, grandeur, and sublimity. Here then are the elements of poetry spread out in profusion before us.

Of these elements the sacred writers made much use; and if we would rightly understand, we must study them with this view.—And what a delightful, noble employment!—The words of Jehovah, however spoken, must demand our deep reverence; how then should we hang upon the strain, when he condescends to address us in the imagery of poetic inspiration! To enlist interest in this subject, and aid in the establishment and dissemination of correct principles in so essential a department of truth, will be the design of one or two succeeding articles. In our next we propose to treat of the figurative language of the Scriptures. J. J. B.

Bro. A. D. Williams' 2d No. on Central Pennsylvania next week.

The Angel with the Everlasting Gospel.

The Revelator says, Rev. 14:6, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." We believe this angel is yet flying.

Passing over such princes, bishops, or councils as may have protested against the corruptions of papacy in the 9th, 10th or 11th centuries, and coming farther down the periods of *time*, we may consider the angel as *beginning* to fly at the time of the Waldenses and Albgenses, who not only indeed enjoyed the glorious gospel and fought gloriously against the Beast and his image, but calling pope anti-Christ, and protesting against wicked councils and persecuting princes, propagated the holy doctrine of the Cross with zeal and success, and were multiplied into "a vast number of churches." Many of these, dispersed into other countries by their bloody persecutions, rapidly spread the gospel. The angel flying in the midst of heaven with the everlasting gospel to preach, the Lollards in England, the Bohemians and other regions, are converted to God. Again—for the angel of the gospel continues flying in the midst of heaven—Martin Luther preaches from place to place, and by translating the Bible into German, gives the gospel to the millions of Germany, rapidly as an angel flying. The angel continues his flight, and Calvin among the French, Zwingle in Switzerland, are awakening the nations from their long night of darkness. And we choose to indulge the thought that the angel with the gospel is flying to-day.

What an interesting scene is the present in relation to the means now in operation to spread the truth as it is in Jesus! What an influence is exerted by the thousands of gospel ministers who stand on Zion's walls in lands properly Christian. Besides these whose time and labor are employed to build up and enlarge the church, hundreds have gone forth into heathen climes to bear thither the glorious gospel message, as heralds of the triumphing cross. Let it be considered that about every denomination of Christendom have their missionaries, home and foreign, in the great field; and to support these and their other operations nearly every church in the whole world is raising a helping hand. How much is done by the living voice, to-day, to make known the riches of Divine Grace! In the *extensiveness* of this work, how well is it represented by *an angel flying in the midst of heaven!*

But the angel flying in the midst of heaven with the everlasting gospel is beheld in another view—the "*press*" is a most powerful auxiliary in extending the knowledge of gospel truth. Think of thousands of copies of God's word sent out among the nations every year in more than 50 different dialects, revealing salvation by Christ alike to the Hindoo, the African, the Chinese, the Turk, and the Islanders of the seas. These are indeed 'leaves' for the healing of the nations. In addition to all the copies of God's word which are circulated, many millions of pages of tracts, are to be reckoned, well designed to illustrate and enforce the great truths of the gospel. Thousands also of bound volumes of standard religious authors, are being put into active circulation; these all aid in preaching the everlasting gospel, just as hundreds of colportuers are aiding the missionaries. All these operations are set in motion and kept moving by Parent and auxiliary Societies, all over America, Great Britain, &c. &c. Surely then the angel of the everlasting gospel is flying to-day—and soon must the prophecy be fully accomplished, "*Babylon is fallen! is fallen!*" and the kingdoms of this world become the kingdom of our Lord and his Christ.

P. S. B.

How a man may become Popular.

1. Let him always be on the off side. If a man is tried and condemned by the church, let him represent the church as being a little too severe, and he will gain the favor of some.

2. When he hears doctrines preached that perfectly accord with his own sentiments, let him by all means find a little fault with them, just enough to create a rallying sentiment.—Or, if nothing more, let him say they were out of place, not well-timed, or preached with a *harsh* spirit.

3. Let him always represent the mass of his brethren as being too vindictive, and let him try to make people believe that he is the very personification of love and kindness.

4. If he hears his brethren call the names of wicked men, in order to warn people against them, let him appear to be shocked with such harsh dealing, and let him express his dissatisfaction in strong terms, remembering himself to call the names of all those who call the names of others.

5. In short, let him set himself up as a balancer of public sentiment, and let him do all he can to make men believe that were it not for him the church would long since have run into inextricable difficulties.

He who faithfully follows these simple rules, withthe blessing of Satan upon his efforts, will be followed by a gang as mean and contemptible as he is himself. E. N.

Socrates.

When the judges asked Socrates what penalty he thought he deserved, he answered:—"The highest honors and rewards, and to be maintained in the Prytaneum at the public expense." Such an answer indicates less vanity than though he had affirmed himself worthy of suffering for what he had not been guilty. He knew he had been a public *benefactor*—and it was right for him to know it. Altho' we should ever feel ourselves unprofitable servants in the sight of God, we are not to acknowledge that we have been unprofitable to men unless we have been so in reality.—God hates lying, even if it is in condemnation of ourselves. E. N.

Rev. J. Marsh.

The Rev. John Marsh, in his book, entitled, "An Epitome of General Ecclesiastical History," on the 411th page, under the head Arminian Baptists, makes certain incorrect statements in regard to the denomination well known by the name of F. W. Baptists.

He says, "The Arminian Baptists are in America few in number." Answer. They do not number as many as the Calvinist Baptists, though they have very respectable numbers.

"They are called *Freewillers.*" Answer. True, Mr. *Marsh* calls them so, and they were called so when they first arose (see Treatise, page 8th) by their opponents, but they took the name Freewill Baptists, by which they are called in all official writings.

"They are most numerous in New England and Canada." Ans. *One* truth in the midst of several falsehoods.

"They have 753 churches, 612 ministers. and 33,876 communicants." They had in 1843, when Mr. Marsh's book was printed, 1057 churches, 714 ordained ministers, and 50,688 communicants, and now they have 1201 churches,797 ordained ministers,and 60,-735 communicants. (See Register for 1845, page 69.)

"As a body they do not assent to the doctrine of divine decrees." Ans. The F. W. Baptists, though they reject *Calvinistic*, do not reject *divine* decrees. They believe that God has decreed to give all men the means of salvation; so if any one is not saved, the charge must fall upon him with aggravated weight—*Thou hast destroyed thyself.* (See Treatise, page 63 to 69.)

"As a body they do not assent to the divine institution of the Sabbath." Ans. (Treatise, page 88.) 'This (speaking of the Sabbath) is a seventh part of the time, which from the creation of the world God has set apart for a day of sacred rest and holy service.' Its obligation is taught both in the Old and New Testaments,and is to continue with that ofthe other commandments till the end of time."

"They have few settled ministers. Ans. Probably a large majority are settled. (See Register.)

"A body of men styling themselves Christians, a species of Unitarians, coalesce with them." Ans. This is incorrect. The F. W. Baptists are strictly Trinitarians. Treatise, page 31 to 54.)

Now we have only to say with respect toMr. Marsh, that if mistaken in so many points in regard to a highly respectable denomination, his readers can have but little confidence in his historical knowledge, and if he designedly utters slander they should have but little confidence in his veracity. Some of our brethren on account of its form and title have purchased the book, not knowing its character, but have afterwards learned that it was not what they expected. We would recommend Jones' Church History as a very impartial and correct work, and for those who desire a more elaborate work, we would refer them to Mosheim. In this day we have a great variety of splendidly appearing Histories that are nothing but dirty sectarian penny-catchers, and our brethren should beware that they do not pay a man for abusing them.

E. N.

Resolution on Missions.

The resolution adopted at the last session of the New Hampshire Yearly Meeting, and the discussions at the time on the resolution, strike the right string, if it would be generally adopted, to bring in permanent aid to the Foreign Missionary cause. It will be recollected that the substance of that resolution was a recommendation through the Q. M's. that the churches sustain the Monthly Concert, with regular monthly contributions; or if in any of the churches this were not practicable some other measures be adopted to secure permanent co-operation. The Monthly Concert should be sustained in every church where it can be, with contributions whether more or less; for if but one or two dollars be obtained at each, considerable will be collected within the year. The discussion on the resolution in the Y. M. Conference created a new interest for the Concert, as our readers have already noticed, that some ministers who were there have since reported that they have commenced the Concert with their churches in good success. It was argued that churches who cannot (?) sustain the Concert would be able to adopt the plan of circulating the cent-a-week subscription, and in this way aid the cause permanently. The Monthly Concert has several advantages over any other way, as it is so well calculated to increase our missionary knowledge and interest; and it can, and ought to be sustained in all the churches who have a settled minister; and those churches who have not, can, all of them, do handsomely for the cause, by the cent-a-week subscription.

There is need of a permanent contribution from the churches to sustain the missionaries already in India, and to send out others into the whitening fields. How nicely will the cause of Foreign Missions move along with us, when the churches generally shall act upon the principle of the above resolution, and adopt some permanent means of collecting funds. Let us keep before our people, brethren, the necessity of doing a little often, and never be weary in pleading for the dying heathen. P. S. B.

More Bible Burning!—A German Catholic priest burnt a German New Testament on the 29th June at Keesport, Pa. So much for their love of the Scriptures.

SLAVERY.

Prof. Hudson's Lectures on Slavery,

Delivered at the Oberlin Collegiate Institute.

Brief sketches reported by D. Marks.

LECTURE III. JULY 18, 1844.

When Hannibal was eight years old,his father laid the foundation of his future distinction by leading him to the altar of the gods, and making him swear eternal hatred to the Romans. Had he been sustained by spirits like himself, he would have conquered Rome, and then Carthage instead of Rome had given history to the world. Would to God that the young men in this institution, inspired by a better spirit, would enlist with equal zeal in a nobler cause, eternal hatred to slavery.

Last evening, I gave one reason why the chattel principle in relation to man is sin under all possible circumstances.

Another reason why the chattel principle in relation to man is sin, is, it is a *lie*—a *plain lie* to all intents and purposes—always a lie. To assert that man is "*property*," "*chattels*," *a living instrument of another*, is a libel on Jehovah—it is more, it is a direct war upon God and upon his whole moral government. It has been said that as slavery is made up of physical acts, it cannot be sin. But mark, while it is admitted that the sin does not consist in physical acts, it is obvious that these acts originate from the assertion of a false principle, or from the *lie that man can be property.* The sin consists in this *lie*, which is the fountain from which originates all the corrupt streams of slaveholding oppression.

It has been argued that as government has a right to take life for crime, it has of course a right to commute this punishment for slavery. The fallacy of this argument may be seen from the following facts: 1. As nature and the Bible have decided that man has *inalienable* rights, that is, rights which *cannot be alienated*, government has no right to enact a *lie*, or to affirm that *man has no rights*, and then subject him to the consequences of this lie. 2. I deny the right of government to commute punishment. If the circumstances are such as to admit of commutation, government has no right to take life. But, for the sake of argument, I will admit for a moment their right to commute punishment. Yet, does it follow that because they may change the penalty from a greater to a less, that they have a right to exchange the penalty from a less to a greater? And what person of intelligence and sensibility would not prefer death to the degradation of slavery?

Again, it has been argued that God has a right to treat man as property. But is it so, that God can reverse his own principle of action? God has no right (I speak it with reverence) to annihilate his own eternal distinction between persons and things.

Again, slavery is wrong because it annihilates nearly every principle which God has enjoined upon us in his moral law. For example: It is written, "Thou shalt have no other gods before me." Slavery admits no God for the slave except his master. The second and third commands in their spirit forbid slavery; and the principles of slavery cannot be carried out without their violation. As to the fourth command, slavery nullifies the obligations of the Sabbath, since it often puts it beyond the control of the slave whether to keep it holy or not. And it not unfrequently happens that even professed Christian slaveholders compel their slaves to labor so during the six days, that they are obliged to do a week's work called their own on the Sabbath day. As to the fifth command to honor father and mother, the slave usually knows not his father—but his master; and if he does know his father, he is not recognized as owing him any obedience; for slavery blots out the obligation to the parent, and directs obedience to the master. The sixth command, "Thou shalt not kill," is deliberately set aside in numerous instances by the slaveholding principle. For example, if a runaway refuse to yield to his pursuer, if a slave raise his hand in self-defence in any case of cruelty, or even if a female slave lift her hand indignantly against a white man in defence of her chastity, they may be shot down, without crime, according to slaveholding laws. Thus slavery sets aside the sixth commandment. As to the seventh commandment, it must be obvious to all that the chattelizing of human beings sets it entirely aside. But as I shall have something more to say of this under another head, I will pass it now. The eighth command, "Thou shalt not steal," forbids slavery directly. Who can persuade himself that the blessed God has forbidden us to take wrongfully even a man's *toe nail*, and yet permitted us to take the *man himself?* Does not the greater include the less? And if God has thrown his protection around all the productions of a man's labor, is it possible that the producer, the man himself, is left unprotected? No, God has decided this question and settled it forever. Ex. 21:16. "He that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death."

There is another reason why slavery is wrong, peculiarly wrong, in our country.—We are a peculiar people, whom God in his providence has called out from other nations in very peculiar circumstances, to found a government of a peculiar character, and diffierent from that of all other governments—based on the fundamental principle, avowed before all the world that "all men are born free and equal." The eyes of the nations have been turned upon us with intense interest, watching the working of this fundamental principle. Every child among us has heard this in our declaration of Independence; every young man has felt its glowing influence, burning in his bosom. Every man in his strength has rejoiced in the clearness of this declaration; and every old man has felt the power of this principle as he sunk in the embraces of death. The tidings of this declaration have been communicated to the ends of the earth; they have stirred up an interest which the world never felt before; millions have read and admired the sentiments; a flame of freedom has been kindled which has spread over the civilized world.—Tyrants have trembled; despots have looked on with the deepest anxiety, and thrones have trembled. In founding the government, all the fathers of the revolution, South as well as North, anticipated the speedy overthrow of slavery, which was then on its decline, and almost universally condemned even by slaveholders themselves. On the principles which they knew would, if carried out, uproot the system itself, they founded the government, and obtained their great victories. If they planted the government on the right foundation, slavery is wrong, and we as republicans are bound to abolish it. If the fundamental principle on which the government was established was wrong, we ought to go and confess to Queen Victoria, renounce the principles which broke our allegiance to the British lion, and return to the obedience of loyal subjects. But who among us is ready for this? The truth is, the principle of *equality* on which our government was formed is a true principle; but slavery is unjust and irreconcilable with it. It is a libel upon the government of God, and upon the government of the United States. It is inconsistent with all the first principles of our government, and with the constitution of the union. It violates that constitution, I was going to say in a thousand instances. Were the principles of the constitution carried out, slavery would die.

1. Slavery destroys all the objects for which the constitution was formed. Let us read the preamble to the constitution [he reads.] Here you see that one of the first objects of the constitution, as set forth by the very men that framed it, was to "*establish justice.*"—And who cannot see that if this object be obtained, slavery cannot exist? Another object of the constitution is declared to be the establishment of *tranquility.* And how can this object be obtained with a volcano in the midst of us—three millions of slaves, which all legislators and statesmen are bound to consider as our enemies, made so by slavery, and ready to join the enemy instantly in case of a war between us and another nation.

If the principles of our Constitution were even sustained on an appeal to the Supreme Court of the United States, slavery could not sustain the shock. It would sicken and die. A principle of law is,as alledged by legal commentators, that every new enactment of a Legislature, is a repeal of all previous laws which conflict with the amendment. This argument is but a link in the chain, but keep it in mind as we proceed to the

Constitution of the United States.

A constitution is more sacred than ordinary acts of legislation. It originates not from local cases, where prejudice may blind the eyes and pervert judgment, but is designed as a *standard exposition* of the great principles of the government which are to govern in all cases where conflicting interests might otherwise pervert the understanding. And what says the great constitution, the fundamental law of this nation? Why it says that "*No person shall be deprived of life, liberty, or property, without due process of law.*" Due process of law means conviction after trial. Here then the constitution of the national government has settled the question, that no person can be deprived of liberty, made or held as a slave, without due process of law. And as there *has never been any due process of law* establishing the *original individual titles* of slaveholders to other persons as slaves, I affirm that according to the constitution, no man can be held as a slave in this nation. Let the principles of the constitution be understood and sustained by its supreme judicature, and slavery would cease.

But, says an objector, though a literal construction of the words of the constitution might produce this result, it is evident that the framers of that instrument did not *intend* to enact such a principle nor produce such a result, therefore, it would be unjust to put a construction upon it different from the design of the framers of it.

Answer. Which is to decide the *meaning* of the constitution—its *own phraseology*, or, some-body's say so, or guess work, some seventy years after its adoption? A likely story that the phraseology of a law, or of a constitution, is to be interpreted contrary to all legal rules of interpretation, not by its own language, but accordiug to some imagined intention of the original legislature. For example. Suppose some one here should attempt to sell Mr. Platt on this principle, and the subject should be litigated through the whole field of the *supposed*, or *imaginary intention* of the original law makers? Is human liberty to rest on such a basis—the *imaginary intention* of law makers, ages since, and this, contrary to the *express language* of the law itself? No, the principle is unsound. There is no standard, there can be no standard to determine the meaning of a law but its own language, in the common acceptation and sense in which they were known to be used at the time of giving the law. The facts that a supposed *intention* of the framers of the constitution was different from the words of the constitution, and that this circumstance has generally ruled the decision of our Courts, contrary to the meaning of the constitution, is no argument against that instrument's now receiving its own natural construction, according to the legal method of explaining all laws. In confirmation of this sentiment, let it be observed that the great jurists and statesmen of England, by common consent, construed the British constitution favorably to slavery. A multitude of circumstances in that country, as well as in this, operated to blind the eyes and pervert judgment. You all know how easy it is for monopolists to obtain constructions in their favor. But the march of mind, and the principles of liberty, justice, and mercy, turned over a new leaf. The subject was agitated, debated, and the struggle was long and heated. What was the result? Why the tide of truth rolled on like a flood, till, step by step, the ablest jurists that had espoused the slaveholding construction, were compelled to put their hands on their mouths; yes, even to confess that they had been mistaken. Thus the decisions of all the Courts of England, for one hundred years were reversed, and the British constitution, was, by common consent, proclaimed to be free from the disgrace of slavery, which unjust decisions had so long attached to it. And then the philanthropist exclaimed: "A slave cannot *breathe* in England! Soon as his feet touch England's soil his shackles fall, and he is free." And thus it will yet be in the United States; the constitution will be cleared of the disgrace which pro-slavery legislation has attached to it; and no man will be deprived of his liberty, except by due process of law; and when the *due process* is had, it will result in exploding the false premises of the slaveholder's claim.

[Here *President Mahan* arose, and in confirmation of the construction just given to the constitution, related an anecdote, which he showed to be well authenticated. After the adoption of the U. S. constitution, the Mass. delegation assumed that by it every slave was entitled to his freedom. This was told to a slave in Berkshire county; whereupon he commenced suit, with the aid of friends, claiming his freedom under the constitution of the United States. The result was, he gained his case; and from this decision, followed the emancipation of the slaves in Massachusetts.]

[A question was here propounded. As you assume that the fathers of the Revolution intended to bring slavery to a speedy end, and that George Washington was a *Liberty man*, how can you reconcile with these positions the conduct of Washington, in not emancipating all his slaves, but bequeathing a part of them to his wife?]

Prof. Hudson. Thank you for that question, for it is one of the hardest cases;—yes, one of the most difficult questions to answer. But as our cause is just, and our positions unmoveable, every objection can be answered fairly. But to the question. I said it was a difficult one. Why? Because of the respect we instinctively feel for a great man, the father of his country—his station—his office—his self-denial—his public service. To this I may add, we naturally bury the faults of those we esteem, with them: it is hard to condemn their faults after they are dead. After looking at all these circumstances, and making due allowance, let it be observed, that the bequest was in relation to a *wife's claims*—a delicate affair. But the main reason for delaying emancipation, was the confident expectation that all slaves would be freed together in a short time, under certain public regulations and provisions for their benefit; and it was thought that the time was so short, their emancipation so certain, and that the provisions for their benefit would be so ample, that it would be better to wait, and let them be emancipated all together. This is the only rational method of accounting for their conduct, so as to make them consistent with their own principles. Thus Washington, while he unhesitatingly declared that slavery could not be abolished except by legislative enactment, and that whatever he could do for its abolition in this way, should not be wanting, might very naturally wait in expectation of such an event, with public provisions for their benefit. Indeed, it is not irrational to suppose that he anticipated that the time was so short, and that the public provisions for the emancipated would be so ample, that it would be even better for the slaves to have their emancipation deferred for a season. And what if he was mistaken on this subject? One man cannot learn and understand every thing. Experiments of emancipation were not then as familiar as they are now. And it was not at all strange that with all the cares of his life, the weight of public responsibility that rested upon him, in settling the policy of the government of a great people, just emerged from a dreadful war, just planted as a new nation among the governments of earth * * * * I say it is not strange that while he was *right in principle*, amid such circumstances, that his judgment should be defective on some measures conflicting with his own great fundamental doctrines. Similar examples, with great men in like circumstances, are unnumbered.

[Another question was proposed. How stands the title of those slaveholders who have bought their slaves of their *parents*; or of those governments that have taken them captives in war?]

Prof. Hudson. As for the *barbarous* practice of seizing captives in war and selling them for slaves, I believe it is now conceded by all civilized nations to be an exercise of mere power contrary to all the principles of law, and rules of right; and as to parents selling their children, *they* have no right to put a lie on a child—they have no right to stamp on their offspring "*chattels.*" The law of nature and the law of God are equally clear on this point, and of course settle the question. Slavery is a violation of all the ties that bind a family or community together. Indeed, I affirm that there is not a constitution of any of the States not excepting even the slaveholding States, the principles of which if carried out would not free every slave within their bounds.

The plan of the next lecture will be to test slavery by its own fruits. And so sure is the result of this trial, that I may safely request you to forget all that has been said thus far—all the analogy there has been seen between the principles of temperance and those of the

Anti-slavery cause: all that has been said showing slavery to be contrary to all first principles of right, and law: all that has been said showing it to be contrary to the federal and state constitutions; let all these bearings on the subject be set aside for the time being as nothing, and let slavery undergo a trial entirely new, testing it alone by its own natural fruits. And here it will be found to be evil, only evil, and that continually—the fruitful parent of ten thousand hydra curses.

As I have a few moments more, I will dwell a little on the objects for which governments are formed. Some seem to imagine that governments have the strange power of *making right* and *wrong*—of creating or nullifying moral obligations. Nothing can be more absurd. *Rights* exist independently of all human governments; and whatever may be their enactments, they cannot abrogate *moral* obligations. Hence, the design for which governments are founded is not the benefit of the strong, for they have ordinarily the means of defending themselves. But the object is to defend the weak against the intrusions of the strong and powerful—in short, to defend those who are unable to defend themselves, and maintain their own rights.—This is the class of persons for whose benefit governments were originally called into existence. Their mandates are law; and when the law fails to accomplish these ends, it needs to be changed; but when it becomes a mighty rack of torture to the innocent; when it subverts all the original and just designs of government, becomes corrupt as any of the enactments of the dark ages, those of the heathen, or the laws of Draco, then there is a loud call for a revision, for a thorough reform. You will see by the sequel that no barbarous system of laws in any nation, no, not even the horrid code of Draco, ever reached the turpitude and wickedness of the slaveholding code. D. M.

Never so prosperous before.

We learn that the cause of Universalism was never so prosperous in Exeter as at the present—their usually thin house is pretty well filled. Differences in the Methodist church, which for a few Sabbaths had shut up their house; differences in the Christian church, which have resulted in permanently dividing it into two; together with the excitement growing out of the Fairchild case; all that sort of things has caused the Universalists to prosper beyond all former precedent in Exeter. So we understand. Pitiful prosperity! say we, that thrives and fattens under such circumstances. As good for them as a pretty good revival would be for a true evangelical Christian church. P. S. B.

Mr. Kirk.

Yesterday heard a lecture from the Rev. Mr. Kirk before the association of singers now holding their anniversaries in this city.—The principal part of his discourse consisted in noticing certain existing defects in the composer, the organist, and the choir. He stated that "probably no unconverted person could compose genuine church music," that the congregation could tell whether the organist played to display his own skill or to the glory of God, although his back was toward them, and that the choir should not monopolize, but lead the singing. The lecture was regarded as an admirable production.—Mr. Kirk is a good speaker. He talks much and declaims but little. E. N.

Singing.—Two popular Societies of singers, forming, I believe, the musical literati of the United States, have recently been holding their anniversaries in this city. I attended two concerts given by one Society. The music was excellent, with the exception that the articulation was *bad*. I scarcely understood a full sentence for the two evenings, which reminded me of the minister who was so very "*larned*," that no one could understand him. If we are not to understand singing, give us the *fiddle*. It makes better music than an inarticulate human voice. Even the howlings of the savage are preferable to singing that is so refined that it becomes no singing at all. E. N.

General Conference.

The 12th General Conference of our Connexion is to be held at Plainfield, N. Y., to commence on the 2d day of October next, at 10 o'clock, A. M. Bro. Whitcher has forwarded the following notice to the delegates.

TO THE DELEGATES OF THE NEXT GENERAL CONFERENCE.

Dear Brethren:—I have made arrangements with Mr. Butterfield, the stage proprietor at Utica, to be ready to bring you from that place to this, on Tuesday, the 1st day of Oct. He will start with you, at 9 in the morning; fare $1,00. You will therefore make your calculations to be in Utica, Monday night, or Tuesday morning. You will find a good Temperance house, just below the canal, on Genesee st., the National Hotel, connected with which is Mr. Butterfield's office.

We would be glad to have some of you come on and be with us in a two days' meeting, at Whitesborough, on Sat. and Sab. the 28th and 29th of Sept. H. Whitcher.

Unadilla Forks, Aug. 20.

N. B. All communications sent to the Conference, must be directed to Unadilla Forks, Otsego Co. N. Y. H. W.

SUNDAY SCHOOL REPORTS.

It is very desirable that a Report from each S. school in our connection be made to the Cor. Sec. of the S. S. Union annually, that a general view of these institutions may be presented in the annual Report. The superintendents of all our S. S., are therefore requested to forward a Report, giving an account of the number of teachers and pupils. The number converted during the year who were members of the school. The number of books in the Library. The amount of money expended for books the past year.—The particulars of the happy deaths of any members of the school, and such other information as may be interesting. The reports should be made without delay, as the anniversary will take place in about 4 weeks.—Direct to W. Burr, Dover, or to the undersigned, Milton Mills, N. H. Those in the Western States may forward them to the Gen. Conference at Plainfield.

J. Fullonton, *Cor. Sec.*
F. W. B. S. S. Union.

For the Morning Star.

Bro. Burr:—An editorial article in the Star of Aug. 21, demands an explanation, which I wish to give, if no reasonable objection can be urged against it.

In that article I am accused of writing most always by way of controversy. This I shall not deny, but only add, that I do not conceive it to be sinful to be a controversialist only under certain circumstances. It is also implied in that article that my charge against the exclusiveness of the Star is unjust, because only one article ever sent by me has been shut out; and that a note requesting proof that F. W. Baptists are not religious bigots. It seems to me that I would have given the proof, and not excluded the note.

Another implied charge is, that I wrote heretofore in favor of note-preaching, and when it was laid by, that I was understood to concur in that act. And for all this I am considered an unreasonable man, with an adjoined prayer to be delivered from such. I do not intend now to find fault with the course taken with me as being unjust or un-christian, or express any desire to keep back a reply to my article, that may expose my wrongs. I only wish the privilege of presenting my true course, and leave the readers of the Star to judge for themselves. For the burden of my prayer is more to be delivered from error, than to escape from unreasonable men. The latter I may reason out of their unreasonableness—the former will surely injure me as a hidden foe.

I will now write without unkind feelings. Without prejudice follow me. And then judge me without partiality.

I never considered myself to be a useful contributor to a religious paper, and hence have been satisfied to peruse the writings of others. And hence, having an interest for the Star, was led to do as I have, when any thing appeared in its columns inconsistent with a free paper.

The first show of my being a controversialist, was to solicit one of the Yearly Meetings who had instructed their delegates to Gen. Conference to request that body to disapprove note preaching—to explain what they meant by note preaching, and by discountenancing the same. It was not published, because, as said, it would produce unprofitable controversy. I assented, providing that was the cause of its being rejected. Immediately there appeared a controversial article on the same subject in the Star from H. Q. and another from a correspondent in Ohio. I then wrote on the same, which was published, after being sent to Eld. E. Hutchins to gain his consent. Not a word in it in favor of note preaching.*(a)*

My next show of controversialism.—In perusing the book titled Thoughts on Benevolent Enterprises, by J. J. Butler, I conceived in my own mind, a disagreement between thoughts there expressed on the subject of peace, and thoughts uttered on the same subject by the author of that book, in a convention; where he held the non-resistant up as destitute of good sense and piety. I requested a reconciliation, with no bad motive. My request was published—replied to—and the question evaded with some unfair implications.—I expressed my dissatisfaction of the treatment of the article, which was published, after being sent to Bro. B———, with his consent, and notes appended. The point to be reconciled was again evaded, and I was requested to shake hands and stop writing, to give place to more important matter. The next article was published and treated with what I suppose men of wisdom term "*silent contempt.*"*(b)*

So much for the freedom of the Star—allowing me a hearing with Bro. Butler's consent. And so much for Bro. B———'s honesty in confessing his fault, and boldness in defending his position.*(c)*

Once more. The Rev. Mr. Colver, of Boston, was declared in the Star to exhibit "bigotry with a vengeance" for refusing to receive a member from the F. Baptist church, without the privilege of rebaptizing her. I only asked through the same medium, if the charge was just, what the F. W. Baptists exhibit when they refuse membership to those whom they acknowledge Christians, from evangelical churches, lest they violate their own consciences on the subject of baptism.*(d)*—This article was rejected. I have now done. The above is a manifestation of my controversial spirit. Judge me as seemeth good.

John W. Colwell.

(*a*) The communication was not sent to Eld. Hutchins that we recollect. Perhaps he saw it, however, at the office, and we might have asked his opinion in relation to the propriety of publishing it, he being one of the editorial council. Was there any thing wrong in this? The true character of the articles of Bro. Q. and Bro C. may be learnt by referring to the Star, Vol. 14, pp. 62 and 137, dates Aug. 14 and Dec. 25, 1839.

(*b*) Here, if we understand him, Bro. C., in the first place, expresses dissatisfaction that notes were appended to his 2d communication; and, 2dly, that his reply to those notes was treated with what he supposes 'men of wisdom term "silent contempt"'! We only add that the communication was not sent to Bro. B. to obtain his consent to its publication, but that the communication and reply might appear together, that both writers might be the more readily understood, and, if possible, the necessity of further rejoinders and much repetition avoided. Bro. B. being one of the editors of the Star, there was nothing in this inconsistent with the usual course of all papers in such cases.

(*c*) The readers of the Star at the time of the controversy, will of course be the judges in relation to the merit or demerit of the writers.

(*d*) Here is the note as it was sent to us, word for word and letter for letter:

"*Mr. Editor*:—I see an article in No. 5 of your paper which lays before me, headed re-baptism—in which Mr. Colver of Boston is charged with showing religious bigotry with a vengeance, for baptizing a member from a F. W. Baptist church before receiving her to his own. The charge may be just. But if it is, will not the writer of that article show that the F. W. Baptists are not religious Bigots when they deny the right of membership in their churches to those who have been members of acknowledged evangelical churches, without complying with the condition required, to be immersed. No Bigot."

Freewill Baptists believe that the Scriptures require all believers to be baptized, (Matt. 28:19, 20. Mark 16:15, 16. Acts 2:41,) and that nothing short of immersion is baptism, and therefore they require those who become connected with them to be immersed. If this is bigotry, to whom is it chargeable? Not to Freewill Baptists, but to the Divine Institutor of the ordinance, who commanded his apostles to go and "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever" that he had commanded. But we can see no bigotry in the course of the F. Baptists. If Bro. C. can his eyes are sharper than ours.

For the Morning Star.

"Pro bono publico."

Bro. Burr:—If you think proper you may insert the following in the Star. Not long since, notice was given that a 2d Advent Conference would be held at Liberty, Me., commencing the 16th of Aug. The day arrived, the people collected, and among the rest was one who called himself *Jacob* Weston of N. H. a Millerite. He said he was a "stranger" and no *body knew* who he was, nor any *thing about him*." His preaching beat every thing that I *ever* heard before. It was a mere *sarcastical browbeating*. He *personated* and *publicly condemned* individuals to hell. Time and again *he* and one *W. B. Start* condemned the church, *en masse*, to hell. Their language was most outrageous; *judging*, *condemning*, *clubbing*, *smashing*, *thrashing*, *banging*, etc. Say they, "this is the *gleanings* of the harvest." Also, the "*wheat* and *tares* are the *churches*." And "they must be *thrashed*, [i. e. with a thrashing machine. Proof, Is. 41: 15,] in order to get out the wheat." The church was set up as a *mark* to fire at: and into it, they poured round after round, the whole *ground-tier* of all the *artillery* which they could muster, till they were nearly exhausted for language to vent their spite. Especially the man from N. H. *If I am any judge of colors, he is one of the* greatest disorganizers *that ever was in this part of the* Universe. The public should be aware! I leave the public to judge of the above by the following notes taken from the sermons preached. Tuesday eve, Weston preached *from* Ex. 14: 19—20. Said he, "The Israelites coming *out of* Egypt, is typical of the saints coming *out of* these *ungodly* churches." Again:—"God is now dealing *with* the nominal professors just as he did with the king of Egypt." In speaking of the different sects, he said: "These sects are of their Mother, Popery." Thus he went on. Soon he introduced the different societies of the day; and said, "Reader, *mark it*? ☞ The DEVIL is now PRESIDENT of all the SOCIETIES of this day." ☙ FLAGRANT PRESUMPTION! He farther spoke of the Temperance cause, said it had become popular, and 'the DEVIL IS NOW PRESIDENT OF THIS CAUSE.' Temperance folks, what say you to this? Farther, "they [the societies] are of God. But when they become popular, the devil steps in and is *proclaimed President*." His explanation of the angel and cloud removing from before the camp, to behind it, was this: "The stated time for Christ's 2d coming having run out, it has removed behind them; they being in *advance* of it." So the Egyptians (churches) are in darkness, the pillar of light (the time) having "become darkness to them." For said he; "The *church* and *ministers* are *all* in darkness and gone to the camp of the enemy." "The Universalists are *not* 100th *part* so *bad* as these wicked and ungodly *ministers*." "Now the church and ministers have opposed the work of God, till it got into the *devil's* hands." "The camp of the enemy are the *Methodists*, *Baptists*, *F. W. Baptists*, *Congregationalists etc.*, *all* of which are going to be destroyed." "The *wicked* are not *so wicked* as these wicked and ungodly *professors*." Towards the close of his discourse, he exhorted sinners to seek the Lord. He spoke of the amazing love of Jesus towards them: How he loved them, etc. In the course of which he said; ☞ "JESUS HAS LENGTHENED OUT TIME LONGER THAN HE EXPECTED, ☙ for he so loves sinners that he wants to give them a little space more to escape." Stick a pin here? At the close of the discourse, *Eld. Start* of Camden (a '43 man) took the stand and attacked the churches with great violence, saying almost every thing he could lay his tongue to about them. By the way, he dropped a remark like this, 'You will never again see another general revival." Again, *Weston* took the floor and harnessed on to Eld. Knapp, "the revivalist;' saying, "Though he has been a *good* brother, yet God has rejected and left him." Thus ended Friday eve. Saturday evening, *Weston* preached again. Text Heb. 11: 7. Having stated that all the evidence that Noah had that there would be a flood, was, "God said so: by the which he condemned the world," he added "that if there was no other evidence than MY SAYING *Christ is coming*, it would be *sufficient to condemn* you to hell;" carrying the idea, that if there was *no* other evidence *when* Christ would come, than *his saying when* He would come, it would be sufficient (if they did not believe it) to condemn the world." Many more things were said, but I let them pass. Weston said in his prayer, Sabbath morn, "The *devil can* give PEACE and HAPPINESS" There are a *great many* professors here, but they know *nothing* about religion." *Start* preached Sabbath, A. M. from Zech. 2: 7. Said he, "Babylon is the nominal church." "The "Mother of Harlots" is the different sects." The churches of this age are an abhorrence to God." "*Oppression* has its foundation *in* the church." God *left* that village (Camden) and *has not been there* since." "*All* the *mobs* within the last 20 years, have *originated* in the church." "The nominal church, as true as God lives, *reject the truth*, are *oppressors*, an *abomination* to God and going to hell." "And if you don't *come out* from it, you will go to hell with it." Such language as this was repeated time and again. Every one that is going to be saved must come out from the *churches*, as they will go to hell, for they (churches) are in league with hell." Throughout it was a *mass* of *scurility*. It was backed up by some remarks from Weston. Said he;—"The religion of the latter day, is as *sure death* as *hemlock*. *Nothing but the 4 angels in Rev.* 7: 1—3, *hindered these* UNGODLY MINISTERS *from* killing *us long ago*." "A child of God *never* had a right to *hold* or *own* a *foot of land* in this world." They urged the idea of our selling *all* our property and *giving* it away. ☞ "*These church members, if they could get into that City (New Jerusalem) would go to work and tear up the golden streets and pocket them and carry them off*" Does he not judge *others by himself*?" "*Julian* the *Apostate*, was not half so bad as these *ungodly* ministers." *Weston* preached P. M. Text Matt. 24: 14. Said he, "The judgment precedes the resurrection, and began in 1798. Ezek. 16: 33, is a description of the nominal church." "Those that call themselves the church, are committing *fornication* with the great men of the earth." "The worst cheats that I have found (said he) in the world, are professors of religion." "They (the churches) have become a habitation of serpents." They contended that there were no churches in the Apostle's days; and that we have no right to form churches now. "The mark of the beast is the different sects." "The distinction (mark) was not known till 1798." "The mark in the hand is, those that have left their own meetings and joined the Advent meetings; but have not gone to the church and asked for their names." Signifying by this, as long as they belong to a church, they have the 'mark in the hand." "Those that do not go to the church and ask for their *names*, will go to hell." ☞ "Those that have property must be lost." ☙ In the evening *Start* said, among other things, "The church has been praying for the will of God to be done these seven centuries; but if they had prayed in faith, he would have come."

From these notes, the reader will not be able to get at the ideas conveyed in the meetings. We see by the above, that *their* Gospel of the Kingdom is *come-out-ism* to the backbone.—Their conduct, also, is most *nefarious*. I leave the reader to judge by the following. Sabbath evening, one Eld. C—— spoke and said he did not know but what he should be *baptized* again. He rather concluded his baptism was not valid. Others caught the spirit, and a number spoke upon it and stated about the same, and wanted to be baptized again. So on the head of this they appointed a baptism early the next morning. The meeting having broken up and the people gone, Eld's. Start and C—— and some others, retired to a private house, and there they *gendered a new idea altogether*. It is too bad to have *solemn* things so mangled. It is this. They proposed to have a RE-ORDINATION, (then about midnight.) So they made ready. Eld. Start and one Mr. M— and another Mr. C—, both *private* characters, re-*ordained* Eld. C—. Then Eld. C— Messrs. M— and C— re-*ordained* Eld. Start. This I have from a *credible* source. Also, no one has, as yet, denied it. The morning arrived. They repaired to the water, and RE-IMMERSED four or five. Eld. Start re-*immersed* Eld. C—. Then Eld. C— re *immersed* Elder Start. Since then they have re-immersed two more and probably will yet more. Was there ever the cap of this? Such distorting of the Christian ordinances! God only knows what will be the *final* issue. Almost every day brings to light some of their works. I am frequently led to the inquiry, what is this world coming too? Infidels are made more bold. They talk it aloud, how infidels stand up with them and condemn the church.—The course of Elder Start since he has been here, has been *judging* and *banging*. He is one of the greatest eccentrics that I ever saw. Here are some more of his works. Last winter he organized a church in Liberty, and said to the by-standers if you lift your finger against this vine, God will curse you. *Now* he says "come *out* of her (the church) or you will go to hell." By this, he has *swept out* of the church *ten* or *eleven*. Thus tearing it down *himself*. Many think he will make shipwreck, entire.—The language of some of them is an abomination. Said one of them in a prayer, "May the smoke of hell coil around them. The ball of hell roll through them. The food they eat be hell down their throats," etc. etc. The above is what we have had to endure. Christian influence is distracted. The scattered few are wading through deep waters. O will Zion remember us. Will Jerusalem forget us not?

Affectionately Yours,
J. Erskine.

Montville.

Religious Intelligence.

Candia, N. H. Bro. Mark Atwood, writes: "Prospects in Candia are rather better than when I first came here. The congregation increases, and *there seems to be an increasing interest in the minds of the people.* We are hoping for a revival soon. I have baptized one, and expect others will follow.—There are some warm friends of the slave in town, but not so many as there should be."

Bro. Atwood's P. O. address is Candia.

Meredith, N. Y. Aug. 11, 1844.

Bro. Burr:—Prejudice and superstition have long reigned in this place; but their throne begins to totter. Some of my brethren begin to feel for those in bonds as bound with them. As a church, we are very poor; but God has favored us with many refreshing showers of grace. We are located among the mountains in Delaware Co. and often have these hills and vales reverberated with the high praises of God; and my earnest prayer to God is, that soon all this people may become the inhabitants of the rock.—Then shall it be said, let the inhabitants of the rock sing, let them shout from the top of the mountains.

We hope our brethren passing through this section of country will favor us with a call.

D. Greene.

Dear Bro.:—As I am writing on business, I would say that although it is not a time of reformation, it is a time of peace and harmony with the people of my charge; and the same may be said of many other churches in the Prospect Q. M. The cause of Abolition prospers in this section of country.

E. Allen, jr.

Dixmont, Me. August 26th, 1844.

Scottsburg, N. Y., July 19, 1844.

Bro. Burr:—I would inform you and my friends, that notwithstanding my health has been very poor for the past year, yet God has seen fit so far to restore it, and favor me by his providence and grace, as to enable me to commence a protracted effort in this place, and I am happy to say the prospect is very encouraging. I have delivered as yet but two discourses; but the attention was such as seemed to encourage every Christian heart. Last evening, the pretty white meeting-house was nearly filled, and the attentive ear and weeping eye, and now and then a hearty amen from the brethren, was very delightful to their dear and worthy pastor, Elder Kellogg. We hope soon to hear the voice of new-born souls. I rejoice that after so long a hinderance from the work of God by ill health, that I now feel all my soul glowing with love to God and my fellow-men, while my heart yearns over dying sinners.

Samuel Wire.

Bro. Burr:—The good Lord has visited the 2d church in Wakefield with some mercy drops during the present season; saints have been quickened, wanderers reclaimed, and some sinners converted to God. One week ago last Sabbath, I baptized two happy converts. Our prayer is that all may come to the knowledge of the truth.

John Brooks.

Wakefield, Aug. 23, 1844.

Prospect Quarterly Meeting—Held its June term with the church in Newburg, Elder Oliver McKenney, Moderator, Eld. V. S. Rose, assistant. Reports from some of the chh's were encouraging, others very low. There was a good degree of union and harmony in the business meeting throughout. Three churches were received during this term.

The next term of this Q. M. will be held with the church at Unity Village, commencing Friday, the 27th day of Sept. next.

T. D. Clements, *Clerk.*

Frankfort, Me., Aug. 2.

Eld. Samuel Whitney has again become a member of the Prospect Q. M. by connecting himself with the Dixmont and Plymouth church.

T. D. C.

Sandwich Quarterly Meeting—Held its August term in Conway—most of the churches reported general steadfastness and union, ordinances observed and interesting Sabbath Schools, but few additions Some of the churches are being scourged by the anti-christian and disorganizing spirit of come-outism, and still its advocates are greedy for more, denouncing Christian churches as Babylon, and saying, in the language of Revelation, (to their own shame,) "Come out of her, my people." The meetings of worship were of some interest, and we trust seed was sown which will yet yield its hundred-fold increase. Our friends in that place entertained us in a hospitable manner: may the Lord richly reward them! In conference, resolutions were passed disfellowshiping the spirit of come-outism, and also the use of rum and cider, as drinks, and recommending to each church in the Q. M. to have at least one temperance lecture previous to its next session, and then report to conference the progress of the cause.

Next session to be held at Meredith Village on Saturday and Sabbath following the third Wednesday in Oct. Conference Friday preceding, at 10 o'clock, A. M.

N. B. Churches of the Q. M. will please collect and send in at Q. M. in October the amount assessed upon them by the N. H. Yearly Meeting toward defraying the traveling expenses of delegates to next General Conference The above tax is three cents to each member as reported in May last. N. Brooks, *Clerk, pro tem.*

Centre Sandwich, Aug. 26.

"Sebec Q. M.—No report." [Minutes of Penobscot Y. M.]

Bro. Burr:—Since reading the above, my mind has been somewhat burdened; and I shall esteem it a favor if, through the medium of the Morning Star, I may inform those concerned, that I forwarded our report, together with $20 for expense of delegates to Gen. Conference, to Eld. Flavel Bartlett, care of Eld. Gallison, who was one of our delegates, agreeably to his request, in order that he might convey it to the Y. M.

The report and money were sent to Eld. B. the week prior to the session of the Y. M., which was judged seasonable, it being but a day's ride to Monroe. I did not understand brother Gallison to mention any particular day on which he would call, and know not why the same was not forwarded.

The money is still at Eld. B's, subject to the order of Eld. Strout, treasurer of the Y. Meeting. I presume that no one is to blame.

M Gilman, *Clerk of said Q. M.*

East Sangerville, Me., Aug. 23.

Religious Notices.

Appointments.

By leave of Divine Providence, the writer will preach at the following places on his way to the General Conference, viz:

At the Line School house in Champion, near brother John Stanton's, Sept. 26, 1844, at 7 o'clock, P. M. At Harrisburg, 27th, 7, P. M. At Martinsburg, near bro. Salmon's, 28th, 7, P. M. At the Union House in Turin Village, on Sabbath, 29th, at 10, A. M. At Collinsville, at 7, P. M. S. B. Padden.

N. B. Brethren who live near the above appointments will please give notice. S. B. P.

A Card. The subscriber would tender his grateful acknowledgments to the brethren and sisters of Jefferson Q. M. for their liberal donation of $52, mostly in cash, to purchase him a horse. My thanks are due to Bro Moores Cole for his exertions in raising the above subscription.

A friend in need
Is a friend indeed.

S. Bennet Padden.

A Question. Is it according to the gospel rule to ordain deacons with authority to administer baptism and the Lord's Supper in the absence of an Elder?—Some one will please answer. W. P. C.

General Intelligence.

Odd Fellows.—A few days ago, while sitting by my window, a host of Odd Fellows passed by, to take the cars for Portland, where they were expecting to have a grand celebration. As usual, when I witness odd scenes, certain reflections passed through my mind. I did not think a great deal about the nature of the institution, nor of the great danger that some suppose both church and State are in from their secret movements. Though it may be considered *odd* in me, I have no fearful forebodings in regard to such evils as many anticipate. But two thoughts of superior importance occupied my mind. First. How *miserable* a man is set off by an *apron!* Secondly. Were I one of them, I would carry the apron in my pocket till I had got inside of the lodge. E. N.

The Whistler.—In noticing several of the worthies who are commanding the attention of the good citizens of Boston, we unfortunately overlooked his honor the Whistler, who was patronized by very large and respectable audiences, paying 12½ cents apiece. It is positively affirmed that he whistled terribly. E. N.

Hampton Beach.—The crowds of visitants to Hampton Beach are much greater this season than ever before. Within two months multitudes have visited here, and still the rush continues. Besides the numbers who come in wagons, chaises, coaches, stages, and all kinds of vehicles, two coaches are employed to take the passengers from the Depot two or three times per day. The Hotels at Boar's Head are for a good part of the time filled to overflowing. It frequently occurs that the largest two taverns dine one hundred each; and several times after all the public houses at the sea are filled with lodgers, nook and corner, as well the dining halls themselves, as the sleeping apartments, a score or two must come up into town to sleep. Another hotel is in process of building, and another still, it is said, is going up this fall. Some come for health, but ten times more for pleasure; some from great distances and some from nearer. It beats all how the world is more and more running after pleasures. P. S. B.

Two new and dangerous counterfeits have just made their appearance in New York, viz:

3s on the Medomak Bank, Waldoboro', Me. altered from the Citizen's Bank, Augusta, Me. Vignette, two females—between them a shield and anchor surmounted by an eagle.

10s on the Onandaga County Bank, Syracuse, N. Y. letter A. pay to J. Gansen; vignette three females sitting in a group; the faint lines in TEN are very dark, and the faces coarsely done. Not countersigned.

An Important Trial.—We have been informed by counsel engaged in the highly important case of Charles T. Torrey, who is now in prison here, as our readers know, under the charge of aiding the escape of certain slaves, the property, severally, of Mr. Heckrote, of Baltimore, and Bushrod Taylor, of Winchester, Virginia, that an argument on the question of *habeas corpus*, will be made before the United States District Court, at a very early day, perhaps during the next week. It seems the primary design of this step is to test the constitutionality of the delivery of a prisoner arrested in one State, to the authorities of another, on the ground assumed in the present case.

The fact that the services of General Fessenden, of Maine, Reverdy Johnston, of this city, and S. P. Andrews, of Boston, have been secured in aid of the original counsel, Francis Gallagher and Nathaniel Cox, in connection with the deep and determined feeling exhibited in numerous Abolition meetings throughout the free States, is sufficient to show that this case will be used to the best possible advantage for the Anti-slavery interest—in other words, that the Abolitionists design to make Torrey's a *test* case. In this aspect, the result of the present judicial process, as well as the one that will be regularly had at the October term of our City Court, will naturally be awaited with deep interest in all sections of the Union; and we have therefore determined to present an impartial report of the proceedings in the case, let the final result be what it may.—*Baltimore Saturday Visitor.*

An Experiment.—Bryant Cobb, of North Alabama, proposes to give up slave-labor, and substitute the labor of Germans. He invites them to settle about him, proposing to furnish farming implements and one year's provision, to industrious families, and let the farms on long leases.

Lynch Law.—The Frontier Whig, published at Van Buren, Arkansas, contains the following:

By a letter from a friend in Texas, we learn that four murderers and horse thieves were hanged on South Sulphur, Fannin county, Texas. Their names were Jones, Ray, White and Mitchell, all from Missouri. They have recently robbed and killed four Indians.

The Ferguson Factory, at Lee's Mills, South Berwick, Me., was consumed by fire on Monday night last. Loss estimated at from $30,000 to $40,000—insurance on the building $12,000 and $7000 on the stock.

The Central Railroad, in Michigan, is completed to Marshall, the future capital of the State. The cars have been running some days.

Land Sales in Ohio.—The President has ordered the Wyandotte Reserve to be sold on the 14th of October next. The town lots of Upper Sandusky will be sold at the same time. The minimum price of the lands is fixed at $2,50 per acre.

John Tyler has withdrawn as a candidate for the Presidency, at the ensuing election.

Longevity.—An Indian woman named Hannah, died in Charleston, S. C., on the 19th inst. reported to be 127 years old.

Kidnapping.—The Green Mountain Freeman says that a "man-hyæna," by the name of Bailey, from Georgia, brought a woman to Hartford, Vt., whom he called his slave; but she found that she was in a land of Freedom and walked away. Bailey, however, seized her, by the aid of a miscreant named Nutt, a justice of the peace, and bound her and carried her off in open daylight. Will our friends ferret out this iniquity, and track the scoundrel, and get out a requisition for him?

Weekly List of Letters Received.

S. Wire, I. B. Coleman, G. Hackett, J. G. Tuttle, A. Hopkins, J. Brooks, N. Brooks, S. B. Padden, B. Winsor, H. Bickford, S. Curtis, D. P. Cilley, E. Hutchins, E. Noyes, J. B. Davis, P. Ford, Mark Atwood, A. Turner, E. Allen, Jr., C. F. Garland.

From Post Masters.

J. T. Moulton, A. L. Roof, J. Hammet, N. Robinson, J. Cree, J. Bean.

New Agents.

Francis Read, Nashua, N. H.
Charles E. Blake, Enton, N. H.
Wm. Jenkins, Book Agent, for Genesee Q. M., Attica, N. Y.

Receipts For Books.

S. Wire 7,00. P. Ford 1,75. J. Brooks 8,32 N. Brooks ,50 S. B. Padden 8,00. D. F. Leavitt ,53. P. Ford 2,46. A. Turner 4,41. E. Allen Jr., 4,50.

Subscribers for the Star.

I B Coleman 2. R Horn 1. N Brooks 1. S B Padden 1. A Fuller 2d., 1. S Curtis 2 D P Cilley 2. E Hutchins 1. H Leeman 1. P Ford 1. M Atwood 1. C F Garland 1.—15.

Home Mission.

Eunice Bagley, Danville, N. H.,		5
Joseph R. Tuttle, do.,	"	12
David Dearborn, do.,	"	25
Waterville Q. M., Me.,		2,10
Dea. John Ladd, Brentwood, N. H.,		1,00
Eld. J. G. Tuttle, Danville,	do.,	1,00
Edson Hill, Manchester,	do.,	1,00
Noami Joy,		50
Harriet Plummer,		50
Mary E. Stevens,		50
Whole amount		7,00

WM. BURR, *Treasurer.*

Foreign Mission.

John Colby, Danville, N. H.,		50
Eunice Bagley, do.,	"	5
O. Dimond, do.,	"	25
J. Griffin, do.,	"	10
Fanny Ladd, do.,	"	10
P. French, do.	"	45
Dea. J. Ladd, Brentwood, N. H.,		13
Mrs. M. K. Merrill, Conway, N. H.,		1,00
St. Lawrence, N. Y. Y. M.,		4,00
Individuals at Waterville, Q. M., Me.,		80
Waterville Q. M., Me.,		2,10
John Meader, Gardiner, Me.,		50
Genesee Q. M., N. Y.,		6,11
Mrs. S. Haley, Center Harbor, N. H.,		33
Whole amount,		16,42

WM. BURR, *Treasurer.*

For Education Society.

Presented by M. N. Davison's Sabbath School Class, Lowell, Mass., to constitute him a life member. 10,00
J. Crosby, Orland, Me. 50
Whole amount, 10,50

WM. BURR, *Treasurer.*

Books Forwarded.

One package to I. B. Coleman, Troy, N. Y., by Niles' Express

MARRIED

In Thornton, Mass., July 14, by Geo. W. Durgin, Esq., Mr. Henry C. Houston and Miss Sally Packard, both of T.

In Wakefield, Feb. 24, by Eld. J. Brooks, Mr. Alvin B. Philbrick, and Miss Mary J. Cooper, all of W.

In Humphrey, N. Y., Feb 20, by Eld. Barnet Winsor, Mr. Thomas W. Sherwood, of Franklinville, and Miss Abigail Perrigro, of Sardinia. Also, in Franklinville, June 3, Mr. John Clark, of Olean, and Miss Betsey M. Winsor.

In Wolfborough, July 31, by Eld. John C. Holmes, Mr. Joseph L. Dixon and Miss Mary E. Fernald, both of W. Also, by the same, Aug. 7, Mr. Thomas C. Bickford and Miss Mehitabel Plummer, both of W.

BRIGHTON MARKET, Monday, Aug. 26, 1844.—At Market 1175 Beef Cattle, 2200 Sheep, and 800 Swine. 100 Beef Cattle unsold.

Prices—Beef Cattle—Prices obtained last week for a like quality were hardly sustained except for the best qualities. We quote extra 4 75; first quality 4 25 a 4 50; second quality 4 a 4 25; third quality 3 a 3 75.

Sheep—Lambs from 1 25 to $2; old Sheep from 1 75 to 2 50.

Swine—Columbia County Shoats to peddle, 4½c, half Barrows; Ohio Hogs 3½ a 4c. At retail from 4 to 5½c.—*Daily Adv. & Pat.*

ADMINISTRATOR'S NOTICE.

THE Subscriber hereby gives notice that he has been appointed by the Judge of Probate for the County of Strafford, Administrator, with the will annexed, of the Estate of GEORGE FOSS, Jr. late of Strafford, in said County, deceased. and has taken upon himself that trust by giving bonds as the law directs. He requests all persons who are indebted to the Estate of said George Foss, Jr. to make payment, and those who have demands against the same, to exhibit them for settlement.

COTTON H. FOSS, *Administrator.*
Strafford, August 13th, 1844. 3w18*

Notice.

THIS may *certify* that I have given to my son, Benjamin E. Witham, his time to act and trade for *himself*, and shall not pay any debts of his contracting nor claim any of his earnings after this date. AMOS WITHAM.

Witness—Asa Fox.
Acton, Me. Aug. 28, 1844. 3w20*

Notice.

THE annual meeting of the Trustees of Parsonsfield Seminary will be held at the Seminary on Wednesday, the 11th day of Sept. next. at 2 o'clock, P. M., for the choice of officers and the transaction of such other business as may come before the meeting.

M. SWEAT, *Secretary.*
N. Parsonsfield, Aug. 29, 1844.

POETRY.

For the Morning Star.

THE SABBATH.

Now is ushered in the day—the sacred day,
Kept in remembrance of the victory gained
O'er death by Him who died,—but lives again,—
And lives forevermore;—and power has
To disinthrall all those who in Him trust.
Business has stopped her thousand mazy wheels;
The implements of toil are laid aside;
And man, to whatso'er vocation called,
Has rest from labor and disturbing care.
Works of mercy, or of need, fit reading,
Meditation, prayer,—these the morn employ,
Until the ringing of the church bell calls.
Most gladly hear the summons and attend;
And within God's house in order seated,
May be seen age, decripit and gray-haired,
Youthful activity, and manly strength,
Health's rosy hue, and infancy's sweet smile,
All meekly dressed in plain, not gay attire.
E'en poverty arrays in cleanliness;
Nor is less happy in its homely garb.
Not long they sit in silence, when enters
He who is called to serve in holy things,
Yet not with foppish strut, and ogling eye,
As though his wish—to see, and to be seen;
But with a sober mien that well becomes,
He walks the aisle, and sits within the desk.
Now first, in solemn and delightful sound
Is raised to God a song of praise sublime;
And then all bow in prayer. *One voice* is heard;
Earnest desires from *many hearts* ascend
To Him who ever has an open ear
For such as on Him call. Another song—
Then speaks the preacher, and from the Bible
Brings rich instruction for his hearers' good,—
His manner, graceful, kind; his language mild
And simple, not bombastic, or uncouth.
He tells how God in mercy sent His Son
To die for man's redemption. The sufferings
Of his exile to this dark world narrates,
Is himself moved with the narration,—weeps;
And tears responsive from the audience flow.
Again declares how He shall judge the world,
And give to each e'en as his works shall be:
That those who seek His righteous will to do
Shall reap a rich reward in paradise;
While such as rashly break His perfect law,
And to His just commands do violence,
Shall for their portion have eternal death;
Nor know while He exists a single joy.
Points out the way of safety, in teaching
That men should love the Lord with all their heart;
Should love their neighbor as they love themselves;
That prayer 's most welcome when with alms 'tis joined,
And faith not seen in works is useless—dead.
Thus having taught the truth, as 'tis declared
In holy writ,—urged its worth,—he ceases.
Others, if duty bids, enforce the same,—
Thanks are offered—the benediction said—then,
Most for refreshment to their homes repair.
A few remain t' enjoy a better feast,
A feast of SOUL, in training youthful mind
To hate destructive vice, and virtue love.
The intermission past—all meet again,
Attend to service as above described;
Then part—and spend the remnant of the day
In conversation, chaste and serious,—
Rehearse the preacher's theme—*but not to blame!*
Recount the pure pleasures of the Sabbath,
And the wish avow, that all the dwellers
On the wide earth its blessings soon may know.
At length, when night's thick shades shut out the light
Retire, better than when the morn arose.

P.

From the Christian Reformer.

THE MIGHT WITH THE RIGHT.

BY W. E. HICKSON.

May ev'ry year but draw more near
The time when strife shall cease,
And truth and love all hearts shall move,
To live in joy and peace.

Now sorrow reigns, and earth complains,
For folly still her power maintains;
But the day shall yet appear,
When the might with the right and the truth shall be;
And come what may, to stand in the way,
That day the world shall see.

Let good men ne'er of truth despair,
Though humble efforts fail;
Oh give not o'er, until once more
The righteous cause prevail.
In vain, and long, enduring wrong,
The weak may strive against the strong;
But the day shall yet appear,
When the might with the right, &c.

Though interest pleads, that noble deeds
The world will not regard;
To noble minds, that duty binds,
No sacrifice is hard.
The brave and true may seem but few,
But hope has better things in view;
And the day will yet appear,
When the might with the right, &c.

COMMUNICATIONS.

For the Morning Star.

Moral Reform. No. 1.

That the principle of purity, is an important principle of the gospel, none can deny, and therefore, preaching against licentiousness, and in favor of moral purity, is preaching the gospel of Jesus Christ. And yet, strange to tell, there are many professors of religion, and church members too, who think a minister is leaving the gospel, when he introduces the subject of Moral Reform. Licentiousness is raging to an alarming extent, in this country. One great reason why it is so, is, because the pulpit to a very great extent is dumb on this subject. From the recent fall of ministers by adultery, I am led to think that the great reason why they say so little against this sin, is, because they are so much in love with it themselves. There is reason to fear, that many are impure in heart. The great sin of licentiousness is not looked upon in its true light. If ministers did but realize what an injury they were committing upon the victim of their lust; what anguish they were causing to friends; what a disgrace they were bringing upon the cause of Christ, and what a great sin they were committing against God, they would "Keep themselves pure."

Let a person but realize "THOU GOD SEEST ME," and the darkness of the night, or the secluded retreat, would be but lightly esteemed.

I propose, in a series of articles, to present the different aspects of the Moral Reform cause, in the form of a sermon. H. WHITCHER.

Unadilla Forks, N. Y., Aug. 20, 1844.

For the Morning Star.

SABBATH SCHOOLS.

On these depend, in a great measure, the happiness and prosperity of the rising generation, in this world and in the world to come. And since all candid and reasonable people will admit this fact, let me inquire of you, if our united efforts should not be given to support, sustain and increase the interest in the schools in our respective vicinities. Parents, are your children regular attendants at the Sabbath School? If they are not, instead of your exerting a salutary influence upon the school and promoting it, as it is your duty to do, you only retard its progress and produce a stagnation in all its movements. It is with parents and teachers to keep up the interest, after such schools have been established, and nothing should be left undone to make them interesting. But I regret to notice that there are some parents who do not send their children regularly, being hardly aware that they are operating indirectly against this blessed institution; yet when you investigate the subject and discover the bearing that such a course has upon it, you will be under the painful necessity of admitting the truth of the above declaration. To conclude, let me again say, that if you love your children as you ought, you will act in reference to their best good in the present world and their greatest interest in the eternal world. Dear reader, let us reflect upon these things candidly, in view of that great day when the world shall be judged, and see if we have done what we could for the cause of Christ by making improvement upon the means of grace that God affords us, through the medium of the Sabbath School.

A WELL WISHER TO SABBATH SCHOOLS.

For the Morning Star.

Brother Burr:—The obvious proofs existing favorable to the position that I have taken, relative to that much controverted text, viz. Rom. 8:29, 30, induces me to make a second attempt in its vindication.

Portius Festus, governor of Judea, addresses Paul, the apostle, as a man of much learning, (Acts 26:24.) Add to this his eminent natural talent an the inspiration of the Lord, and he would be most likely to speak understandingly, as was the case, undoubtedly, when he wrote to the church at Rome.

There are some distinguishing features discoverable in the text in question, that evidently designate it from any other part of Paul's epistle to the Romans, and even the whole Bible.

The apostle speaks exclusively in the past tense, in the two verses before us, and not having spoken in any of the parallel passages in the past tense to any extent, he could not mean to be understood as treating the same subject in all that are supposed to be parallel passages. Although this difference is not recognized in the punctuation of our version of the Bible, yet an impartial and unprejudiced mind can but be awake to this obvious fact. We must either be Calvinists of the old school and apply this text to believers in general, or apply it to the prophets and be consistent with our faith as F. W. Baptists.

I conceive it to be a position conflicting in the extreme for a writer to adhere closely to the doctrine of the F. W. Baptists, and apply this text to all believers. The argument of Eld. John Colby, in relation to this text, is conclusive and satisfactory to any person with even moderate pretensions to consistency. Hear him: "Rom. 8:30. The words, called, justified, glorified, are all in the past tense; they relate to something which was finished and ended when the apostle wrote, of course they have no allusions to nations or people since. If these passages prove any thing, * * * they prove too much; for it is certain God foreknew every creature, that ever did or ever will exist, and, on that principle of reasoning, all would be glorified and Universalism be confirmed. * * * People make a great mistake when they take those promises that apply to certain characters, as *prophets* and apostles, and apply them to all believers." (See Life of Colby, Vol. II. p. 15.)

And are any of our F. W. Baptists, either ministers or laity, endowed with more of the spirit of the Most High, and more competent judges of scripture than Eld. C.? I will now proceed to specify some of the distinguishing features of the text.

1. The text embraces five very prominent particulars, which are neither expressed nor implied within the small compass of any other two verses in connection in the Bible, viz.: Forcknowledge, Predestination, Calling, Justification, Glorification.

2. Neither is there a *chapter* in the Bible, where all of the above points are expressed, relating to one subject, the text excepted!

3. It relates so something *past*, even in Paul's time, inasmuch as he makes use of the past tense exclusively.

These facts are so evident that the sharp scrutiny of Bro. A. K. M. will not overlook them.

Br. M. says that the *call* of the text is evidently some degree in the work of glorification. And we are at a loss to know how this is fixed, since the call precedes the justification and the justification precedes the glorification! We must conclude that Br. M. believes in a common call and a particular one, or in no call at all! for if, (as he says,) this text is applied to the saints, and its call, a degree of glorification, it follows, that as *the call is the next succeeding point to foreknowledge and predestination in the text and but one call spoken of in the text, certainly no call precedes it; of course Br. M. does not believe in any* call at all, in the common acceptation of the term!

And how can this text, consistent with free agency, be applied to all saints, since all that are called are justified and glorified? Hundreds have been called, but have refused, and were neither justified nor glorified. How numerous are the cases of apostacy to which we might advert! But these points are too familiar to need particular notice.

It is inquired, by what process the peculiarities of the text can be shown? And then Br. M. goes on to say, that "if this is a call to a sacred office, this is by no means the only text where *such a call* is mentioned." We were not looking for this general commitment, quite so soon! Such a call, i. e. to a sacred *office*, the office of a *prophet*; and then states that the calls that are similar (if this is a call to a sacred office,) are the following: "Rom. 8:28, Eph. 1:3—6, 11, 1 Pet. 1:2, 4, 2 Tim. 1:9, Rom. 9:11, 23, 24, and twenty others to the same *point*!" From the foregoing, we should reasonably infer, that Br. M. was inclined to think that in case the 29th and 30th of the 8th chapter of Romans, was a call to a sacred office [the office of the prophets] all of the above quoted passages, and twenty others were *similar* ones! Of course Br. M. will not expect any helps from those passages and twenty others, in support of his theory in future, from the fact that he has classed them as expressing a call to a sacred office. One would conclude that the sequel of Br. M. must be something like the following: That in case we could find a text from which to argue the call to a sacred office, Br. M's long list of quotations would be suitable proof texts! We were not aware that all this class of texts was such direct proof of our position, until Br. M. beat it into our almost unsusceptible head, but we can but feel a little obliged for this wonderful and gratuitous discovery. But the calls of the Bible differing from that of the text are very numerous; they are of the following class:—Prov. 1:24. Isa. 65:12. do. 66:4. Zech. 7: 11—13. Matt. 20:16. do. 22:14, which we forbear to transcribe at length for want of room. "Because I have *called*, and ye refused; for many be *called*, but few chosen." And is there not a difference, a designating difference? We leave the reader to judge! Why does Br. M. attach so much importance to the words *to be*, since they are neither inspired nor from infallible authority? And also pretend to say, that the supply of "to be," does not alter the sense of the text. Br. M. cannot be so obtuse, as not to see his mistake in this statement! Br. M. goes on to premise as categorically, as though our competitor was a lexicographer of the first rank, and even this, (we do not hesitate to admit,) but notwithstanding this, we venture to say that the statement is defective!

1. From the unavoidable inference, that the only tendency of the irregular verb 'to be,' in this text is, to cause the translation to read more smoothly.

2. In the attempt (probably inadvertently) to confound the tenses of the irregular verb 'to be,' and that of the compound perfect participle 'having been.' The former being the position of the text with the supply, and the latter being the position of the text without it, we will put this point at rest by saying, that if the text had been written before the calling of any of the persons to which it applies, *to be* would have been applicable, otherwise, in our judgment, it would not.

Br. M. says, "If this argument about tenses is conclusive," &c. he can prove twenty other absurd things from the tenses of the Bible; and is not this lamentable! We shall not expect to be found fault with, if we should question the propriety of the supply of *to be* in the text; since the tenses of the Bible are so defective. If Br. M. will produce a case where Paul makes use of the past tense exclusively, when at the same time he evidently includes the past, present, and future, the text excepted, we will receive it as an equivalent to the task of proving the twenty other absurd things, from the tenses of the Bible. Br. M. very well knows, that it is a characteristic of the prophecies, to be spoken in the present tense as well as future, and very frequently these two tenses are confounded together; but this is not a feature of the writings of the apostle Paul, even in a single case, or at most, it is not a general feature.

As to the happy hits of which Br. M. speaks; as well as Br. M., we will *confess* that we are reminded of the old Adage, that the "bird is hit if she flutters!" If it is not a deviation from the universality of the atonement, to say that some persons have been favorably noticed by the Almighty; from the fact of his foreknowing them to be christians, if they should have a choice; if this is not an exhibition of partiality, we do not judge properly; it looks like a common call, and a *particular* call; too much so to be consistent with the doctrine of the F. W. Baptists.

F. MOULTON.

For the Morning Star.

Prayer and Conference Meetings.

Although we are dependent on the Holy Spirit, a proper exercise of mental powers, with strong faith and humble submission to God, is necessary to carry forward the work of reformation. Omitting the use of prayer-books and committing prayers to memory adapted to times and circumstances, as they seem not to be within our religious atmosphere, we will notice several modes of conducting prayer meetings:

1. The minister calls upon some one, who after many frivolous excuses, stands up and repeats a cold, formal prayer. The conductor requests certain individuals to make remarks. The sisters, (or more politely *the ladies*,) are silent, as this social meeting is called a church. We would refer the reader to Mr. Clark on 1 Cor. 14:34, on this subject.*

2. In other places, one speaks, and then prays. Then another does the same until some one closes by prayer.†

3. Another, supposing that 5, 10, or more vocal prayers will invariably bring a revival spirit into the meeting, requests a number to pray in rotation.‡

4. Others speak, one by one, with singing at intervals, until it is time to close by prayer.

5. After prayer, a choice portion of scripture is read, to which allusions are made by the several speakers. We have much mental and a few vocal prayers, leaving each to determine his own duty; one or two verses are sung with life at proper intervals. The prayers and speeches are all short. Not one moment at any one time is spent in silence. If there be many to speak, few attempt to do it over once or twice in the same meeting. No distinction of age, sex, or color is admitted. Members of other societies have liberty without complimenting upon their foreign membership; but they are not allowed to bring in their different forms, to change the order of the exercises, nor reel off their *long yarns* and *longer prayers*.

We prefer the last method of managing these refreshing means of grace. D. S.

* Our views on female improvement are well known to differ from some others, but I have not time to notice them here.

† It is well known that some persons, who are pious, worthy members, never feel the duty of prayer in public meetings; but feel it duty to speak; others are blessed in prayer only. Hence a stereotype form militates against them; but "where the spirit" is admitted to dictate, "there is liberty."

‡ We have heard a desire expressed for a change where this tiresome rule has been adopted. D. S.

MISCELLANY.

Doings of Slavery.

"WALKER, THE ABOLITIONIST."—The Boston Chronicle contains a letter from Loring Moody, of Harwich, giving a brief account of Jonathan Walker, of that town, who was recently taken in Florida, a Territory of the United States, under the control of Congress, on a charge of having abducted seven negroes. We make the following extract:—

"He is about forty years of age, and has been long known among us for his uprightness and integrity of character.

He is kind and affable in manners, and liberal in his views and feelings; and whoever formed his acquaintance could not fail to discover that his was a warm, generous and sympathizing heart. He is a man of undaunted courage, and has had it put to the severest test on several occasions besides the present. He has spent six or eight years at the South, and had a fair opportunity to observe the workings of the "peculiar institution," and it was there in the midst of slavery, that his abhorrence of oppression has been deepened and strengthened, until he has thus offered himself a "*living sacrifice*" to the cause of freedom.

The boat in which Mr. Walker left Pensacola was one which he purchased in this town, and carried South, intending to sell her, and return home by the West. Up to a short time previous to his leaving Pensacola, such was still his intention, as appeared by letters received by his friends here. His son, a young man about 20, who accompanied his father to Florida, and left there a short time before his father, stated that such was his intention when he left him; so that his effort to "let go the captives" appears not to have been long premeditated. Mr. Walker has a large and almost helpless family in this place, consisting of a wife and eight children; three of them under 4 years, who are now, in addition to the heavy calamity which has just fallen upon them, destitute of many of the necessaries of life. He has also an aged father and mother living, who were mainly dependent on him for support in their declining years. The slaves, as I am informed by Mrs. Walker, were several of them professors of the Christian religion—"brethren of the household of faith," and "heirs to an heavenly inheritance."

The Pensacola Gazette, of July 20th, says that Mr. Walker was conveyed to Pensacola in the *United States Steamer*, Gen. Taylor, and that a *United States District Judge* was to hold a special session in a few days for his trial. Has the United States Government nothing to do with Slavery?

From the Boston Morning Chronicle.

HARWICH, MASS., Aug. 25, 1844.

Dear Sir,—To-day a gentleman from Harwich put into my hands a letter (a copy of which I send you) from the heroic Jonathan Walker, a citizen of Massachusetts, who, having been lately seized by an American pirate, on the high seas, now lies in Pensacola jail, for not denying to seven of his fellow beings a passage in his own boat, from national wrong in his own country, to right and justice under foreign skies. Had this been the deed of an Algerine to one of our free citizens, bound in the silken chains of Moslem servitude, how noble, how exalted, how like the deeds of chivalry it had been: thanks from the people, rich gifts from legislatures, yea from Congress, the voice of the press, and the smiles of the fair, would reward the brave deliverer. Perhaps the deed itself, the worthy subject of some worthy epic, might rival the paternal piety of Trajan Æneas.

Well, people here on the Cape look at this thing in pretty much this old fashioned natural way, and consequently it is awakening great interest and great indignation. A fellow citizen of unblemished character from his youth up, a member of the Baptist church, a conscientious Christian, and an honest and industrious, though poor man, whose worthy wife and large family are struggling among them for bread, is incarcerated within a United States territory, for the sake of what they and their fathers fought for—LIBERTY. This touches them; and it does seem that the very stones should cry out. People here are beginning to ask, who does this? by what authority? who made the law? who keeps it made? and by what means their brother may be delivered, other citizens of Massachusetts saved from the same fate, and the territory of Florida controlled? Perhaps you can tell them. This evening, at the great camp meeting of the Methodist Episcopal church, now holding at this place, public prayer at the stand was fervently offered up by the numerous clergy, and vast congregation for their Baptist brother and afflicted family. Let all Christians do likewise.

Yours, &c.

—

PENSACOLA, FLORIDA, July 29, 1844.

Dear Wife and Children,—I have the privilege, by the mercy of our God and Father, of writing to you again, but my situation is far from being what I would choose. About the time I wrote my last letter, which was, I think, the 18th of June, I had made some arrangements to take some passengers to Nassau, New Providence, a little to the eastward of Cape Florida. On the 23d I started with seven colored persons in my boat.—I was quite unwell two days before we left here, and the sixth day out, I did not expect to survive twenty-four hours, but the next day I was a little better; and two or three days afterwards, I had another severe ill turn, which I did but just survive. My sickness was intermittent fever and inward canker, brought on by extreme exposure. I never saw such hot weather in my life. We proceeded down the coast, until the 8th of July, when the sloop Eliza Catharine, of Key West, (a wrecker,) fell in with us near Cape Florida, and took us by force to Key West. There I was taken before a justice of the peace, as they are called, and from thence to jail, where I remained four days, and then was put down a steamboat's hold, among filth, where it was extremely warm, and put in irons, hands and feet, where I remained nearly the whole time for six days, during which time she came to Pensacola, and here I was taken to the court-house, and from thence to jail, where I remain secured to a large ring-bolt by a chain made of half inch iron, and a shackle round my ankle, which weighs about five pounds, so that I have to lie or sit down all the time. If I could walk the room it would afford me great relief. I have for four or five days recovered my health quite fast, but from the 25th of June until the 23d of July, I was not able to sit up three hours in a day, and nearly all the time very much exposed. I cannot say when I shall have my trial, nor what the result will be. The regular term of court does not come on until November, but the judge does not know but that he shall appoint a special term before that time.

In about one day more, if we had not fallen in with an enemy, we should have been out their way altogether.

Jane! what is to become of thee and the children? I have lost nearly what little I had in the fracas, and I am confident that you are needy at this time. You had better send and get the proceeds of that iron and spars which I sent to Fall River, and do as well as you can. Write me as soon as you get this, that I may know how it is.

The Lord Jesus has been abundantly good to me through all my afflictions thus far, and I feel and trust that his Spirit will accompany me through—for I cannot let him go. Should I be taken away to-day, I feel that all will be well beyond the grave. My confidence is strong in him, for he has purchased redemption by his blood for such vile sinners as me.

Dear wife and children, trust to Jesus for help. If you do in earnest, he will prove your best friend here and hereafter. Get your information from the New Testament, and do not trust in flesh.

O! my dear old parents, don't worry about me, for I am in good spirits, and shall weather the storm. (Signed,) JONA. WALKER.

Judgment.

"And I saw the dead, small and great, stand before God: and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to his works."—Rev. xx.12, 13.

Various portions of Scripture assure us of a day of account; of a day in which God will "judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Let me not meditate on the day of judgment, to propose questions which no ingenuity can solve, but to strengthen my faith, and to urge me to live more and more in agreement with the gospel.

The day of judgment is the day of universal assembly; of examination; of discovery; of final decision; of everlasting separation. To what serious and awful considerations am I led by each of the expressions which I have here used!

Alas! comparatively few, seem properly to meditate on this eventful day. How does the rich man use his wealth; the great man his influence; and the scholar his learning? How do men in general use their time and talents in their several stations? Do not most men live as if there were no day of account; as if they might live with impunity according to their own will? But do serious Christians remember the day of judgment as they ought? They know that the Lord Jesus will come on the throne of his glory, that all men will be assembled before him, and that he will give to every man according to what he has done in the body. With this knowledge and admission, do they duly remember that emphatical question,—What manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God? We speak of the day of judgment; and yet we live too much as if we should never be judged.

Let me bring the subject home to my own soul. "Every man shall give account of himself to God." I shall see that solemn day; I shall behold the Judge; I shall give an account of myself to him; I shall stand on his right hand, or on his left; I shall hear the summons to glory, or the sentence to banishment and wo.

Surely I ought to think often of these things, and to allow them to sink deep into my heart, and to influence my conduct and conversation in the world. Can I possibly employ my talents vainly and foolishly, when I remember the day of account? My inquiry, in the anticipation of that day, ought always to be,—What does the gospel require me to be and to do? Am I acting in such a manner as to be approved at last? If I look on my former days, I see abundant cause for repentance. Tell me not of my virtues or of my good actions. My sins, imperfections, omissions, and unprofitableness are ever before me. Where is my refuge? Where is my hope? "If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee that thou mayest be feared."

I look on the present, and then forward to the future. Thou knowest, O Lord, my weakness and corruption. In vain, while thinking on the solemnities of the last day, do I make resolves, unless Thou art pleased to give me power to act in agreement with them. It is only through thy mercy and grace, O Lord, that I can live wisely and faithfully, superior to my spiritual adversaries, and diligent in the improvement of my talents, so that I may finally give an account of myself before thy tribunal with joy and honor.

Ye careless Christians! think of the future judgment, and begin to be earnest about your salvation. Here you may shine in splendor, or riot in pleasure, or waste your time in idleness and vanity: but what will your condition be in that day, if your life be spent in mere worldliness, and if the momentous concerns of the soul and eternity be now treated with carelessness and cold indifference?

Ye faithful followers of Christ! think of the future judgment, and be not "weary in well doing." Improve your talents, as responsible beings. Let your faith be productive of good works. Strive to do good in your day and generation. Be diligent and persevering. Thus your honor will be great before an assembled world. Is it not thus written? "Who will render unto every man according to his deeds; to them who by patient continuance in well doing, seek for glory and honor and immortality, eternal life."

O my soul! think thou of future judgment, and remember that no sin will then escape detecteon, and no good thing will go un-rewarded. Let all thou art, and all thou hast, be employed to the glory of God. While thou confidest in redeeming mercy, let the consideration of the last day urge thee to be watchful and diligent in working out thy salvation with fear and trembling.

Holy and merciful God, thy word assures me of a judgment to come; may I duly consider that awful day, and be enabled through thy grace so to believe, and to order my conversation in all things, that I may be found to be a good and faithful servant. Grant this, I beseech Thee, for the sake of Jesus Christ our Redeemer and Advocate. Amen.

—*Jones' Book of the Heart.*

SUMMARY.

SLAVERY.—The difference on this subject between the north and south is constantly becoming wider and wider. The southern religious papers are taking stronger grounds in support of slavery, and the number of those who take strong ground in opposition at the north, is increasing. True anti-slavery sentiments have spread rapidly within a few years, in all the northern states, and of this the southern portion seem to be sensible, as is shown by their religious and political periodicals. The decision in the Methodist Conference appears to have been the signal for a general combination in the south, and they all come up spiritedly and unitedly in defence of their 'peculiar institution.' It must somewhat abate their hope of ultimate success, when they remember that one of their own most distinguished men has said that Deity has not a single attribute that can take sides with the slaveholder.—*Cross & Journal.*

The average wages of a hard-working, agricultural laborer in England, are said to be twenty-seven cents per day, he boarding himself.

A Land where is no Sickness.—As a gentleman eminent for his happy mode of introducing religious conversation among young people was one day going in the stage coach, he was accosted by a fellow passenger in the following terms: "Sickness, sir, is a very uncomfortable thing. I have been running all over London to find out a Physician to attend my sister but I have been unable to meet him, and I am so fatigued that I am compelled to take the stage." "Yes, sir," replied the gentleman, "Sickness is a very uncomfortable thing; but I know a land where there is no sickness." "Do you, indeed," rejoined the young man, "*I* have traveled nearly all over the world and never heard of that land yet."—See Isaiah 33: 24.

"*Conduct of White Folks in the Choctaw Nation.*" A white man named John Lewis, who, with his family, was traveling on the military road, making tracks for Texas, was overtaken near Col. Kinney's by another white man named Shaw, who "lightened him" of his wagon and tilted Lewis's family—seven women and children, and one at the breast—out upon the road. The deplorable sight of his suffering family rendered desperate the ill-used father, who borrowed a pistol, returned and retook the wagon; but he had no sooner installed his interesting family in it, than Shaw returned with several armed men, and after "discharging several rounds" compelled the unfortunate Lewis to surrender his *castle*. He and his family are now encamped in the nation in an almost starving condition, depending on the liberality of the Choctaws for subsistence, and appeals to his white friends to "come and help him off"—*Arkansas Intelligencer.*

A horrible murder was committed in Butler county, Pa., on the 27th ult., by Elijah Nellis, who killed his wife by choking her. Nellis and his wife had lived together more than thirty years.

The Chief Justice of the Cherokee Nation of Indians, Jesse Bushyhead, died on the 12th ult. He was a man of much distinction among his tribe.

Horrible.—The Cincinnati Times chronicles the death of a man, in that city, who deliberately took off his upper garments, and placed his head under the arms of the fly wheel of the steamboat Lancet, lying at the wharf, while her engine was in motion; it was instantly crushed. The unfortunate man was named Ketchum, and belonged to Newark, N. J.

A correspondent of the Family Herald describes the following as a remedy for lock-jaw:—'Fill the hand on the side principally affected, with pulverised stone brimstone, and bind it up for the night.'

OBITUARIES.

Died in this town on the 15th ult., Bro. ABIJAH L. DAY, son of Bro. EBENEZER DAY, of Shapleigh, Me. aged 23. Bro. Day experienced religion about six years ago, and ever after lived the life of a Christian. He was baptized in this place last fall by Eld. Dunn, and joined the Central St. Freewill Baptist church. He was not only a very humble, faithful and devoted Christian, but a young man of great promise. He attended the Parsonsfield Seminary the last Spring term, and there showed by his rapid advancement in his studies that he possessed a mind of more than ordinary capacity, which excited hopes in those best acquainted with him that he would one day fill an important station in the church militant. He was taken sick about ten days before he died with the typhus fever, was immediately deprived of his reason, and remained in this condition till his death. But we have no doubt of his acceptance with his Maker. The church of which he was a member, as well as his parents, brothers and sisters, feel that they have sustained a great loss. O may the Great Head of the church pour out of his spirit and raise up others to fill the vacancies which death is constantly making in the ranks of Zion. W. B.

Died in Gilmanton, on the 27th July, JOHN WELCH, aged 18 years, son of Widow Dorothy Welch. He had been unwell a few weeks of typhoid fever, but was not considered dangerously ill until a few minutes before his death. A widowed mother feels this to be a severe stroke. May this sudden and unexpected death have a tendency to awaken the unconverted to seek an interest in Christ. COM.

Died in Canterbury, Aug. 23d, MARY MERRILL, aged twenty seven. She professed faith in Christ and made a public profession of the same by following her Savior in the ordinance of baptism and uniting herself with the F. W. B. church in this place two years ago. Has ever been an ornament to the religion she professed, and left the world with a good hope through grace of a better inheritance in the resurrection of the just. COM.

Died in Groton. on the 9th inst. Mrs. HANNAH CHENEY, wife of Mr. Russel Cheney, aged 39 years, leaving a husband and an only daughter to mourn the loss of a fond and affectionate mother, but not without hope that their loss is her eternal gain. The funeral was attended at the meeting house on the Sabbath, where about 4 hundred assembled to pay their last respects to a departed friend and neighbor. Truly it was a house of mourning. Near half of the assembly were found in tears, while it was said to them, "Set thy house in order, for thou shalt die and not live." Discourse by the writer, from Isa. 38: 1.

Groton, N. H. August 15, 1844. J. R. TOWLE.

Died in Hermon, Me. Aug. 16th, of typhus fever, Col. JAMES CLARKE, aged 33 years. Col. C. was a man of a moral and upright life. He was an estimable citizen—held offices of trust in the business affairs of the town, and was respected by all who knew him. His sickness was short and distressing; but he manifested great patience and submission of spirit to the will of his heavenly Father. Some two years since, he experienced a hope in Christ which he felt very precious in the last hours of life. He did not unite with the church, though the subject had been contemplated. His dying testimony was in favor of religion. He exhorted his companion not to weep for him, but to try to meet him in heaven. Commending his only and infant child to the care of God and its mother, he urged her to train it up in the "nurture and admonition of the Lord." At his funeral the day following, the respect due him was shown in a numerous and most solemn attendance. A discourse was delivered on the occasion by Elder A. Caverno of Bangor, from 1 Thess. 4: 13, 14. "But I would not have you to be ignorant, brethren, concerning them which are asleep," &c. COM.

Died at the residence of her father in Sand Lake, N. Y. July 26th, 1844, of consumption, sister MARY, wife of Wm. D. Earl and daughter of Henry and Sally Feathers, after an illness of four months, aged 32 years, 5 months and 23 days. She experienced religion in the winter of 1824, and united with the Methodists; but soon after the 1st Free Baptist church was organized, she became a member, and remained one of its brightest ornaments until called to join the church triumphant. Her life was a pattern of Christian piety, she being always ready to every good word and work. But the excellency of the Christian hope shone more brilliantly as she neared the grave. Under all her afflictions, she was patient and composed,—anxiously waiting her departure. Some weeks before her death, she made choice of the writer to perform her funeral obsequies, selected the 875th hymn, Christiam Melody, to be sung, and the text to be used upon the occasion, arranged all her temporal and spiritual affairs with as much composure as though she expected to return soon. She exhorted faithfully all her friends, especially an unconverted brother, to meet her in heaven—then bade them all farewell. When told by her mother that she was dying, she exclaimed, in extacy, "Glory to God," and passed shouting into the spirit world, leaving a companion, father, mother, brothers, one sister, and a numerous train of relatives to mourn their loss. Funeral on the 27th. Text 2 Corinthians 5: 3. "If so be that being clothed we shall not be found naked." I. B. COLEMAN.

Died in Nassau, July 14th, 1844, after a painful illness of two days, EMILY E. daughter of John and Chloe Tiffi, aged 12 years. She was an interesting member of our Sabbath School, but seemed to have a premonition of her death. A short time before her illness she told her sister that she should not attend the school through the season, for she should not live long—which soon proved true. A short time before she died, she called her sister Ursula to her bed and tried to show her what she called little girls with wings that were flying around over her bed, and soon died apparently happy. Funeral on the 15th. Remarks by the writer from Job 17: 13. "If I wait the grave is my house." I. B. COLEMAN.

Died in Brentwood, July 6, 1844, SUSAN, aged 71 years and five months, widow of James Twombly, who died in Farmington in 1817. The subject of this notice, although poor in the things of this world, appeared to be rich in faith and an heir, according to the promise, to an inheritance among the sanctified. Some remarks were made by the writer at the funeral from Job 14: 10. JOHN G. TUTTLE.

Died in Sand Lake, August 17th, WILLARD, infant son of Seth and Harriet Foster, aged 4 1-2 months. Funeral 18th. Remarks by the writer from Psalm 90th, 12th. "So teach us to number our days that we may apply our hearts unto wisdom." I. B. COLEMAN.

Died in Sand Lake, Aug. 17th, Widow MARTHA PIKE, aged 80. She lived a widow 36 years and maintained a Christian character. She was a member of the Methodist church. Funeral 18th. Remarks by the writer from Isaiah 3d, 10th. "Say ye to the righteous it shall be well with him, &c." I. B. COLEMAN.

Died in Sand Lake, July 25th, Widow BLYE, aged 64. She lived a consistent Christian life, and died in the hope of a blissful immortality. Funeral 26th. Sermon by the writer from Rev. 22: 14. "Blessed are they that do his commandments, that they may have right to the tree of life," &c. I. B. COLEMAN.

Died in Newfield, Me. March 23, Mrs. HARRIET, wife of Mr. Samuel Goodwin, aged about 35 years, leaving a husband, six small children, and other friends to lament their loss. Her end was peace. April 1, HARRIET, daughter of the above, aged 11 days.

Died in Wakefield, May 26, 1844, JOEL CLARK, son of Mr. Joel Wentworth, in the 14th year of his age.

Died in Newfield, July 10, Mrs. CATHARINE GRANT, wife of Mr. Reuben Grant, aged about 63 years. Her end was peace. J. BROOKS.

In Wolfborough, May 15, 1844, JOB ALBERT, son of Mr. Thomas Cotton, aged 11 months and 11 days.

In Wolfborough, July 27, NATHANIEL DANA, son of Mr. John P. Cotton, aged 13 months and 26 days.

PARTICULAR NOTICE!

LAST VISIT THIS SEASON.

MRS. MOTT,

THE celebrated FEMALE PHYSICIAN of Boston, Mass., would inform her patients and the invalids in this vicinity, that she will visit Dover, N. H. again in the month of Sept., to be consulted as usual on all diseases incident to the human frame.

This being her last visit, Mrs. Mott would advise all that may wish to consult her in person, not to let this opportunity pass, without embracing it.

MRS MOTT will be at Mr. CHARLES ADAMS', Mechanic St. opposite the Methodist meeting house, on Monday morning, Sept. 23d, Tuesday, 24th, and until Wednesday afternoon, at 3 o'clock, 25th, to receive such as may wish to consult her. The following are some on the diseases that Mrs. Mott treats with so much success, many of which are daily put under her care, viz.

FEMALE WEAKNESSES of all kinds. HUMORS in all their various stages. ASTHMA, and PHTHISIC, CATARRH, TIC DOLOREUX, NEUROLGIA, all NERVOUS SYMPTOMS, RHEUMATISM, FITS or FALLING SICKNESS, JAUNDICE, LIVER COMPLAINT, diseases of the LUNGS, COUGHS, DECLINE, DEBILITY, DYSPEPSIA, PILES, HEAMORRHOIDS, diseases of the KIDNEYS and BLADDER, &c. Many others too numerous to mention.

MRS. MOTT uses no MERCURY OR MINERALS of any kind. She performs all her cures with ROOTS, HERBS, GUMS, BALSAMS and ESSENTIAL OILS, many of which she cannot obtain in this Country. She would inform those that wish to put themselves under her care, that they can do so with the utmost confidence, in being relieved, as she never undertakes a case of any kind unless she is quite confident that she can perform a permanent cure.

For further particulars see the other Dover papers. All letters (post paid,) directed to Mrs. Mott's Residence at Corner of Lynde & Cambridge Sts., Boston, Mass., promptly attended to. 16

SOUTH CONWAY ACADEMY.

THE fall term of this Institution will commence on Monday, the 9th day of September next, under the instruction of Mr. ISAAC PERLEY, A. B. and continue twelve weeks. Particular attention will be given to young gentlemen who are intending to teach, or preparing for College.

TERMS. Board in private families, $1,00. Those who wish to board themselves will be accommodated with rooms, at a reasonable price.

TUITION—In the Higher English and Classical Department, $3,00
In Primary, do. 2,50

A. DUTCH.

Kennebunkport, Aug. 16, 1844. 3w19

STATE OF MAINE.

ADMINISTRATOR'S SALE.

BY virtue of a license from the Judge of Probate, of the County of Franklin, will be sold at public auction by the Subscriber, Administrator with the will annexed on the Estate of CHARLES NESBITT, late of a certain unincorporated place called letter E., in the County of Franklin, deceased, on the premises at Sanford Corner, in the County of York, on Thursday, the 19th day of September next, at two o'clock in the afternoon, a certain parcel of real Estate situate in said Sanford, being about six acres of land with a house and barn thereon, it being the same formerly occupied by said Nesbitt and now occupied by Samuel Jackson.

TERMS made known at the time and place of sale.

OTIS GOODWIN, } *Administrator, with the will annexed.*

August 1st, 1844. 3w18*

ROCKINGHAM ACADEMY,

HAMPTON-FALLS, N. H.

THE FALL TERM of this Institution will commence on Thursday, August 22nd, under the instruction of Rev. ZEBULON JONES, Principal, Assisted by Miss ADALINE A. PHILBROOK, in the FEMALE DEPARTMENT, and JOSEPH H.

THE MORNING STAR.

$1,50 A YEAR, IN ADVANCE.] PUBLISHED BY THE TRUSTEES OF THE FREEWILL BAPTIST CONNECTION ..... AND EDITED UNDER THEIR DIRECTION. [WILLIAM BURR, AGENT.

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OFFICE OF THE STAR

In the F. W. Baptist Building, Washington St., (near the Town Hall,) Dover.

☞ All communications and business letters sent by mail (and in all other cases, except when they can be forwarded to our agents in Portland or Boston *free of expense*,) should be directed to WILLIAM BURR, DOVER, N. H.

AGENTS IN PORTLAND,
C. F. GARLAND, (near the P. O) and A. K. MOULTON.

AGENT IN BOSTON,
P. CONANT, Transcript Office. 10 & 12 Exchange St.

TERMS.

The STAR is published every Wednesday on the following terms:—

For one year, if paid in advance, $1,50
" " " if paid within the year, 1.75
" " " if not paid till after the close of the year, 2,00

MORNING STAR.

For the Morning Star.

SHORT SERMONS.

No. 2.

The Church Christ's Witnesses.

TEXT—"*Ye are my witnesses.*" Is. 43: 10.

Should the character and conduct of some earthly sovereign be impeached—should he be charged with neglect of the interests of his kingdom, and upon such a charge be arraigned for trial before the assembled nations, by a band of his rebellious subjects; such a case would furnish an analogy to the position of Jehovah, and the subjects of his moral government.

The disaffection of a part of Jehovah's empire, and their impeachment of His character, and conduct, and motives, places us, who behold it, in the midst of the most wonderful drama that was ever enacted. The scene is before us; the trial in progress. Jehovah, on the one hand, rebel angels and rebel man on the other, the contending parties; universal reason and conscience the tribunal; to facts alone the appeal. Strange scene! Jehovah is arraigned, and tho' possessed of perfect veracity that He cannot lie, submits to a trial, by the conditions of which, his own lips are sealed, and the testimony of others is to decide the verdict. The fallen seraph leads in the impeachment, and the host of his adherents, are his willing, though condemned and conscience smitten witnesses. Many averments does he make of the pleasures of sin, the sweetness of his service, and the greatness of its reward; in confirmation of which so uniform is their testimony and so consistent their lives, (for they have never for a moment forsaken his service,) that though they be conscious of denying the truth, and witnessing to a lie, many are deceived, cherish their deception, believe the lie and are damned. Others, the obedient and loyal, tremble with interest, balance between hope and fear, and wait in anxious suspense the vindication of their Prince by the counter testimony of his faithful witnesses. These are his church.

Proportioned to the importance of the trial and the interests at stake, is the responsibility of the witness and the solemnity of his position. Here are involved infinite interests; and the Christian, in reference to many of the points at issue, is the only witness. If his testimony be false, the impeachment is sustained; for though others might be competent to testify, he alone has been summoned. All have listened to the summons of Jehovah, as from heaven proclaimed—"Ye are my witnesses." Upon the issue of the trial is pending the weal of a world, and the honor of God.

Many are the points at issue—many the averments of Jehovah to which his church are to witness. If these averments be true, for a dark and ruined and despairing world, there yet is light and hope and salvation. If unsustained by the evidence, its last hope is destroyed. To other sources than to the gospel of Christ mankind have looked for their bliss, but looked in vain. The wants of the soul have not been met. The pleasures of sin, though sweet at the first, they have found to be bitterness in the end. And in their despairing cry—"Who will show us any good?" their eye has been lifted to Calvary's light, and a voice from heaven has been heard—"Here, here is life, here is peace, here is bliss." Is it true? Is it true? Patient of their unbelief, He is willing to confirm even his own declarations, and to his church who only have proved the power of the gospel and its efficacy to save, is the ultimate appeal—"Ye are my witnesses."—Christian, will you extinguish that last flickering ray of hope, and clothe in wild despair and eternal sackcloth this ruined world? If the gospel fails to meet its wants, it is undone! All else has been tried and found to be vain. Seest thou not that upon the faithfulness of thy testimony hangs its weal or wo? To whom else shall they look? The proclamation has been uttered—"Come unto me, all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls." Who else can know the efficacy of a boasted remedy but those who have tried it? To whom else will they look for evidence of a physician's skill but to those who have proven him? If the Christian can bear no testimony to the gospel's power, what should hinder the incredulity of the impenitent from resulting in despondency, in scepticism, or, at least, in the deepest practical infidelity?

But besides this the honor of God is at stake, and connected with it the happiness of his universe. We are not alone the interested spectators of this dramatic scene. Heaven and hell at least take in it the deepest interest—the one jealous for the honor of Jehovah, and ready with mingled feelings of the firmest confidence and holiest indignation to exclaim—"Let God be true, though every man a liar:" The other with the deepest malignity and most fiendish hate, rejoicing in his reproach and triumphing never so much as in his ignominious defeat.

The trial proceeds. The blessedness of Jehovah's service is contested. "The ways of wisdom are ways of pleasantness, and all her paths are peace," is the point to be proved. All is solemn silence. Heaven, Earth, and Hell look and listen. To the small company of his professed adherents he turns—"Ye are my witnesses." One is named. Every eye is fixed upon him. How intimately connected with the testimony which he shall give is the honor of God! The examination begins. His testimony is demanded in regard to the service of God, whether or not his life, since thus employed, has been a pleasant and a peaceful one. Hark! Does he falter, and tremble, and stammer, and is he compelled to acknowledge that such he has not found it—that his path has been a thorny and not a pleasant one—his heart the abode of care and trouble, not of peace? What a triumph does it give to devils, what despair to the tempest-tost and weary sinner, what grief to the angelic throng, and what a reproach to the Christian's Father? Summoned a witness *for* God, he has testified *against* him. What more could devils ask?

But does he, on the other hand, in firm, tho' mellow tones, give testimony to the unspeakable pleasure he has found in his delightful service, assured from the rich experience of many years that "the ways of wisdom *are* ways of pleasantness, and that all her paths are peace;" does he bear unflinching witness that God will keep, does keep in perfect peace the soul stayed upon him, devils shall listen only to turn away with chagrin and confusion of face, while heaven shall triumph in their king and God be glorified in his saints.

A matter of still greater interest is to be tried—*the full adequacy of the gospel to meet all the wants of the soul.* "He that cometh to me shall never hunger, and he that believeth on me shall never thirst," is the point to be sustained. One, and another, and another, professedly the members of his family, are summoned to testify that eating and drinking at his table they have never lacked; that all the provisions of his house are rich and abundant. You listen, and hear naught but complaints of unsatisfied hunger, ungratified thirst, and threatening starvation. Hark to the fiendish shouts of triumph with which the caverns of the pit are made to echo and re-echo. The witness, according to his own testimony, famishing at the table of an opulent Father! So deep a reproach who can endure? Have you marked the deep disgrace of the man on trial, whose own witnesses have testified against him?—or sympathized with the keen sense of unmerited indignity which is felt by him who knows his cause is just and his averments true, yet unsustained by the traitorous witness? Professed Christian, can you, ostensibly a witness for God, thus give denial to his statements, and not bring upon his cause the deepest reproach?—upon his honor the foulest blot? It cannot be. His highest honor is involved and greatly affected by every word of your testimony. And what think you will be the feelings of God towards him who, in the midst of this general unfaithfulness, still stands for truth, an independent and unflinching witness? Others may doubt or deny the power of the gospel; but though heaven, earth, and hell should unite in the denial, yet he will not. If a witness is demanded, upon him may be placed the utmost reliance. Will not such an one, clothed with the spirit of humility, be the delight of Jehovah, and dwell in his warmest embraces, the object of his tenderest love?

And if such are the infinite consequences dependent upon the Christian's testimony, of momentous interest is the question:—What are the qualifications demanded of a witness for God?

Undoubtedly an experimental knowledge of the truth is the essential, and, by eminence, the great qualification. No other can supply its place. The devil himself might reiterate the statements of the Bible; but the mere repetition of what a party has said, can never be admitted in a trial at law. If a party cannot in person be a witness, he cannot by proxy. And though a thousand devils should proclaim what Jehovah has said, it would not in the least be confirmed, if the ultimate appeal must still be—"He himself has affirmed it." The Christian's testimony must be more than this. Such are the points to be sustained, that if true, they may be proved. If it be true that "they that hunger and thirst after righteousness shall be filled," it may be known; and the Christian, who professes thus to hunger and thirst is the one to know it. Is the appeal to his experience an unfair one? Does not his very profession challenge such an appeal? Here, alone, then, is the testimony to be found upon which the verdict must rest; for whether we will it or not, the unbelieving will admit nothing less. Sayest thou not that he who hungers shall be filled? Hungerest thou not? Then why not filled?

As well might the snowy leper testify to the efficacy of some boasted remedy to heal him of his malady, when for years he had sought from it in vain the least assistance.—As well listen to the dying whisper of some consumptive invalid who offers you a sovereign panacea that never fails to heal in the lowest stages of disease, while the very act of his recommendation stills his voice in death. As well hearken to the testimony of the captive slave, who assures you, while loaded with his shackles, and followed by his driver, that all who love it, may have freedom's boon.

"The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death," may be the testimony of the witness' lips, but if you see him begirt with many a bond, driven about by many a stormy passion, in the power of many a merciless driver, slow will you be to admit the testimony of the witness' lips, thus contradicted by his life.

"Great peace have they that love thy law" may be the language of many a witness; but if you see in the furrowed cheek, in the anxious look, or in the secret murmur, the mark of a careful and troubled spirit, null and void must be the testimony of the lips—it is belied by the conduct.

"He that is born of God overcometh the world," is the language of one. You turn to see of whom. Of one who is a worshiper of its wealth, a devotee to its pleasures, a slave to its honors. He may profess to be born of God, and hence to be triumphant in conflict with the spirit of the world; but if he is seen to be its captive, and not its conqueror, his professions will be vain: by his life, and not his profession, is to be decided the validity of his testimony.

"Thou art my portion, oh God! whom have I in heaven but thee, and there is none upon earth that I desire besides thee," may be language oft repeated; but if from the mouth of him who shows you that in wealth, or honor, or learning, or friends, is, after all, his chief happiness, so that God alone is not a satisfying portion, the sinner will be slow, on such contradictory testimony, to give up the pleasures of sense, for the joys of communion with God and the blessedness of his service.

The manacled slave is no one to give testimony to the emancipating power of the gospel. The man of care-worn visage and anxious look, with his lips may testify that in filial confidence there is relief from care, but it comes to the ear as an idle tale—as at best but the testimony of hearsay, that cannot be admitted, and, if it were, could not convince.

And, in conclusion be it remarked, that every professing Christian is from necessity a witness for or against the truth. Professing to have made trial of the gospel, he is in every place a "living epistle" from which the world are to derive their ideas of its power; and for him to come short of bearing decided testimony in its favor, is to be an efficient witness against it. His obligation, therefore, to make full trial of the promises of God, and to be fully qualified as a witness to the truth, is commensurate with the momentous interests at stake—the honor of God, the triumph of the cross, the salvation of the world. Who shall be excused from seeking the highest qualifications?—such as shall fit him independently and unflinchingly, though all others should prove traitorous, to stand for the truth, a witness for God? E. B. F.

Oberlin, Ohio.

For the Morning Star.

Why many young men and women who have been brought up F. W. Baptists choose to go to other meetings when they come to Boston.

1. They see more gayety. Strange as it may appear, the children of those parents who are so humble that they cannot bear to have the minister keep a clean person, or speak grammatically, are the most likely to run to the opposite extreme. As soon as a crooked and perverse generation becomes a little improved, so that they would be just about decent enough for F. W. Baptists, they are off like young partridges.

2. A young man or woman expects a better chance to look up a companion for life in a large congregation. This idea, as silly as it may appear, is, beyond all contradiction, the reason why scores of our young people have left us upon coming to the city.

3. A young man expects to get introduced to society by attending a large and respectable meeting. If he is engaged in business, he at once makes himself known to one or two thousand people, who are probably the first for wealth in the city. But he does not reflect how many are thus sneaking round after the opulent, and in this thievish manner striving to advertise themselves. Oh what a pitiful object is he who can thus sell those *sacred principles* in which he has been educated!—The great laxity of religious principle so prevalent at the present day certainly indicates a very depraved age. Men have but little respect for truth. They can see the doctrines of their fathers, and those which they cannot but believe, too, trodden under foot for gain. Now, I am willing to confess that I think so much of the *distinguishing* doctrines of the F. W. Baptists, that, unless I am sadly deceived, I would die before I would relinquish them. I will have no sentiments that I do not judge important.

4. Perhaps their consciences do not so frequently get stung at other meetings as they would at a F. W. B. meeting. Some ministers are not so unchaste as to say any thing about the 600 brothels there are in Boston,—corrupting the whole atmosphere with their horrid stench; and it is supposed by some that there are ministers who are so kind that they do not believe in cutting off the ears of rumsellers and distillers, especially if they are liberal in the support of the church.—Now that some of our young men and women should feel better under the preaching of such men, than they would under that that laid the heart open, is not so much to be wondered at.

5. There is a sort of theatrical style of preaching in the city, practiced by some ministers, which has become quite popular. It seems to be a strong and a very successful effort for the murder of naturalness and common sense. The arms must go like those of a person in a fit,& the voice must burst forth like the savage war-whoop. This kind of preaching is very attracting to young people, and the epithet *smart* is, on some account or other, almost universally applied to this class of speakers. A few sermons of this description will do the job for any young man. He acquires such a taste for what he supposes to be eloquence, that he never has any more *natural* thoughts, neither can he bear ever again to hear a natural idea, delivered in a natural manner. These people of refinement, should they chance to get into a strange meeting, wait with anxiety to see whether the preacher is *smart* or not, and if he utters more than a dozen sentences without commencing the war-whoop, they deliberately arise, and *oh that dignity! that dignity* that rests upon their brow as they pass out of door! It is almost enough to make those who remain feel that they are in very low company, and the minister himself might be daunted and embarrassed did he not know them, and sincerely pity them for their folly. No one need ridicule the manner and the rough speech of some of our ministers, for they cannot begin to imitate the uncouth noises of some who are *said* to be men of *liberal* education. The influence of this kind of elocution is most pernicious in forming the taste of youth, and it is to be hoped it will soon go out of fashion.

E. N.

For the Morning Star.

How to keep the lips from speaking guile.

1. Remember that the preparation of the heart and the answer of the tongue are both from God. Go to him in humble prayer, and cry out with the Psalmist, "Set a watch, O Lord, before my mouth: Keep the door of my lips."

2. If you would cease to speak evil of others, you must cease to think ill of them. It is an excellent rule of some never to speak evil of their enemies. It is a better rule of a singular few, to speak evil of none. It is said that Peter the Great, on hearing one speaking evil of another, soon interrupted him by asking the question, Is there no fair side to his character? Come, tell what good qualities you can remember. This is noble.

3. You should never cease to watch against it. Pambus once came to one versed in the Scriptures, and desired to be taught a Psalm. He read the first verse of the 39th. "I said I will take heed to my ways, that I sin not with my tongue." "Hold!" exclaimed his grave pupil, "read no further. This verse will be enough if I can practice it."

4. Beware in the hour of temptation. It was the advice given to Cæsar by an old Roman not to speak when he was angry until he had repeated the letters of the "Alphabet." At such seasons, we should keep our mouths as with a bridle."

5. Follow the example of the blessed Redeemer. "When reviled, revile not again."

6. If you would be spared a thorny pillow for your death bed, begin in due season to govern your tongue. "Whoso keepeth his mouth and his tongue keepeth his soul from trouble."

A certain writer says, the cure of an evil tongue must be done at the heart. The weights and wheels are there; and the clock strikes according to their motion. A guileful heart makes a guileful tongue and lips. It is the work-house where is the forge of deceits and slanders, and the tongue is only the outer shop where they are vended and the lips the door of it. Such ware as is made within, such, and no other, can come out.

A. DUTCH.

For the Morning Star.

Reasons why I would Pray in Secret.

1. Because it is a command of my Savior. "Enter into thy closet and when thou hast shut thy door, pray to thy Father which is in secret."

2. Because it is immediately connected with the acquisition of knowledge. For how can I compare myself with the word of truth and look after the workings of the hidden man of the heart so well as when retired to my closet, remote from the cares of life.

3. Because it reduces the force of secular influence. It is not when we are alone in prayer that the world deceives, allures and overcomes us. Then the fascination drops off. There we feel that the favor of man, a worm, is nothing compared to the friendship of God.

4. Because it prepares me for all other services. Dr. Boerhaave said that his daily practice of retiring for an hour in the morning and spending it in meditation and prayer, gave him firmness and vigor for the business of the whole day.

5. It furnishes good evidence of my state. Hypocrites may lift their hands and eyes: and affect great fervor and zeal, and delight in being called good and great, and take that as an evidence of their state. But the Christian learns his state best by communing with his God in his place of secret retirement.

6. Because I enjoy great freedom at such times. Then I reach the secret place of the Most High. Here my eyes can pour out tears to God, and my sighs waft to heaven—which makes my spirit free and joyful.

7. Finally. Because God has said he would reward me openly. This is a blessed encouragement. These are reasons why I would pray in secret. A. DUTCH.

For the Morning Star.

THE TWO PATHS.

There are two paths in life; one leads to bliss, the other to wo. Thousands have been deceived because they took the wrong path, and are now lifting up their eyes in speechless torment. The traveler to eternity should be careful that he is in the right way; for it would be a lamentable thing to find *hell* at the end of the journey. One of these paths is straight and narrow, and on either side is a hedge. Travelers have sometimes looked through the hedge and seen a deep and black river which winds its way along towards a horrible gulf. That river is the River of Death and the gulf is the Gulf of Despair. The weary pilgrim sometimes is discouraged, the path is so rough and dangers seem to threaten him in the way. Cheer up, Christian; that path will lead thee to the gates of the "Celestial City," and a band of holy angels are waiting to usher thee into the courts of life.

The other path is broad and winds its way along through shady groves and verdant landscapes. The air is filled with odors, and the enchanted traveler often pauses to listen to the singing of birds, or to pluck the beautiful flowers that grow on either side of the way. He goes on until he comes to a river, which he must cross. After sailing awhile, he comes to a great gulf, and, amid the roar of waters, he hears the shrieks of the lost in *hell!* How pleasant the path of sin appeared to him when he first started, but what a termination! What would he not give now to be in the Christian's path? Could the richest treasures of the earth be laid at his feet, he would gladly give them all for an interest in the Savior's love. In vain; nothing can save him now; the boat shoots on, and with tears his friends see him swallowed up in that raging gulf, there to wail throughout ETERNITY.

Reader, which of these two paths hast thou chosen? L. S. M.

Newmarket, Aug. 1844.

For the Morning Star.

The writer wishes to ask a few important questions of the churches of F. W. Baptists. Where the feet and hands of the ambassador of the cross of Christ are bound, so that he has to leave the gospel field and serve tables, because the churches do not supply his temporal wants, on whom will the guilt of lost souls rest, on the churches, or the minister? for it is evident it will rest somewhere. If the minister is thus bound, who is it that binds him? Reader, ponder well these few questions on your knees before God in your closet, and by your acts hereafter show that you are clear of the blood of all men.

C. L. V.

For the Morning Star.

Increase of Slavery in the Church.

One of the large denominations in this country, about 40 years ago, declared, through its General Conference, that God had no attribute that could approve of slavery. Now that denomination has about 1000 ministers that are slaveholders, and many of them are bold to declare to the world that it is not a sin. This does not look as if the simple gospel alone, without the abolition discussion on the subject, would clear the country of slavery, as some have pretended. Ye men of Israel, "Cry aloud, and spare not," lest the evil spread over the world. J. F.

For the Morning Star.

A respectable Dram Shop.

He tried to keep a respectable dramshop. Why? Because he had a little sense of honor and wished also the custom of the good and especially of the ladies at his store. But how did he do it? Why he refused to sell to the very intemperate. They could get it however, as others would buy it for them. They all got drunk from the liquor purchased at that shop, and many moderate drinkers were daily becoming intemperate. He therefore only *tried* to keep a decent groggery. It is a thing which could not be done: one might as well try to keep a respectable brothel. PURITY.

"To enjoy all that this world has to give—Set not your heart upon it, but make God your portion. —*Ohio Observer.*

BIOGRAPHICAL.

Biographical Sketches of Deceased F. W. B. Ministers. No. 10.

AVERY MOULTON.

Happy are these thy servants. 1 Kings 10: 8.

A good poet observes that

"The pulpit must stand acknowledged while the world shall stand
The most important and effectual guard,
Support, and ornament of virtue's cause."

It will stand. Those who fill it have passions like other men. They have a modest diffidence of their ability to occupy so important a station. They have many severe trials. But their work is good. God is with them and they have some of the sweetest joys.

The journey of Avery Moulton's life commenced March 8, 1770, in the town of Amesbury, Ms. His parents, from a sense of what they thought was right, had him sprinkled in his infancy. While he was young, they moved to Loudon, N. H.

His first religious impressions can be traced to the instructions and prayers of his godly mother. At times in his juvenile years, his conviction was so great that he had hard work to to get clear of it, and often he was almost persuaded to be a Christian. In 1793, at the age of 23, he was united in marriage with Miss Lydia Proctor. They settled in the south part of Loudon, near Chichester. They were not in possession of a great portion of this world's goods, but many circumstances rendered their condition pleasant. They anticipated, as is usual at that period in life, much worldly bliss. But none can be happy who neglect an interest in the Savior. After about three years, God, who had often called upon them to repent, called again, and so loudly that they dared not put the subject off any longer. It was on this wise. The husband of one of his sisters was taken very sick, and was brought apparently near the gate of death. He had no hope, became alarmed at his situation, called on God for mercy, and soon found a pardon. He was happy, praised the Lord, and conversed with those around him on the importance of seeking Christ. This was the means in the hand of God of the conversion of his wife, and the subject of this sketch and his wife. The reform in the hearts of these four was glorious. Old things passed away and all became new. Soon Mr. Moulton thought it his duty to unite with the church. The Loudon minister was not thought by some to know any thing about the new birth, and the M. House in Chichester being as near, the conclusion was to unite there. Accordingly, after going through the usual forms, he and his wife were received into the Congregational church, of which Mr. Josiah Carpenter was the pastor. They had two children which they had sprinkled.

Things were now moving in a pleasant way, but the Lord designed that instead of being a private member of the church and cultivating his farm, he should stand on the walls of Zion, and go out into different parts of the gospel field to sow the good seed of the kingdom. And how true it is that

"God moves in a mysterious way
His wonders to perform!"

He first saw fit to deprive Mr. M. of health, This appears to have been one thing that induced him to sell his farm. Having done this, he moved to Gilmanton in 1798. He lived at the Corner, where he followed shoemaking. In that place, he went to the meeting of the Society called Friends. Their meetings were then good and he became interested in them. But the next year, 1799, there was a glorious reformation in Gilmanton and Loudon, under the improvement of the F. W. Baptists. He attended these meetings often, and felt quite reconciled to their mode of worship and the doctrine preached. There was about that time considerable emigration to the Province of Canada. His health had improved, and he was of the mind to go to that country. In 1800, he moved there, and settled on a small place he had purchased in the town of Stanstead. Whether his mind was much exercised on the great work in which he was soon to engage, does not appear. From some cause, however, he got into a low state of mind, in which he remained for about two years. After this space of time, some F. W. B. members, who had moved in from the States, established a prayer meeting, which he attended, confessed his wanderings, and was restored. Soon a reformation commenced, and he went forward in appointing meetings, in which he took an important part in prayer and exhortation. There was much opposition against him, but he felt so much blessed in suffering for righteousness' sake that he waxed bolder and bolder. After a while, it was judged advisable to send into the States for a preacher to come and administer the ordinances. This was done and Elds. Robertson Smith of Wheelock, Vt. and Joseph Boody went, baptized several, and organized a church. Br. Moulton became convinced that immersion was the only mode of baptism, and believers the only subjects, and while Eld. Smith was on a second visit there he and his wife both went forward in this delightful ordinance. This was probably in the year 1803. He was now filled with the glory of God. His whole soul was so much in the work of reformation that he seemed to lose sight of almost every thing else. The country was new and provisions somewhat scarce. But the Lord had given him some corn, and some good wheat. But he wished to give this back to Him again. And so, while his house was opened for meeting his table was spread for the brethren, until his store was nearly exhausted. Then in the spring of 1804, another event took place to try his faith. This was the loss of his house, which took fire and was consumed with the most of what was in it, there being 40 dollars in money which he had reserved to pay for his land. His health was poor but sinners were wicked and he continued in the work to which God had called him. The brethren and friends helped him some. At length the brethren felt that he should be ordained, and a council was called, which convened at Stanstead in the autumn of 1804. The Elders were Mark Norris and Robertson Smith of Vt. and Benjamin Page from N. H. Eld. Page preached the sermon.

Eld. Moulton continued to reside in Stanstead about two years after his ordination, preaching there and in the towns round about. The roads were then bad, and the people rather poor. Some of the time he had no horse and traveled much on foot. Often in going through the wilderness, spotted trees were his guide to the new settlements, where he would go to preach the unsearchable riches of Christ. He was at home but little, and received but little from the people. In 1806, the brethren in Hatley, a few miles north of Stanstead, invited him to move to that place. The request was complied with, and he moved into the house of Dea. Little. Here more was done to supply his necessities, and he felt at liberty to travel more extensively to proclaim a risen Savior to sinners. He went out into Vermont, and spent some time and then into N. Hampshire as far down as Raymond. In Canada, he traveled much north from Hatley down the St. Francis river through Compton, Ascott, Brompton, Shipton, Melbourne, and Kinsey. Northeasterly on Salmon river, he preached in Westbury, Dudsville, and Eaton. East of Stanstead lies Barnston, where he labored much. He also visited Stewartstown, Canaan and other places about the head of Connecticut river and Indian Stream. In all the above places, he saw more or less reformation. In some, the power of God was marvelously displayed. His labors were hard but his soul happy in God while witnessing the triumps of the cross of Christ. He was the only F. W. B. preacher that lived in the Province until about the year 1812. About that time, the second war between the United States and G. Britain commenced. The F. W. Baptists were not much known in Canada, and they were closely watched. Eld. Moulton did not intend to meddle with the political strife, but one day he preached from the text, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight." In this discourse, some things were said which were offensive to the loyalists, and a professor of another order informed against him. He was then engaged in a reformation in Compton and Ascott. He was brought before the magistrates, and required to give bonds for his appearance at trial. He told them it was not necessary, as he intended to be at their service when they called. Much was said, and some thought that in the end they might send him a prisoner to Montreal. There were some converts that wished to be baptized before he should be carried away. The Elder said he would baptize them. So on the very day he was to appear at Court, they assembled at the water just in front of the house where the trial was to be, where he baptized several. After changing his raiment, he hastened to the place of trial. He walked into the room with much composure, and with an innocent immature look, faced the judges and his accusers, while an awful silence pervaded the assembly. They could not find any thing in him worthy of death or bonds, and he was honorably dismissed.

He continued his labors in that section until 1816, when it was on his mind to go to the west and visit the brethren there. Setting out, he preached some by the way, and at length arrived in Conneaut, Ohio, where he tarried for a season. Pursuing his journey he went west through the Western Reserve to Medina, being the first Freewill Baptist preacher that visited those parts. Returning home, he moved his family in 1817 to Stanstead. He had received urgent requests to move to Ohio Being but 47 years of age, he thought he might go into that new country, sow the good seed, and under God gather in much golden grain from those whitening fields. But his arduous labors had already laid the foundation for disease and a premature old age. He was soon taken sick, and was in a low state for some months. The idea of going to the west was abandoned, a piece of land was bought, and a house built, where he designed to rest when weary, endure sickness when it should come, and finally die. He continued to visit the churches and attend their monthly meetings and preach the word. In 1819, he with his wife made a journey to Loudon, N. H., and in 1823, he went to Keene, in the same state, partly to get medical aid. Returning in November, he was taken sick with the liver complaint, and was confined most of the winter. After this, a rheumatic disorder troubled him much. Some of his joints became stiff, and he could walk only with crutches. But as the outward man was decaying, the inward was renewed day by day. Earthly joys were receding, and his soul filling up with glory and heaven. His zeal to save souls increased. As he was able to ride if put into a carriage, he was carried to the meetings, where he prayed, exhorted, and preached. In 1828, a general meeting was held at his house. He was able to sit in his chair and take an active part. When the warm weather came on, he grew worse, and it was manifest that he was soon

——"To lay his armor by
And dwell with Christ at home."

His pains were excruciating, the most of his limbs being disjointed. Friends came from far and near to see him during the two months that he was confined to his bed, that they might witness his faith, and receive his last counsels. They also brought what they could to render his condition as comfortable as possible and also that of his family. He was patient under his sufferings and his mind was stayed upon God. The last passage of scripture he was heard to repeat was this, worthy is the Lamb that was slain, to receive power, and riches, and wisdom and strength, and honor, and glory, and blessing." His spirit was released July 14, 1828, being then 58 years of age. The funeral was attended by Eld. Jonathan Woodman, and a sermon preached from Ps. 12: 1. "Help Lord, for the godly man ceaseth," &c.

Eld. Moulton was a man of very good powers of mind, strong faith, and much humility. He hardly ever said much of his success, often remarking that his labors were not worth much. If the people ministered to his necessities, he was thankful, and if they did not he sometimes said he hoped for something better than this world's goods. His widow is living and resides in Conneaut, Ohio, with whom the writer has corresponded, and she has kindly forwarded many of the particulars above given. He had 11 children. Three of his sons are preachers in our Connexion, viz. Elds. Abial Moulton, Stanstead, L. C. Thomas P. Moulton, Lyndon, Vt. and Albanus K. Moulton, Portland, Me. who is also one of the editors of the Star. One of his daughters married a Congregational minister, and resides in Pennsylvania. A nephew of his, Eld. Rufus Tilton, is a Methodist preacher in Marlow, N. H.

JOSEPH FULLONTON.

For the Morning Star.

Morning Prayer.

The Savior went into a secret place very early in the morning for prayer. This teaches us that we should pray in secret, and secondly that we should commence the day with this exercise. The morning is the best time for holding communion with our heavenly Father. O it is sweet to hold communion with Him there. J. F.

MORNING STAR.

WEDNESDAY, SEPTEMBER 11, 1844.

MEETING OF THE TRUSTEES.

A meeting of the Trustees of the Freewill Baptist Printing Establishment will be held at the Morning Star Counting Room, Dover, N. H. on Wednesday, Sept. 18, at 10 o'clock, A. M. A punctual attendance is desired.

WM. BURR, *Secretary.*

Dover, N. H. Aug. 26, 1844.

What degree of Perfection is required by the Gospel?

1. One must love the Savior more than he loves every thing else. He must be willing to forsake father, mother, brethren, sisters, houses, and lands, for Christ; and the man who can do this will never neglect religion for any worldly consideration. Matt. 6:24.—1 John 2:15. James 4:4. Matt. 10:37.

2. The gospel requires that one fully obey Christ. "Ye are my friends, if ye do whatsoever I have commanded you." Are those his friends who do not do whatsoever he has commanded? Again he says, "He that hath my commandments and keepeth them, he it is that loveth me." Do those love him who do not keep his commandments?

3. That we ever manifest the spirit of Christ. "Know ye not of your own selves that Jesus Christ is within you, except ye be reprobates?" Now it appears that all who are Christians have Christ in them; that is, they have his disposition. His benevolence, zeal, forbearance, humility, devotion, and willingness to suffer, are manifested by them. They are in fact his representatives on earth, and can say, "For me to live is Christ."

4. That we ever do the work of Christ.—The Savior said as the Father had sent him into the world, even so he had sent his disciples into the world. The same work that he commenced and prosecuted while on earth, is to be carried on by his followers, and hence, Christians are co-workers *with* God.

Such is the amount of holiness the gospel requires—complete conformity to Christ in heart and in action. The query now arises, will any less degree of holiness suffice? Can one be a Christian in a *lower sense* without complete conformity to Christ?

Amongst many reasons that might be given in support of the negative, are the following:—

1. The Savior, after enforcing various moral duties in his sermon on the mount, declares at the close, that "*every one* that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand." Read those sayings and consider if you do them all.

2. Paul teaches that believers are made as free from sin after becoming the servants of righteousness, as they were free from righteousness while they were the servants of sin, Rom. 6:18—20—22. Now if individuals are *entirely* free from righteousness *before* conversion, as is admitted by all evangelical Christians, are they not *entirely* free from sin *after* conversion?

3. There is no condemnation to one who is in Christ Jesus, who walks not after the flesh, but after the spirit. Now where there is *no* condemnation, there can be no sin.

4. If one is overtaken in a fault, he needs to be restored. Paul says, "Brethren, if a man be overtaken *in* a fault, ye which are spiritual, restore such an one in the spirit of meekness." This text pre-supposes that a single fault destroys one's fellowship with God, and hence, he has need *to be restored.*

5. He who errs from the truth is a sinner. James says, "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." This text teaches that by *erring from* the truth one becomes a sinner, that he has a multitude of sins, is exposed to death, and that he needs conversion.

REASONS WHY THE GOSPEL EXCLUDES ALL SIN.

1. If it did not, it would not be so perfect a system as the law.

2. Men could never determine the amount of sin one might have, and still retain the Christian character. Hence God has set this question at rest by excluding *all sin.*

3. The destruction of sin was the great object of our Savior's mission into the world. His blood cleanses from all sin.

4. He has taught us to pray that God's will may be done. It is his will, even our sanctification.

5. None but holy beings can enter heaven. We may as well admit Universalism to be true, as to believe that a man may enter heaven, with one sin in his heart.

From what has been said, we may gather the following doctrines: 1. All Christians are made free from sin when converted. 2. If a Christian sins, he must repent of his sin, or lose the Christian character. 3. While one harbors the least known sin in his heart, he is not a Christian. E. N.

Jewish Synagogue in Boston.

A Rabbi has recently come from N. York, to take charge of a small synagogue meeting in Carver street. I attended their meeting last Saturday, and was very courteously received. One allowed me to hold a book with him to look over. The exercises consisted in reading the law, Psalms, and certain prayers, of course all in Hebrew. The Penteteuch, most elegantly written upon parchment, was, with much ceremony, and great solemnity, taken out of a small secretary, unrolled and read, and afterwards returned in the same manner. When they came to the word Jehovah, they called it Ardonoi, (Lord). The Jews have not uttered that sacred name since the destruction of their temple. Their pronunciation was somewhat different from that to which I had been accustomed, but I could understand very well. E. N.

Pres. Davies.

At such a time as this, when there is so much metaphysical hair splitting, so many distinctions without a difference, so much attachment to sects and parties, creeds and formularies of man's device; such reverence for names and authorities and set phraseology; it is a relief to one who has been long bewildered and sore vexed in the hopeless task of threading these labyrinths, to spend a hallowed hour at the feet of such a man as Pres. Davies. He feels like one who has just emerged from a subterranean cavern into the light of day—from the midst of clouds and vapors into a salubrious atmosphere—from contact with statutes and automatons into communion with living souls.

The individual whose name we have mentioned was one of the most distinguished and successful ministers of the last century. He has been called the prince of American preachers. He preached in the State of Virginia about 14 years, and then became President of a College of New Jersey, in which situation he continued until death. He was eminent for piety and devotion to the work. The following extract from one of his letters will show something of his spirit. "It is an easy thing to make a noise in the world, to flourish and harangue, to dazzle the crowd, and set them all agape; but deeply to imbibe the spirit of Christianity, to maintain a secret walk with God, to be holy as he is holy, this is the labor, this is the work. I beg the assistance of your prayers in so grand and important an enterprise. The difficulty of the ministerial work seems to grow upon my hands. Perhaps once in three or four months, I preach in some measure as I could wish; that is, I preach as in the sight of God, and as if I were to step from the pulpit to the supreme tribunal." His boldness and faithfulness will be seen from the subjoined anecdote. He spent some time in England, and on one occasion was invited to preach in the king's chapel. Mr. D. complied, and preached before a splendid audience, composed of the royal family, and many of the nobility. While Mr. D. was preaching, the king was seen speaking at different times to those around him, who were also seen to smile.—Mr. Davies observed it, and was shocked at what he thought irreverence in the house of God, and utterly inexecusable in one whose example might have such influence. After pausing and looking sternly in that direction several times, the preacher proceeded in his discourse, when the same offensive behavior was still observed. The American dissenter is then said to have exclaimed, "*When the lion roars, the beasts of the forest all tremble; and when king Jesus speaks, the princes of the earth should keep silence.*" The king gave a significant, but courteous bow to the preacher, and sat very composedly and reverently during the rest of the service.

President Davies was a deep thinker—a man of clear, discriminating, elevated conceptions; but he thought with *feeling.* His views were not mere abstractions, curiously wrought in the recessess of the cloister; they were the sensible deductions of a practical mind in constant fellowship with kindred minds. He was well versed in human nature; and he aimed to address himself to the common sense, to the hearts and consciences of his fellow men. No reader of his sermons can fail of being impressed with the conviction that he was an honest man, a lover of the truth; no sectarian, no bigot; with no contracted or selfish theory to support, but committed and devoted to the fundamental principles of the gospel of Christ. Not that we suppose he was infallible or without faults. In the preceding observations we have only designed to represent him as possessing these traits in an eminent degree, without intimating that he never exhibited any of the opposite qualities, with which so many of the writers of his own and the preceding age were strongly marked. But his faults are the spots and blemishes on a beautiful picture—the clouds in an otherwise serene sky. And can we expect it to be otherwise in this frail world?

He preached doctrine so much, that he might well be considered a doctrinal preacher; but he did not present it in a technical form, nor cramp himself with arbitrary rules. In this he made nature and the Bible his models, adapting his instructions to circumstances and the wants of his hearers. He respected the standards of his church, and therefore used many expressions which we should consider objectionable; but it is obvious that he did so rather as a matter of courtesy, and passed on as soon as he could to the exhibition and enforcement of practical truth. Whatever opinions may have been advanced on the subject, we think it clear that Mr. D. held these views. 1. The utter inability of the sinner to renew his own heart, and his entire dependence on God for salvation. 2. That under a gracious dispensation the sinner is able to submit to God. 3. That this submission on his part is the indispensable condition on which God renews his heart.—Were there room we should be glad to extend our remarks, and confirm our statements from his writings. We will barely add that his sermons are published in three volumes of 497, 556 and 499 pp. and in the cheapest form are sold for $1,50 the set; and for family and devotional purposes we know not by what similar publications they are surpassed. J. J. B.

REV. DR. HARRIS.—An Universalist minister once spent a Sabbath at Dunbarton, and the intermission with Dr. Harris. The conversation between them concluded as follows: The Doctor fastened his piercing eye on the young man, saying, 'Do you *know for certainty* that your doctrine is true.' 'No, Sir,' the youth replied, 'I don't pretend to a certain knowledge of the truth of it.' 'Then, sir,' said the Doctor, 'don't you ever preach it again, till you *know* it is true.' A year or two after this circumstance, the young minister renounced his Universalism, and indulged the hope that he had experienced a change of heart. P. S. B.

Claims of the West.

Notwithstanding all the appeals of ministers and churches in behalf of the West, but few fully understand the merits of the case, or feel and act as they should. Most have a vague notion of its vast and unexampled growth, they have been told of its destitution of religious influence, and the rapid advance of error; and they are aware if they reflect at all upon the subject of the influence for good or evil it will soon exert upon the destinies of this nation and the world. The state of things there is altogether unlike what it is here in New England. Here, with the exception of a manufacturing or some such sort of place, that occasionally springs up within a few years, society remains essentially the same from generation to generation. Its institutions are established, its character formed, and so it continues. But it is altogether different in the West, where ten years suffice to make a large thrifty State from the unbroken wilderness. It is clear that the same amount of labor *judiciously* bestowed in that country may in the long run accomplish a hundred fold more than it could be expected to here. Our brethren of other orders perceive this, and are dispensing their labors accordingly. In Ohio, Indiana, Illinois, Missouri, Michigan, Wisconsin, and Iowa, the American H. Mission Society alone has 357 missionaries. Eleven were sent out from one Institution (viz. Andover,) last year to Iowa; and an agent came on a few days since for *twenty* to go this Fall to Northern Indiana. The C. Baptists and Methodists are also laboring extensively in that region. Yet there are whole counties and a vast number of towns in which there is not a single minister of any evangelical denomination. Surely then the West has a demand upon us. We have indeed done something—sent forth a few missionaries who have labored faithfully and successfully; but how little are we doing compared to our obligations. Instead of two or three we ought now to have scores in that great field. Let not unbelief or timidity say, this would weaken us at home: it would not, it would *strengthen* us every way.

There is one more thought we wish to offer on this subject. We should have the labor bestowed on that as well as other portions of the country possess more of a *permanent* character. Itinerancies are highly important under various circumstances, but they are not sufficient. First, efforts must be *followed up,* or all will be lost. This truth is strikingly illustrated by a missionary in Ohio, as related by Prof. Stowe. "The agent, said he, comes along and piles up the green buck-eye logs, pours a basket of shavings on them, applies the torch, and goes away and tells how nicely he left them burning. But he is scarcely out of sight before the shavings are consumed, and the logs are just as they were before, only a little blackened. The next agent finds the same pile of logs, and he also brings his basket of shavings and sets them on fire, and reports that he found an organization all ready, and he set it well agoing; but the shavings, even before he has made his report, are all burnt out, and the logs are yet no more on fire than when they were first piled up!" Prof. S. who has long resided there says that "one good settled pastor is of more importance to the moral interest of the West than a hundred revivals produced by transient evangelists, with none to nurture and mature the fruits." We believe these suggestions are of great consequence to us, especially in view of the numerous feeble churches we have there. Let it be our chief aim to establish permanent churches where there is the best prospect of extensive usefulness.

J. J. B.

Confession.

Confession of sin signifies an acknowledgment that our sins belong to ourselves. When Christ confesses us, he acknowledges us to be *his;* and when we confess him, we acknowledge him to be ours; and so when we confess sins, we acknowledge them to be *ours.* He who excuses himself upon the ground, that Adam sinned, or because he has a stubborn nature, bad associates, or is in trying circumstances, does not acknowledge that his sins are his own, consequently, he does not confess them.

Confession of sin must be done freely, fully, feelingly, and as openly as we have sinned, or it is not genuine.

There are numerous reasons why we should confess our sins. By taking the blame of our sins to ourselves, we clear the character of God. The example of every sinner goes as far as it *can* go towards injuring God's character in the eyes of men.

Confession does the most that can be done, to repair the injuries that our sins have caused, and it humbles the heart, and brings the mind into a state where it can receive the blessings of God.

It gives peace of mind, disarms our antagonists, and makes us as bold in *man's presence,* as tho' we had not sinned. A man who is harboring an enormous load of secret guilt in his bosom, finds it hard to believe that he shall be happier after making his shameful conduct known, but *so it is.* Our own experience has taught us that the only way to gain relief from a stinging conscience, is, to make a free and full confession of our guilt. "He that confesseth and forsaketh his sins shall have mercy." E. N.

The articles on the first and last page should always be read. The last page is frequently, if not always, as interesting as any part of the paper. We mention this because it is most apt to be overlooked.

SLAVERY.

Prof. Hudson's Lectures on Slavery,

Delivered at the Oberlin Collegiate Institute.

Brief sketches reported by D. Marks.

LECTURE IV. JULY 19, 1844.

It often happens that in the investigation of truth, a proposition is presented, the truth or falsehood of which cannot be determined to the satisfaction of the investigator until he sees the case tried. Such is not, however, the question under discussion. The character of slavery is determined with absolute certainty from first great principles independent of its fruits. For the sake of argument, however, we will yield this position for the time being. Let all that has been determined from first great principles go for nothing, or indeed be forgotten; and yet we shall labor under no difficulty in establishing the character of slavery to be evil, and only evil, arguing merely from its natural fruits.

You will keep in mind what slavery is, the holding of human beings as property, chattels, things; that the application of the property or chattel principle to immortality constitutes its real nature, its essential attribute. The fruits of slavery for twenty centuries on the eastern continent, and for a century and a half on this continent, have settled the question of its character, so that we shall be at no loss to determine it with exactness. One of its first fruits to which your attention is invited, is its laws—its wicked, barbarous, and cruel laws. These are all founded on a false principle, that immortal beings can be property. If this principle be true, which all slaveholders of course assume, it will follow, that whatever laws are needful in the necessities and contingencies of the case, to sustain the application of the chattel principle to human beings, are just. And if the slave is really property, it is undeniable that the owner has a right to use him, hire him, sell him, or exchange him, *as such.* No man can justly question my right to do what I will with my own property. If it be gold or silver, as I can neither eat nor wear this kind of property, it is my right to exchange them for other kinds best suited to my necessities or inclinations. If my property consists in any kind of animals, I have a right to sell them or kill them for meat, or in short make any use of them which will best subserve my interest. If I have $150. worth of property at Elyria, which will perish unless I run my horse, worth fifty dollars, so as to spoil or kill him, I have a moral right to use up in an hour fifty dollars' worth of property in my horse, to save one hundred and fifty dollars' worth of property which would otherwise perish. This principle is generally admitted and acted upon by all men. Hence, the moment that it is admitted that man is property, a large number of conditions and liabilities inevitably arise, dependent solely on the chattel principle; but which are perfectly inconsistent with all the relations of a moral agent, and constrain human nature even at the glance of them to cry out with agony. In examining the conditions which necessarily grow out of the slaveholding principle, we shall not proceed on uncertain testimony, we shall refer to the laws of slaveholders themselves, as presented by Judge Stroud. And here it may be useful to inquire a little about this author. Who is Judge Stroud? Is he an abolitionist? No. Well, did his "*Expose of the Slaveholding Laws*" originate in the "hot-bed of Abolition? No. Well, had he not some sympathy with the Anti-slavery movement?—None at all. Judge Stroud is a lawyer of Philadelphia, and his expose of the slave laws was published, I think, in 1827, several years before the Anti-Slavery Society was formed; and so far from sympathizing with the abolitionists, it is reported that he declines admitting another edition of his work from coming before the public, lest it should be used to forward the Anti-slavery cause.

I have lately been struck very sensibly in reading Mr. Stroud's work, with the horrid barbarity of these laws. Though I had read the work some years since, I had not fully conceived the extreme wickedness of those laws. And I must heartily wish that this work could be read by every young man and every young woman in our country. Had a legislature set themselves to enact a set of laws expressly for the purpose of disgracing their government, they could not have done up the work more effectually than have the slaveholding legislatures. The fact that these laws exist is conclusive evidence that the state of public sentiment and practice was such as to call for them.

Here Prof. Hudson read from Judge Stroud extracts of slave laws enacted in the southern colonies, mostly during the seventeenth century, to determine who should be held as slaves. The following classes were specified: 1. "All nigger slaves now here." 2. "All that shall be hereafter imported to this country." 3. All the children of slave fathers born of English mothers. 4. All the children of slave mothers. 5. All free colored persons that cannot prove their freedom. 6. All who harbor slaves. 7. All slaves that have been illegally emancipated. 8. All persons coming into the state illegally.

Now mark the principles on which slavery is founded. The first and second classes are *claimed,* first, on the ground of their being "*niggers,*" and, secondly, on the ground that *they are slaves.* This last ground of claim is simply nothing more nor less than the adoption of *piracy*—alias the African Slave-trade—as the very basis of the whole system; yet the law-makers, rather than unblushingly assert this, in so many words, preferred to claim them as slaves, because they are slaves; or to rest their claims on popular practice and prejudice. The third basis of slavery assumed by the law, is the guilt of the child because the English mother had married a slave; or, at least, the sentence of perpetual slavery to the children, because their mother married a slave. This law was afterwards revised, and the sentence commuted to apprenticeship; and, at last, so many difficulties arose that it was repealed, the slaveholders determining that it would be far more for their interest to establish it as an invariable principle that the children should follow the condition of the mother rather than that of the father. But where is even the pretence of justice in this principle? Scarcely even a slaveholder has ever been found to argue the *justice* of making the children slaves, because their mothers were so unfortunate as to have been made slaves. Admitting that there was a shadow of justice in the enslaving of the mother, few have ever dared risk their reputation for common sense and moral honesty so much as to argue that for *this reason* it is right to enslave their children. Mark another ground of making slaves for life, with their posterity—*merely* because free colored persons cannot prove their freedom! What white person would not, even with all his superior advantages, be liable to fall into slavery, were he subject to the contingencies arising from such a law? How easy for the free papers to be lost or destroyed in the burning of a building! And how easy for contingencies to arise where a free colored person should be unable to prove his freedom, and yet his removal from the State be exceedingly cruel to his dependents and relatives, if not in some cases absolutely impossible. And by what rules of right, or code of morals, Christian or heathen, have legislatures a right to sentence a man and his posterity to slavery, because he falls into such circumstances by the loss of papers, death of friends, or by their removal or by his own removal, that he cannot prove his freedom?

And is it needful to say any thing of the next principle of the slaveholders for making slaves—"*All who harbor them*"? God has said, "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: he shall dwell with thee, even among you in that place which he shall choose, in one of thy gates where it liketh him best: thou shalt not oppress him."—(Deut. 23:15, 16.) And again he hath said, "Hide the out-casts; bewray not him that wandereth"—thus peremptorily forbidding us to discover a runaway slave to his master.—And yet slaveholding legislators have deliberately made obedience to God on this point a crime, subjecting the faithful to God and their posterity to slavery for life! Again, suppose a master becomes convicted of his sin in holding slaves; and to relieve his conscience he emancipates them, but from a want of a thorough acquaintance with the law on his own part or that of his counsel, there is some discrepancy or flaw found in the instrument of emancipation. This is a sufficient reason for sentencing a thousand persons or any other number to perpetual slavery with their posterity.

Again, from the extracts read, you have seen that free negroes coming into some of the slaveholding states are subject to a fine of ten pounds a day, and then to be sold slaves for life to pay the fines, fees, &c. God has made of one blood all nations to dwell on all the face of the earth; but these slaveholding legislators decide that a certain class shall not dwell on the soil that gave many of them birth, under a less penalty than the enslavement of them and their posterity forever.

Now I ask this assembly to pause and put the question to their own consciences, whether there is the least shadow or even pretence of justice in any of these principles which are assumed as the basis or reason for depriving human beings of their liberty? In no case is it even pretended that a *crime,* or any moral guilt, has been committed, or contracted. For no fault of the slave are the chains fixed upon him. It is not even pretended to be a punishment for any unrighteousness on the part of the sufferer.

As a further specimen of the fruits of Slavery, let it be observed that the civil code is generally referred to in all slaveholding states, as the rule of conduct: and that by this code slaves are held not as moral agents—not as beings possessed of any rights whatever, but as *pro nullis,* that is, as nothing, as non-entities, or as mere four-footed beasts of burden. They have no head in the state, no power to own any thing, to make a will; and are not known as parties in law. All they have belongs to their masters, and they cannot commence any action or suit under slaveholding laws to secure any right whatever. In ancient heathen Rome, it was not so. The *pecuniam* or property of the homestead, including the tenement occupied by the slave and a small garden spot worked by him in his leisure hours or in the night, were considered sacred. Not so in this slaveholding Christian land. Here the slave can hold nothing whatever. He can claim no right to matrimony, or to any of its privileges. Hence no slave has in this land been permitted to commence an action for seduction, adultery, or any violation of rights. The Roman heathens never carried their oppressions so far as this. [Here Prof. H. read an account from Dr. Taylor of a Roman lady's being banished by the public authorities for cruelty to her slaves.]

From the nature of the laws already cited, the following conclusions will appear inevitable.

1. The master may determine the kind, degree and time of labor to be performed by the slave, irrespective of the opinions or choice of the slave or any one else.

2. He may elect the kind, quality, and quantity of his food, and the times of his meals.

3. He may elect his modes and degrees of punishment, irrespective of all degrees of guilt, or indeed the existence of any guilt; and put himself on his dignity, challenging the right of any man to interfere with his domestic concerns.

4. He may delegate his assumed right of punishment to any one whom he pleases to authorize to exercise his own almost unlimited power.

5. The slave has no legal right to any thing that he acquires in his common or even extra labors; no right to any presents made him by any one: but may himself be mortgaged, and sold for his master's debts.

6. The slave cannot be a party against his master. As well might a horse be a party against his owner.

7. Slaves cannot legally redeem themselves nor exchange masters.

8. If a slave be injured, he can obtain no damage; and all the damage the master can obtain is on the principle of injury done to his property.

9. No contract made with a slave is valid, or of any account in law.

10. All the issue of slave mothers are slaves. But why are they made to follow the condition of the mother? * * * Because that is a relation that can be determined, while that of the father, amid a slaveholding population, is a kind of nondescript. For it is certain that the best blood of the southern states flows in the veins of slaves.

Let us now notice some of the laws and regulations respecting these conditions of slavery. As to the first proposition, it is derived from the fundamental principle of slavery; and the practice of the slaveholding states corresponds with it, the most of them assenting to the practice by silence; or by having no laws directly on this subject. There is in four states an exception as to this silence. In one State it is enacted that if any master work his slaves on the Sabbath he shall forfeit ten shillings. In another, if a master require of a slave a greater amount of labor than he is able to perform, the master shall be liable to presentment, fine, or imprisonment. In South Carolina there is an act which reads something like this: "*Whereas* there are some slave owners, that overwork their slaves, Be it enacted, &c. that if any master shall work his slaves over fourteen hours in a day, &c., he shall be fined," &c. In Louisiana the law forbids the working of slaves over fifteen hours in a day, and allows to the slave half an hour for breakfast and from an hour and a half to two hours for dinner. But the time of breakfast is not determined, so that the slaveholder is at liberty to fix breakfast at two o'clock in the morning and dinner at ten o'clock in the evening.

But what is the amount of these restrictions? Though a master may not compel his slaves to work in the cotton field on the Sabbath, he can, without violation of law, keep them to work so closely during the week as to leave them no time but the Sabbath to wash their own clothes, get their fuel, and do their own work. And there is abundance of evidence that this is the common practice. So that to the most of slaves the Sabbath is the most busy day of the seven. And to what does the law amount that forbids the requirement of a greater amount of labor than the slave "*is able to perform*"? His *ability* is the *limit* of the requirement, and for all the law it may be ruined in a single effort, the slave being required to do no more than he is "*able to perform.*" And what must be the *moral* character of that government that sanctions the compelling of men to work fourteen or fifteen hours in a day!—What the character of that community where law is necessary to keep men from working slaves more than fourteen or fifteen hours in twenty four? It is an universally acknowledged truth that "*no people are better than their laws.*" Contrast these laws with those relating to the Penitentiary. In Maryland, Delaware and Georgia, the laws regulate the hours of the services of their convicts in the states' prisons to from eight to ten hours—*ten hours being the highest* number that any criminal is required to work during any season of the year. Here is slaveholding justice—a specimen of *their* republican equality; work the criminal in the penitentiary *ten* hours a day; but the innocent, oppressed, helpless and inoffending slave *fifteen* hours a day!

Mark again the right of the master to provide the kind, quality, and quantity of food for his slaves.

In some of the States there are legal enactments which seem to show a regard for the slave's wants, and to forbid the master from absolutely starving his slaves. A general direction is that the master shall provide his slaves with a peck of corn a week, or a quart a day, and in some States a pint of salt is added, the slave being left to pound his corn in the night, or on the Sabbath, so that he can make it into a johny cake to bake in the ashes when meal time comes or eat it whole, just as he chooses. In North Carolina, there is a law affirming that in case it shall appear that any one's slaves have not been well fed [that is, supplied with a *peck* of Southern corn *weekly!*] and they shall steal, the injured person may sustain an action against the master. Again, the law requires those masters who give their slaves no lot of land [garden spot] to furnish them with one shirt and one pair of pantaloons yearly. For the women's clothes there appears to be no provisions, unless they are to wear the same. In South Carolina, if a master refuse to his slaves a sufficiency of clothing or food, any person may enter a complaint before a justice. Then the accused may clear himself by oath. Observe this, a criminal may clear himself by his own testimony! And if he neglect to do this, the justice may inflict such punishment as he shall judge the merits of the case demand.

Now in all these laws, which to the freeman may seem at first sight to give the slave some protection, what is there that can usually secure them against the wrongs which they pretend to prevent? Let it be observed,

1. That the slave, being no party in law, can never commence a suit in any case where even these laws have been violated.

2. Bear it in mind that no slave or colored person can be a witness against a white person, though they may be against each other.

3. A violation of any of these laws would rarely ever take place in the presence of a white witness.

4. If a violation of these laws should happen in presence of a white person, in ordinary cases he would not dare to give his testimony accordingly.

5. Few persons would dare in ordinary cases to enter a complaint.

6. If a complaint were entered, the prosecuting attorney is a slaveholder and has his sympathies usually all on one side.

7. The jury will be composed of slaveholders whose interests are identical with those of the offender.

8. The court consists of slaveholders, who have usually no possible sympathy with the oppressed.

Now just review these disadvantages under which the slave is to look for the small security of the most wicked code of laws ever made—for the security of not being made to work over fourteen or fifteen hours a day, and the allowance of a quart of corn a day, and one shirt and one pair of pantaloons in a year, and the like! And what if a conviction is under all these circumstances obtained? (and which does not happen in one case in five hundred thousand!) The slave in case of a conviction would be filled with such fear and trembling that he would most heartily wish that no prosecution had been commenced. Who cannot see that to all intents and purposes under such circumstances the law must of necessity be what multitudes of witnesses declare that it really is, a dead letter.

Penny-a-week System.

The Birmingham correspondent of the Emancipator says, A movement is in progress among the Congregationalists (of Great Britain) of a novel and interesting character, viz. "the raising of the various funds for the purposes of each church by penny-a-week subscriptions." The writer adds, it has been calculated that if this plan were adopted, and each member were to give his penny a week, at least *four times* the present amount raised would be obtained. The Free Church of Scotland, having adopted this system at the suggestion of Dr. Chalmers, have obtained great sums in this way, and believe that after all it is the best system.

Let us try it, brethren, varying it to the cent-a-week system. Let it be adopted in our churches, and *more* than 'four times' as much would be collected, as is now expended in our denomination, for Missions, Education, and all our benevolent enterprises. Nearly the whole of our membership, with a proper effort, would be prevailed upon to donate one cent a week; and this, more than any other plan, would enlist the great body of Christians in the delightful work of Christian benevolence. The good we should do would be nearer *ten-fold* than four-fold. P. S. B.

What determination will do.

Every young man possessing common sense, having good limbs and good brains, can be something if he will, at least in this country. Let him be *determined*, and he will succeed. The mind, naturally active, wants only a right direction, and an object constantly in view worthy to awaken its energy. If it wants this object, if you have no definite purpose to accomplish, you become listless, time hangs heavily on your hands, and life is passed away with nothing accomplished. Be determined to be something, set actively about it, and you will succeed to your heart's content. We have known young men, possessing high order of talents, accomplish but very little as yet, and we have known others with less talents, natural or acquired, and under circumstances less favorable, going far ahead of their superiors, simply because the active, stirring, go-ahead principle predominated with them. You need not go out of your profession, to distinguish yourself worthily; if you be a farmer, a mechanic, merchant, or of the learned professions, *determination* will make you thrifty, happy, useful; a determination, we mean, that stops not at difficulties, and only laughs at common obstacles.

P. S. B.

Farmers' Library.

It will be aninteresting state of things when in our farming towns, generally, circulating libraries of judiciously selected books shall be established. Any influential man, who will so far interest himself in this subject as to circulate a subscription for the commencement of a library, would be surprised at the success he would meet with in almost any town. It would not be difficult, on a subscription of 2, 3 or 5, dollars each, to raise one hundred dollars to commence with.—This would be a good beginning; and one dollar from the members annually would continue it an interesting and profitable concern. The whole people are becoming a reading community; farmers should not be behind hand in useful intelligence; and the newspapers do not furnish all the reading that is needed. During half the year farmers will have abundance of time for reading, and some time all the year round. He will do a good service who will go ahead, and start such a library in his town. Try it.

P. S. B.

Bro. J. B. Mason, clerk of Owego Q. M., situated in the southern part of N. Y. and northern part of Penn., writes: "Our Q. M. is in union and striving to advance the great Redeemer's kingdom. Two houses of worship are being erected, and some of our little churches have been refreshed from the presence of the Lord." Bro. Mason's P. O. address is Warrenham, Bradford Co. Pa.

General Conference.

It will be necessary for those delegates to the Conference who do not wish to travel by night to leave Boston on Monday morning, Sept. 30, at 7 o'clock. Those, therefore, who wish to travel in company will meet at Hall, No. 1, Marlboro chapel, Washington St. at 1-2 past 6 o'clock, on that morning.—The delegates who start at that time will reach Utica about noon on Tuesday. This will not be in season to meet Bro. Whitcher's arrangement; but Bro. John Chaney, who resided a year in the place where the Conference is to be held, informs us that there will be no difficulty in finding a conveyance from Utica, so as to reach the place by Tuesday night. An arrangement may yet be made so that delegates who spend the Sabbath in Boston may be accommodated without expense. If so, due notice will be given.

By traveling by night, delegates can reach Utica Tuesday noon, if they do not leave Boston till 3 1-2 P. M. on Monday. But all the delegates we have seen choose to start in the morning.

The delegates will pardon us for suggesting, that it is best to take no more baggage than necessity requires. By taking nothing but a small trunk, which can be carried in the hand, or a traveling bag, much trouble and expense will be saved. Wm. Burr.

What shall we do?—A remittance ought to be made to our missionaries immediately, and the sum of $700. more than the treasury contains is wanting to make out the amount due them. Will not the churches think of this, and make contributions without delay to supply this lack? Treasurer.

For the Morning Star.

Smithville Seminary, R. I.

This Seminary is well located. Its prospect is extensive and beautiful. In its rear is a fine pond of water. The edifice itself is very good, and its arrangements, we should judge, are conducive to health. Without any reflection on former teachers, we think that the present "Board of instruction" are every way their equals, both in talent and success. The steward, too, a man on whom considerable depends as to the comfort of the scholars, appears well calculated for his office. The expenses of education in this institution are very reasonable. "For tuition in English Grammar, Arithmetic, Reading, Writing, Geography, Watts, History, Rhetoric, Moral Science or Political Economy, $4 will be charged. For each of the higher branches and languages $0,75 will be charged, till the amount comes up to $5,50. For board, those who sit at the cold water table are required to pay $1,12 1-2 per week—at the other $1,32. Ladies may take care of their own rooms, which will be a saving of 12 1-2 cents per week." Parents and guardians, who desire to give those committed to their trusts, a good education with a good moral influence, will find this school the place they wish.

The annual examination of this Seminary took place on Tuesday and Wednesday the 20th and 21st of August. There was an interesting exhibition on the Thursday following.

The Primary Departments.

The number of pupils in this department of the Seminary was large this term. Their improvement was considerable. We were much interested in their examination. They were well prepared to answer the questions proposed to them. They had a juvenile exhibition in which they came off very well. The pieces which they had committed were spoken without hesitation.

The Higher Departments.

These consist of male and female. For the summer term the number was large. The students were, to use a college term, generally *freshmen*. As such, in our opinion, they did honor both to themselves and to their instructors. The classes in Arithmetic, Grammar, Geography, History and Philosophy, did well, nor less so the Latin begun, and the Latin, Greek and Italian advanced.

By what process we know not, the students compose excellently. The original pieces were not far inferior to many that we have heard on commencement days, in institutions of greater pretensions than this school.

Improvement is very manifest to those who have been present at former examinations. In nothing more so than in the manner of teaching Rhetoric. We would, however, suggest the importance of reducing it to *practice*.

General Remarks.

It is hoped that more attention will be given to loudness of speaking. It was difficult to hear some scholars when they spoke. There is quite a fault in this matter, both in the primary and higher departments. The teachers are not much to blame, we were informed; but we should think they might make some alteration, if they attend to it. The study of physiology appears to be a desirable part of education. It is hoped that the female department will pay attention to it, so that they may *breathe freely*, and not commit suicide slowly. These things are spoken kindly. Here, too, we recommend to the young men a careful study of gesture, and modulations of the voice.

To Trustees and Proprietors.

It is our pleasant duty to thank you for your liberality in erecting so large and commodious a building. The remaining debt, we trust you will soon cancel. We would ask, in the name of the youth, a generous patronage of your institution. You have done well; we hope that you will continue to devise liberal things.

In conclusion, we wish health and prosperity to all who are connected with the Seminary. May this school become the birth-place of many in religious matters. May divine, as well as human, light shine. Then, and then only, will God be honored by it. Then, and then only, will the brightest wishes of our hearts be enjoyed. Martin J. Steere.
Benjamin Phelon.

Quarterly Meetings.

Waterville Quarterly Meeting.

The Aug. term of the Waterville Q. M. was held with the 2d church in Smithfield, on the 23d, 24th, and 25th inst. The Elds. conference was on Friday in the forenoon. It is thought by many in this Q. M. that it would be better to have our Q. M's. held on week days, instead of the Sabbath, as they now are, as the most of our churches are now left destitute on the Sabbath during Q. M.

A committee at this Q. M. recommended also some change in the time. They recommend as follows, viz. 1st Wednesday and Thursday in March; 3d in June; 3d in September, and 3d in December. The churches composing this Q. M. are requested to take immediate action upon this subject and report at the Oct. term.

Our next Q. M. will be in Sidney, at the Beal meeting house (so called) on the 3d Saturday and Sabbath in Oct. next. The conference of business will commence on Friday at one o'clock and preaching on Saturday at 10 o'clock.

Enos Foster, *Clerk*.
Waterville, Me. Aug. 29th, 1844.

Rockingham Quarterly Meeting.

The last session of this association was held with the church in Danville, commencing 27th August. By the letters from the churches, it seems to be a time of steadfastness, but not of reformation, one church only reporting revival, one or two others prospects of refreshing from the Lord.

In Q. M. Conference—on Clerk's reading a letter from Clerk of Y. Meeting, and on its being ascertained that only about one half of our churches sustained the Monthly Concert, the following resolution was adopted:

Whereas the Y. Meeting has recommended the establishment of Monthly Concerts, and the adoption of such other measures as may be thought necessary, therefore,

Resolved, That the several churches composing this Q. M. who have not done so already, be requested to institute Monthly Concerts, and establish such other measures for rendering permanent aid to the cause of Missions, as they may deem expedient.

Bro. Charles E. Blake of the Newmarket church received approbation of conference to preach as a licentiate for one year. Ministers' Conference was held in connexion with the Q. M. All the meetings were interesting, and the church in Danville concluded to protract the religious services of the meeting over the Sabbath.

Next session of the Rockingham Quarterly Meeting will be held with the church at Great Falls, commencing Oct. 30, at 2 o'clock P. M. Ministers' Conference evening previous at 6 o'clock. P. S. Burbank, *Clerk*.

New Durham Quarterly Meeting

—Held its August term with the church in Northwood, on the 27th, 28th, and 29th inst. We were warmly received and cheerfully entertained, J. E. Davis, moderator. The churches were mostly reported, and although they did not bring the heart-cheering news of glorious revivals, yet union, harmony, and steadfastness generally prevail, with the exception of some churches which are still perplexed with the anti-Bible, disorganizing spirit of come-outism. Notwithstanding we are denounced as being in Babylon, yet the Lord blessed us with a very interesting session, and we trust good was done, the rewards of which Heaven will bestow. Preaching was powerful and exhortations warm and interesting.

In Conference, the subject of Foreign Missions was taken into consideration, and the following resolution passed.

Resolved, That each church of this Q. M., ascertain the sum they will pay annually for the support of Foreign Missions, and report at the next session.

Received as corresponding messengers to our body, Eld. S. B. Dyer and J. Marsh, from Deerfield and Nottingham Q. M. and J. C. Holmes from Wolfborough Q. M.

Voted to send cor. mess. as follows: Eld. K. R. Davis and J. E. Davis to Deerfield and Nottingham Q. M.

The next session of this Q. M. will be held with the church at Meredith Bridge, 23d and 24th of October. Conference Tuesday, 22d, at one o'clock, P. M. Elders' Conference at 4 P. M. same day.

We would remind the churches of the assessment to defray the expenses of the delegates to the next General Conference, and request them to send it to next session, unless paid previously.

Geo. W. Bean, *Clerk*.
Meredith Bridge, August 30, 1844.

The R. I. Quarterly Meeting.

The August session of this Q. M. was held with the Taunton church. The meetings of business were conducted with general good feeling and kindness, but with much warmth and interest.

After assembling the delegates, Br. Cheney was chosen Moderator, and Br Lewis led in prayer to God. It was then unanimously voted that it be a standing rule of this Q. M. that all persons wishing it, be permitted to participate in its deliberations, subject to its rules.

The following brethren were elected delegates to the Yearly Meeting, viz. Martin Cheney, Joseph Whittemore, J. S. Mowry, J. A. McKenzie, T. H. Bacheler, B. D. Peck, J. W. Colwell, Wm. Chase, M. J. Steere, D R. Whittemore, R. P. Devero, J. B. Baker, John Dyer, and John Craine.

The following was presented and unanimously adopted:

Resolved, That we consider the Rose and Lily, published at Pawtucket, R. I., a consistent free discussion paper, which has been productive of great good, as a Freewill Baptist periodical, and as a paper needed, especially in the R. I. Quarterly Meeting and one which ought to be sustained by them.

It was agreed that the next session of the Q. M. be held with the church at Apponaug.

Immediately after the meeting of business on Wednesday, the congregation repaired to the water's side, and the wife of Br. A. H. Davis was baptized by Br. Cheney. The season was very solemn and affecting. The meetings throughout were quite interesting, and great good, we trust, will be the result. T. H. Bacheler, *Clerk*.

Religious Notices.

Boston Quarterly Meeting

—Will hold its next term with the church in Lynn, commencing 24th inst., at two o'clock, P. M. Elders' Conference at 9 A. M., which we hope will be fully attended. J. M. Durgin, *Clerk*.

Otsego Quarterly Meeting.

The next session of the Otsego Q. Meeting will be held with the church at Burlington, commencing on Friday, 27th inst., at 2 o'clock, P. M.

Henry Fitch.
A. Wing.
A. B. Bullock.

Ames, N. Y., Sept. 2, 1844.

Some reports, we are informed, have been made derogatory to the character of Bro. Smith, mentioned below. We are therefore requested to publish the following certificate, with which request we cheerfully comply:

We, the subscribers, being requested by the Freewill Baptist Society to examine the accounts of Elijah Smith with said Society, certify that we have examined accurately, and do not perceive the least appearance of dishonesty, and that it is our full belief he has endeavored to be correct in his charges and credit with said Society. Sam'l V. Shreve.
Joseph M. Hayes.

Saco, Aug. 30, 1844.

A good time for brethren to correspond without expense.

At the approaching General Conference the delegates will meet from the different parts of the Connection; and almost any of them would take a few letters, and thus save the postage. Brethren, improve the opportunity. A. T.

Factory Girls.—The editor of the Middlesex Standard at Lowell, (J. G. Whittier,) says; "We had the pleasure of attending the 'Improvement Circle,' formed among the girls in the mills, a few evenings since, and listened with pleasure to the reading of several well written articles. We know half a dozen of Congressmen, who, if they were promised as a reward the New-York Custom House, or the office of Minister to the Court of St. James, could not write with so much point, beauty and taste, as those 'Factory Girls.'" And probably these very Congressmen are among the most strenuous opponents of a law which has given constant and ample employment to these girls, whose industry, in the usual hours assigned to labor, enables them to employ their leisure hours in works of improvement.

General Intelligence.

Arrival of the Great Western and Hibernia,

WITH EUROPEAN NEWS TO AUG. 20TH.

The news by the late steamers is of considerable interest and importance. The cotton market stands as at the last advices—with an active demand, and a large consumption, but so heavy a stock that no advance can be realized. Indeed, the tendency was rather in favor of buyers, though no shade of decline can be noted.

Accouchment of the Queen.—Queen Victoria was safely delivered of a son, at Windsor Castle, at 10 minutes to 8 o'clock on the evening of the 6th ult. The Ministers of State were sent for soon after 6, but did not arrive until the actual birth had taken place. Her Majesty, at the time of the sailing of the steamer, was "as comfortable as could be expected."

Birth of a French Princess.—We are happy to state, that the Princess de Joinville was at half past 12 last night, safely delivered of a Princess at Neuilly. Her Royal Highness and the infant Princess are both going on favorably. It is a curious coincidence, that this is the anniversary of the Prince de Joinville's birth day. He enters to-day on his 27th year.

Abdication of Mehemet Ali.—The most extraordinary item of intelligence is that Mehemet Ali, the Pacha of Egypt, has abdicated his throne in favor of his son Ibrahim, and has gone on a pilgrimage to Mecca. There is a great deal of curiosity expressed as to the cause of this singular movement. The old sovereign was in excellent health, and, up to the hour of his abdication, as full of life, projects, and plans as ever. The abdication occurred immediately after a Convention had been concluded with Sir H. Hardinge, the English Governor General of India, who stopped at Alexandria on his way, by which the sovereignty of Egypt is guarantied to Mehemet, in consideration of his allowing a passage to the English through Egypt. The London Times thus speaks of this event:

Since the Emperor Charles V., retired to the monastery of St. Just, the world has scarcely witnessed so singular and unexpected an act of voluntary abdication as that of Mehemet Ali, which has just been announced by the French telegraph. Although the retirement of the Pacha of Egypt from public affairs to the precincts of the holy cities, cannot be compared, in political importance, to the seclusion of the august head of the House of Austria in the 16th century, yet, as an instance of individual force of character, it is not less remarkable; and it would seem as if the most signal renunciations of political greatness were to crown the lives of those men who have been most eager in pursuit of it.

Bombardment of Tangiers.—The difficulties between France and Morocco have led to hostilities. The Emperor of Morocco refusing to accept the mediation of England, or to receive the English ambassador, the Prince de Joinville, commander of the French squadron, resolved to bombard his capital. The squadron consisted of the Suffren flag-ship, 90 guns; Jemappes, 100 guns; Triton, 80 guns; Belle Poule, frigate, 60 guns; Cassara, brig, 20 guns; steamer Asmodee, 20 guns; as well as the Gassendi, La Phara, Pluton, Chimira, Rubis, Veloce, Gregoias, and Geyser, steamers.

A rumor was current in Paris when the Hibernia left, that the Prince had taken possession of the town. It may lead to serious consequences.

French Usurpation of Tahiti.—The outrages of the French upon this helpless island, and the imprisonment of Mr. Prichard, one of the English missionaries, have awakened prodigious interest in England. The English government, on receiving information of Mr. Pritchard's imprisonment, immediately despatched special messengers to France to demand reparation. This demand, at the latest dates, had not been complied with.

A special meeting of the London Missionary Society was held in Exeter Hall, on the 14th ult., at which Rev. Drs. Hamilton, Morrison, and Pye Smith, Messrs. Burnet, Wilks, Freeman, Sherman, Baptist Noel, and Josiah Condor, were present, and made stirring speeches. The neglect of the government to protest against the French Protectorate, the danger of the missionary enterprise, in which so much had been expended, the outrages committed upon the poor Queen, and the persecution of the missionaries were the principle themes of remark. Such a decided stand has not been taken in vain. The government will be obliged to follow up its present demand, and secure the islands from further oppressions. The general opinion in England is, that the chief and sole design of France in committing the outrage, is to propagate Popery. Certainly, in a political and commercial point of view, it will be a dead loss. Petitions are rapidly circulating, praying the speedy interposition of the government, which will, no doubt, be numerously signed.

Russia and Circassia.—Accounts from Constantinople to the 17th ultimo, state that information had been received of the defeat of the Russians by the Circassians in Dagheston.

Joseph Bonaparte is dead. Also, the Grand Duchess Alexandria of Hesse, daughter of the Emperor of Russia. She had been sick some time, and was a very amiable person.

The abolition of imprisonment for debt took effect in England on the 9th. A number of debtors owing less than $100 were liberated on that day.

The English crops are very good. There will be no considerable demand for grain from this country.

Washington Irving is in Paris, and is about to visit London.

The King of Saxony has gone home from England. The Prince Royal of Prussia is now visiting there.

The Queen is confidently expected to visit Ireland the next summer.

Nothing new has transpired in Ireland, nor with regard to O'Connell.

There is some doubt expressed as to Louis Philippe's visit to England.

Twelve persons were lately killed in Nottingham, by being pressed in a crowd assembled to witness a public execution.

Dr. Pusey is preaching again. He preached his first sermon since his suspension by the Vice-Chancellor, in the parish church of Ilfracombe, on the 11th ult.

Letters from Barcelona say the health of the young Queen Isabella, of Spain, is not such as to afford satisfaction for the last five or six days. Her appearance is that of one in a confirmed dropsy. Her sister is also ill, and confined to her apartment.

A steam-packet mail is about to be established between London and the Isthmus of Darien. A steamer is to go every month to Chagres, Carthegena, and St. Juan de Nicaragua, and passengers can go thence across the Isthmus to meet sailing packets for any port in the Pacific, thus avoiding the dangerous voyage round Cape Horn.

The report of the British revenue for the last quarter, is very favorable, showing a great increase over the corresponding months of last year.

Several arrests have been made in the army of France, and the spirit of discontent among the French soldiery is said to be on the increase.

The trade of nearly all the nations of Europe with China, appears to be increasing at a rapid rate. The German League are exporting large quantities of manufactured goods to that country, which are said to pay a good profit.—*N. Y. Evan.*

Vermont Election. The Whigs have carried the State. In 103 towns the Liberty vote is 2535, to 1763 last year—gain, 782; the Whigs have 14,477, to 12,570 last year—gain, 1907; the Democrats 12,170, to 11,517 last year—gain, 653. Liberty gain 44 per cent.

Torrey's Case.

It all lies in a nutshell.—Torrey went to Baltimore, to get into business for the support of his family. He succeeded in forming an arrangement to go into partnership with a couple of men, in the manufacture of starch, and had sent for his family to come on and live with him at Baltimore. He is now imprisoned on an executive requisition from Virginia, and on a complaint in Maryland, the latter to be tried in October. The only charge laid against him in both cases is that of counselling and assisting negro slaves to escape from their masters. For a slave to escape from bondage is not a CRIME, by any law, human or divine. Of course, counselling or aiding a slave to escape cannot be a crime, within the constitution of the United States, or any other constitution or law whatever. That's the whole case. The only difficulty about it is its extreme simplicity, and the novelty of the question in our courts. Westminster Hall would not hear an argument on so plain a proposition.—*Morn. Chron.*

CHARLES T. TORREY.

The Liberator has the following from the distinguished George Thompson, giving an account of an enthusiastic meeting, in the City Hall, Glasgow, expressive of their sympathy for Charles T. Torrey, and other abolitionists similarly situated:

Letter from George Thompson.

Glasgow, Aug. 1st, 1844.

My Dear Garrison:

I forward to you on the other side, in an attested form, a resolution passed by the Emancipation Society of this city, at a meeting attended by between two thousand and three thousand persons. Its adoption was unanimous and enthusiastic. You, I know, will lose no time in giving it publicity; and it is my earnest hope that it will be copied into every anti-slavery newspaper in the United States. Let those whose zeal in the cause of humanity has brought them to a dungeon be assured, that though, through the iniquity of your slave system, and the consequent cruelty of your laws, they are doomed to the fate of felons, they have our sincere sympathy in their sufferings; and that we admire at once their courage and their benevolence. I trust the example of Glasgow will be followed throughout the Kingdom. Our hearts are with you in the struggle, and our confidence strong, that your labors will ultimately be crowned with success.

Yours, affectionately,
GEO. THOMPSON.
Wm. Lloyd Garrison, Boston, U. S.

Imprisonment of American Abolitionists for aiding the Escape of Fugitive Slaves.

At the annual meeting of the Glasgow Emancipation Society, held in the City Hall, Glasgow, August 1st, 1844,

The Rev. William Anderson in the chair:

It was moved by George Thompson, and carried by acclamation, the entire audience rising to express their heartfelt concurrence in the resolution,

That we cordially sympathise with Charles T. Torrey, an American Abolitionist, recently arrested, and at present in prison in the city of Baltimore, on a charge of assisting slaves to escape from their masters in the State of Virginia; and who, if the charge be proved, will incur the penalty of imprisonment for life, and that we also sincerely and deeply sympathise with three other American Abolitionists, who are now undergoing a sentence of twelve years' imprisonment on a similar charge, in the State of Missouri; and that we denounce the laws under which they have been treated, as contrary to the laws of God, and deserving of the loud condemnation and undisguised abhorrence of the whole civilized and Christian world. WM. ANDERSON, *Chairman.*

John Murray,
Wm. Smeal,
Secretaries of the Glasgow Eman. Society.

Glasgow, August 1st, 1844.

Slavery gains nothing by the imprisonment of Mr. Torrey! His case will prove doubtless another circumstance in the providence of God, which will concentrate the civilized world against this hateful institution! For this cause Mr. Torrey is *willing to suffer*, and though now incarcerated in a filthy jail as a felon, he is in fact the plaintiff, holding the states of Maryland and Virginia to a solemn settlement of their errors before the bar of public opinion. That settlement can not be much less injurious to the "institution" than the punishment they may inflict on his person. May God strengthen his heart for the conflict! —*Free Press.*

Is this a Free Country? Bro. Curtis writes us from Lowell as follows: "A fugitive slave was carried back to the South through this city a few days ago. Another fugitive, a very intelligent young man, who was a house servant of Mr. Sinclair in Norfolk, Va. and who made his escape from the land of the "peculiar institution" about four months since, is now in this city, and, as we are informed, his master is on his way after his property; but I imagine he will have rather hard work to get it out of Lowell; for it says it will never go back alive. This 'locomotive, talking property is rather difficult to manage.'

Emigration on a grand scale.—We learn from a Liverpool paper, that a large section of Calvinistic Methodists, 1,000 at least, from Cærnarvon and Anglesey, are preparing to emigrate to this country, with a view to forming a community on the banks of the Mississippi.

Earthquake.—The Courier and Enquirer says that private letters received, state that the town of Nicaragua, on Lake Nicaragua, Central America, was destroyed by an earthquake in June last. No particulars of the loss of life are given.

Do not take any of the Medomak Bank, at Waldoborough. They are mostly counterfeit, altered from the broken Citizen's Bank, at Augusta.

Morse's Telegraph.—'We live in a wonderful age,' exclaims a traveling correspondent of the Philadelphia Gazette. 'All along by the side of the railroad from Baltimore to Washington, there are poles twenty-four or thirty feet high, and about two hundred feet apart, from top to top of which for forty miles, are placed two wires—Morse's Telegraph! The emotions excited in the mind, while gazing on this wonderful contrivance, are those of sublimity. Think! The very elements are subdued to the use of man. While we travel at the speed of twenty-five miles an hour by steam—the news of the country travels above our heads, by a lightning fluid at the rate of more than a thousand miles a second! Thus, in fifty years—such is the annihilation of time and space by man's invention—we see and know things and events, that of old, would have occupied at least 150 years. 'Tis the divinity that stirs within us.'

The farmers in Westchester county, N. Y. are troubled with the rot in their potatoes. In some places the crop is so decayed as not to be worth digging, and nearly all the fields have suffered to some extent.

Weekly List of Letters Received.

A. Ayer. T. J. Dudley, E. P. Tallman, S. Joy, J. B. Mason, E. Watson, O. Dike, E. S. Manson, D. R. Whittemore, N. Bradley J. W. Cole, E. P. Goff, C. F. Garland, J. C. Gilman, M. Benney, A. Brown, E. Noyes, A. Griffith, F. Moulton, A. B. Bullock.

From Post Masters.

J. P. Emerson, D. Stone, J. Byer, Y. M. Long, O. Branch, T. Frye, M. Wallace, R. Porter, H. W. Skovell, W. J. Mix, Jr., W. Scott.

New Agents.

Eld. D. R. Whittemore, Providence, R. I.
Eld. Wm. Nutting, Parish, N. Y.
Eld. John Pinkham will act as Book and Star Agent at Alton.

Receipts For Books.

B. H. McMurphy 58. J. G. Tuttle 3,05. I. Hedge, Limerick, Me., 1,00. J. Fernald 3,00. B. S. Manson 25. A. Griffith 2,86.

Subscribers for the Star.

A Ayer 3. D Stone 1. B H Stevens 3. J B Mason 1. J. Colby 1. N Runnals 1. J Morrill 1. I Babb 1. S S Small 1. J Bean 1. J Hobbes 1. M Bonney 3. A Brown 1. E Noyes 1. J Gould 1. L Leavitt 1.—22.

Home Mission.

Collection taken at West Buxton, after a lecture by J. L. Sinclair in part to redeem his pledge,	7,52
A friend at West Buxton, Me., in part to redeem bro. Sinclair's pledge,	1,00
Missionary Concert, do., " "	4,00
A friend of Missions, Danville,	50
Dea. O. Page, Manchester, N. H.,	1,00
Eld. J. Fernald, Saco, Me.,	1,00
Whole amount,	15,02

WM. BURR, *Treasurer.*

Foreign Mission.

Monthly Concert, West Buxton, Me., to constitute Mrs. Olive Sinclair a life member,	5,00
A friend of missions, Danville,	50
Nelson Sprague, Andover, Ohio,	1,00
Eld. A. Ayer, Rochester, N. H., for Annual membership,	1,00
Mary O. Ayer, do., " " "	1,00
Dea. O. Page, Manchester, N. H.,	1,00
Monthly Concert at Manchester, N. H., to constitute Jeremiah Wheeler a life member,	10,00
P. Parker, Kittery, Me.,	1,00
Eld. James Fernald, Saco, Me.,	1,00
Contribution at the Annual Meeting of F. M. Society, Springvale,	15,50
Mrs. Goff, Joy Township, Pa.,	1,00
F. W. B. church in Schoeppel,	64
Whole amount,	38,64

WM. BURR, *Treasurer.*

Correction.—The $50,00 sent to you 4 or 5 weeks since for Foreign Missions, was credited, "From Female members of Olneyville church," it should have been, from the Olneyville Female Foreign Mission Society. John W. Cole.

For Education Society.

R. Bradbury, Sacarappa, Me.,	1,00
Whole amount	1,00

WM. BURR, *Treasurer.*

Books Forwarded.

One package to O. Dike, Huntington, Vt. by stage.
" " " C. W. Hoyt, Lowell, Mass., by Railroad.
" " " J. W. Cole, Providence, R. I. by Railroad.
" " " C. F. Garland, Portland, Me., by Railroad.
" " " M. Bonney, Lowell, Mass., by Railroad.

☞ We have forwarded a package of 500 Registers to Eld. T. P Moulton, care of Eld. N. Bowles, Corinth, Vt. to be distributed at the Vt. Yearly Meeting next Saturday. Will bro. Moulton look out for the package, and attend to the business? If bro. M. should not be at the Y. M. bro. Bowles will please attend to the business, or hand the package to some other trusty bro. who will.

MARRIED

In Thompson, Conn, Aug. 25, by Eld. L. G. Leonard, Mr. Albert H. Chase, of Killingly, Conn., and Miss Minerva A. Smith, of Foster, R. I.

In Moultonboro', July 25, by Eld. S. F. Bean, Mr. Samuel R. Hailey, of Tuftonborough, and Miss Nancy M. Cotton, of M.

In Acton, Me., 3d inst., by Eld. J. Fullonton, Mr. Wm. H. Roberts, of Natic, Mass., and Miss Mary B. Lowd, of A.

In Manchester, Sept. 1, by Eld. D. P. Cilley, Mr. John H. Winkley and Miss Hannah N. Lougee. Sept. 2, by the same, Mr. Sullivan Richardson and Miss Elvira Brier.

In Westbrook, Me., by Eld Wm. P. Nevins, Sunday, Aug. 18, Mr. Jotham Partridge and Miss Martha Ann Bennett, both of W.

In Hollis, Me., August 11, by Eld. J. L. Sinclair, Mr. Joseph Chase and Miss Abigail F. Briant, both of Waterborough. 1st inst., in West Buxton, Mr. Jos. Crockett and Miss Emily L. Nason, of W. B. Also, 1st inst., at W. B., Mr. John G. Jones, of Boston, and Miss Olive C. McCorrison, of W. B.

DEATHS.

Died in Durham, 29th ult., Anwelda J., child of Mr. Leonard and Mrs. Sarah A Smith, aged eighteen months.

Sleep on, dear babe, and take thy rest,
Thy sufferings are now o'er;
Thy spirit dwells among the blest,
The Savior to adore.

Com.

Drowned in Killingly, Ct., in the Ameshury factory pond, Aug. 25th, between 4 and 6 o'clock, P. M., Allen, son of Ephraim and Prudy Rice, aged 6 yrs. A discourse was delivered on the 27th by the writer from 2 Thess. 1:7. May this solemn dispensation of Providence be sanctified to the parents, brothers, and sisters, and to all the surviving friends.

Daniel Williams.

East Killingly, Aug. 31.

BRIGHTON MARKET, Monday, Sept. 2, 1844.—At Market 1150 head of Beef Cattle, 28 yokes of Working Oxen, 45 Cows and Calves, 2600 Sheep and Lambs, and about 1400 Swine.

Prices—Beef Cattle—Extra, $5; first quality, $4,50 a 4,75; second do. $4 a $4,25.

Working Oxen—Sold at $62, $50, $63, and $79,50.

Cows and Calves—Dull, Sales were made at 17, 18, 20, $25,50, and 1 at 31,00.

Sheep—Sales were noticed at 1,25, to 2,17. Lambs, from $1, to 1.92.

Swine—(Ohio Hogs,) Wholesale, 3 1-2c., (Columbia Co.) Shotes at 4 1-2c. wholesale; retail, 5 and 6c.

N. B.—Beef Cattle, of a very poor quality, and about 300 head, remained unsold at 4 o'clock P. M.

Store Cattle sales not noticed, as sales were slow.

REGISTER FOR 1845

Is now out of press and ready for distribution. It contains the usual astronomical calculations, which were made by Mr. Leavitt of this state—the names of all our churches, Quarterly and Yearly Meetings, with the No. of members, and the alterations and increase the past year, &c. &c. Also, the names of all our preachers, ordained and licensed, and the churches with which they stand connected. It also gives the time when most of our Yearly and Quarterly Meetings are held—the names of preachers who have died the past year, with a brief biography of each—the names of our Benevolent and Literary Institutions, with their officers—and much other interesting and valuable matter.

The price is ten cents. A discount of 20 per cent will be made to those who take them to sell on commission—and 30 per cent for cash down, *by the quantity.* 21

STATE OF NEW HAMPSHIRE,

Carroll ss. *To the Heirs at Law of the Estate of WEYMOUTH WALLACE, late of Sandwich, in said County, deceased, and all interested therein,* Greeting.

You are hereby notified that SAMUEL AMBROSE intends exhibiting his account of administering said Estate, at a Court of Probate to be holden at West Ossipee, in said County, on the second Tuesday of November next.

Dated at Tamworth, in said County, this 13th day of August, A. D. 1844.

By order of the Judge,
3w*21.] OBED HALL, *Register.*

Notice.

This may certify that I have given to my son, Benjamin E. Witham, his time to act and trade for himself, and shall not pay any debts of his contracting nor claim any of his earnings after this date. AMOS WITHAM.

Witness—Asa Fox.
Acton, Me. Aug. 28, 1844. 3w20*

POETRY.

THE INQUIRY.

Tell me ye winged winds,
That round my pathway roar,
Do ye not know some spot
Where mortals weep no more;
Some lone and pleasant dell,
Some valley in the west,
Where, free from toil and pain
The weary soul may rest?
The loud wind dwindled to a whisper low,
And sighed for pity, as it answered "No."

Tell me thou mighty deep,
Whose billows round me play,
Know'st thou some favored spot,
Some island far away,
Where weary man may find
The bliss for which he sighs,
Where sorrow never lives,
And friendship never dies?
The loud waves, roaring in perpetual flow,
Stopped for a while and sighed to answer, "No."

And thou, serenest moon,
That with such holy face,
Dost look upon the world
Asleep in night's embrace;
Tell me, in all thy round,
Hast thou not seen some spot
Where miserable man
Might find a happier lot?
Behind a cloud the moon withdrew in wo;
And a voice, sweet but sad, responded, "No."

Tell me, my sacred soul,
O, tell me, hope and faith,
Is there no resting place
From sorrow, sin, and death?
Is there no happy spot
Where mortals may be blessed,
Where grief may find a balm,
And weariness a rest?
Faith, hope and love, best boons to mortals given,
Wav'd their bright wings, and whispered, "Yes, in heaven!"

The following is from the pen of Eliza Cook, a delightful writer, whose poetical articles are deservedly popular on both sides of the Atlantic:

TIME'S CHANGES.

Time's changes—oh! Time's changes,
We can bear to see them come,
And crumble down the cottage roof,
Or rend the palace dome.

We bear to see the flower we nursed,
And cherished in the spring,
Turn withering from Autumn's wind,
A dead and sapless thing.

The play-ground of our childish days;
May wear so strange a face,
That not one olden lineament,
Is left for us to trace.

The beams that light life's morning up;
May set in misty shade,
The stars of pleasure's fairy sky,
May glitter but to fade.

Time's changes—oh! Time's changes,
They may work whate'er they will;
Turn all our sunshine into storm,
And all our good to ill.

The cheek we like to look upon,
May lose its downy red,
And only carry wrinkled lines,
Where once fair dimples spread.

The form that's dearest to our arms,
May wane from easy grace,
The raven tresses shine no more;
And grey hairs take their place.

But we can lightly smile on all
Time's changes, till we find
Some well known voice grow harshly cold,
That once was warmly kind.

Till hands and eyes that used to be
The first our own to greet,
Can calmly take a long farewell,
And just as calmly meet.

Till gentle words are passed away;
And promised faith forgot,
Teaching us sadly that we love
The one who loveth not.

Oh! better, then, to die and give
The grave its kindred dust,
Than live to see Time's bitter change,
In hearts we love and trust.

From the Church Magazine.

DEVOTION.

How sweet at evening's close,
When none but God is near,
And true devotion glows,
To bend with holy fear;

To kneel with those we love,
The fond ones and the true;
To think of those above,
Whom once on earth we knew.

They're gone, affection cries,
Fond Memory thinks them here,
Whilst Grief breaks forth in sighs,
Then silent wipes a tear.

Faith looks beyond the skies,
And glances on the throngs,
Which share celestial joys,
And sing immortal songs.

There each remember'd face,
Of sister, brother, friend,
Lit up with smiles we trace,
By lights which glory lend.

They're here, Religion cries,
I've borne them home to God,
Repress those tears and sighs,
Go tread the path they trod.

Then, thou shalt meet them here,
And share thy Savior's love,
A family of prayer,
Is sure to meet above.

COMMUNICATIONS.

For the Morning Str.

CENTRAL PENNSYLVANIA.

No. 2.

My stay in Clearfield Co. being somewhat protracted, I had a very good opportunity of making observations with regard to its situation and importance.

Being situated among the northern ranges of the Allegany mountains, the face of the country is greatly diversified. Here the rugged hill, and there the deep ravine, the winding valley, or meandering stream, serve to relieve the weary traveler of dull monotony, and cannot fail to afford sufficient themes of interest to beguile his tedious hours, and employ his mind in pleasing meditation. In one place, he may view the earth almost hid from view by rocks, while but a little farther on, he may be pestered to find a stone with which to chastise the intruding reptile beneath his feet. A little distance again may bring him to the 'Barrens,' and he may be troubled to ascertain the appropriateness of their name. They are undulating woodlands, covered with a thick growth of chestnut, with here and there a strip of pine or hemlock; while an abundance of sassafras forms an underwood, beneath which there is in the spring a beautiful covering of winter-green, almost literally reddening the ground. The chestnut, however, has been killed by the action of fire, and begins to fall and decay.

Passing these, he may view the "Coal-bed," or, near by, the "Iron-mine," and see the lavished abundance which the Almighty Benefactor has bestowed upon the land. Indeed, this part of Pennsylvania seems to be a vast repository of iron, anthracite and bituminous Coal, which doubtless, according to the theory of Geology, has been deposited here by the united action of those mighty waters now separating on the surface, (this being the dividing line between the tributaries of the Gulf of Mexico and the Chesapeake,) and contributing to supply the vast reservoirs of water south and east of the United States; or else was here buried by the mighty deluge. At present, these, which in other places would be immense wealth, are almost valueless, from their abundance.

The soil is generally fertile, and the productions are much the same as in other places of the same latitude, though the climate may be a slight degree colder.

As the reader would infer, the country is new, and sparsely settled; yet doubtless, with all its disadvantages, it is destined to become one of the most rich and important parts of our Union.—Hence the necessity of intellectual and religious cultivation. Nevertheless the people are neither heathens or savages, for though devoid of much of the sickening etiquette of "fashionable life," yet one finds a friendly reception, a cordial hospitality, and a mutual sympathy, while the 'man of God' readily gains access to the noblest feelings of the human breast.

Schools are not numerous, yet the inhabitants are enlightened and intelligent; though there is a want of sufficiently qualified teachers. Churches are less numerous, but many are found who can testify of a truth, that they have found him of whom Moses and the prophets did write, and all manifested a deeper interest respecting religion, than I ever before or since have seen manifested by the unrenewed in heart, taking the people in general. Part might have been the effect of novelty, but still there was clearly manifest an eager desire to hear and embrace the doctrine of free and full salvation.

In the parts of Clearfield and Jefferson counties that I visited, which now comprise the new county of Elk, I think there is but four churches, viz. one Close Baptist, one Methodist class, one United Brethren, (Moravian,) and Dr. Nichols' church. In Ridgeway, which I suppose is now the shire town of Elk county, there is a very good school; but I believe no religious society, unless organized since I was there. There is also a settlement of Roman Catholics from Germany, whose numbers I do not know; but who purchased, if I remember right, 35,000 acres of land, and intend to have a community by themselves—these, if added to the four, will make five religious societies in the county. I must also be allowed to remark, that I think the people are decidedly Baptists; as it regards the ordinance of baptism, at least.

I am informed that farther south and west the call for, or rather lack of, religious cultivation is as great, if not greater; and I can but hope that the Freewill Baptists will occupy this desolate field, and that the Home Mission Society and its patrons will do something for this end. I think a man will need but little aid from the Society in order to be sustained, provided he could afford to live like the people, and may God deliver them from any other. I will also add that there is a very strong Anti-Slavery feeling, and some Anti-Slavery Societies formed there.

In returning, I passed down the Sinnemahoning Creek, where I saw the most sublime spectacles my eyes ever beheld. The country here is also but thinly inhabited, and the creek runs through a very narrow valley, so narrow that in some places there is hardly room for the creek and road, while the mountain towers to a vast height on either side, and its sides in many places seem to be as steep as earth and rock can be heaped. Here, while the valley may take a sudden turn just above and below, one seems penned into a little spot, with no avenue of escape. Such a spectacle can hardly be imagined by one who never beheld it. The rocks, too, though regularly stratified seem to have been exposed to some very powerful agency, as their strata are seen in all possible degrees of inclination, and not unfrequently a dyke is seen thrown up a very considerable distance. Continuing down the creek and West Branch river, the mountains were less rugged and the valley wider until I found myself again in Lock Haven, at the mouth of the Bald Eagle Creek. Still continuing down the river, I passed through Northumberland and Harrisburg to Middletown, where I began to retrace my steps, and returning via Williamsport, arrived home June 6th.

Being on business during my whole route from Clearfield, I had but very little opportunity of ascertaining the religious state of the country. Many of the inhabitants are Germans, who have been so often imposed upon, that to them the term Yankee is but another epithet for villain; yet when you overcome this fear they are among the most hospitable people of the globe. I had intended to notice something of the country and towns along the river, but I must close by remarking that Lock Haven is a beautiful and flourishing place, and that the state buildings at Harrisburg are among the most splendid that I ever saw.

In my last communication and last paragraph, for '*on my return*,' the reader will please read, up to the time of my return, &c.

A. D. WILLIAMS.

Whitestown Seminary, N. Y., }
Aug. 19, 1844 }

For the Morning Star.

The Culture of the Female Mind.

Volumes have been written, dissertations published, and questions discussed, relative to the mind of man. His powers are strengthened, his faculties enlarged, and nothing is neglected that can increase his happiness, or extend his usefulness. He is considered and treated as possessing a mind little inferior to an angel, which must be fed with that kind of knowledge which will raise him above the creature and assimilate him to the image of his Maker; and all this is right and commendable. But is the mind of man alone worthy of all the labor and attention bestowed on its improvement? When will the mind of woman be raised to that degree of excellence—not to say perfection—to which her rank in the creation entitles her? When will the attention of the public be sufficiently turned to a consideration of the defects in the present mode of education?—When will it be found that the same course of training is requisite for the elevation of her mind as is pursued with the male sex? How long shall she be taught to think that her mind is of inferior mould, and that she is possessed of inferior powers? True, many seminaries and schools are springing up through the country professedly for the elevation and education of females; but are they in reality what they profess to be? It is true a superficial knowledge of the various departments of the sciences, together with music, drawing and painting may be acquired; but is this education? These are accomplishments that adorn without enriching. These are accomplishments worth acquiring, but these alone can never discipline the mind to correct thinking, or enrich it with valuable ideas. The almost universal belief that the young lady must not meddle with the more abstruse studies, because her mind is not large enough to comprehend them, is as false as it is unjust. The too common practice of indulging in light reading has thrown an air of coquetry and vanity over the conversation and manners of many of the ladies of the present age, (especially in the southern, and perhaps I shall not be altogether mistaken, if I say the western States too are not entirely free from this false and wicked practice,) & even many gentlemen of talents & honor act as though they thought that nothing but nonsense and small talk can accord with the taste of any lady; consequently much time is wasted, and bad habits acquired, which might otherwise be avoided in associations of young people. Custom has done much, yea, very much to degrade the mind of woman. Among the poorer class of society, it is thought unnecessary to educate a young lady in any thing but household matters. If she is capable of managing the affairs of the kitchen, and possesses sufficient knowledge of arithmetic to keep correct accounts, nothing more is considered requisite. While among the richer class, it is, in some instances, considered a disgrace to profess a knowledge of domestic economy. To speak French, write Italian, play the piano, and paint beautifully, with the etceteras of boarding school politeness, is considered by them as constituting an accomplished lady. But reflection convinces me that a mind thirsting after knowledge, whether possessed of masculine energies or not, can never be satisfied with the insipidity of such trifles.

As before remarked, these are elegant accomplishments, but can never supersede the necessity of the substantial. That which is designed for relaxation and amusement should never take the place of useful and profitable employment. If life is spared, the era will arrive when they will have ceased to afford pleasure; and if a fund of useful knowledge is not then in store, ennui will succeed to happiness, and discontent to pleasure. To prove that the female mind is susceptible of a much higher degree of improvement than is generally attained, I have only to refer to the No. of literary female characters that already shine in the firmament of our nation's glory. That they were possessed of no superior natural powers may be learned from their own history; and are there not hundreds, yea, thousands within the precincts of our happy republic, who might arrive at, and many far exceed the eminence to which they have attained, if the chain which now binds them in such mental debasement were forever broken. Let then the standard of mental excellence be elevated. Let the path up the hill of science be cleared of its rubbish, if it cannot be smoothed, and let the friendly hand be lent to guide her, and she will no longer cease to be that for which she was designed, the equal as well as the companion of boasted man.

J. A. B.

For the Morning Star.

The way to do it.

When wooden vessels have been exposed to the sun without water in them, they will not hold water again until the hoops are driven and the vessels well soaked. So with professors who have been idle for a season. If the water of life is conveyed to them it will leak out. The only way is to drive the hoops; that is, enforce the commands of Christ, and then pour in the water of salvation until they are well wet. Be sure and drive the hoops well.

J. F.

MISCELLANY.

Political Dishonesty.

Political dishonesty breeds dishonesty of every kind. It is possible for good men to permit single sins to co-exist with general integrity, where the evil is indulged through ignorance. Once, undoubted Christians were slavetraders. They might be, while unenlightened; but not in our times. A state of mind which will *intend* one fraud, will, upon occasion, intend a thousand. He that will lie upon one emergency, will be supplied with emergencies. He that will perjure himself to save a friend, will do it, in a desperate juncture, to save himself. The highest Wisdom has informed us that *He that is unjust in the least, is unjust also in much*. Circumstances may withdraw a politician from temptation to any but political dishonesty; but under temptation, a dishonest politician would be a dishonest cashier—would be dishonest any where—in any thing. The fire which burns on the hearth, would consume the dwelling if permitted. The fury which destroys an opponent's character, would stop at nothing if barriers were thrown down. That which is true of the leaders in politics, is true of subordinates. Political dishonesty in voters runs into general dishonesty, as the rotten speck taints the whole apple. A community whose politics are conducted by a perpetual breach of honesty on both sides, will be tainted by immorality throughout. Men will play the same game in their private affairs, which they have learned to play in public matters. The guile, the crafty vigilance, the dishonest advantage, the cunning sharpness, the tricks and traps and sly evasions, the equivocal promises, and unequivocal neglect of them, which characterize political action, will equally characterize private action. The mind has no kitchen to do its dirty work in, while the parlor remains clean. Dishonesty is an atmosphere; if it comes into one apartment, it penetrates into every one. Whoever will lie in politics, will lie in traffic. Whoever will slander in politics, will slander in personal squabbles. A professor of religion who is a dishonest politician, is a dishonest Christian. His creed is a perpetual index of his hypocrisy.

The genius of our government directs the attention of every individual to politics. Its spirit reaches the outermost bounds of society, and pervades the whole mass. If its channels are slimy with corruption, what limit can be set to its malign influence? The turbulence of elections, the virulence of the press, the desperation of bad men, the hopelessness of efforts which are not cunning, but only honest, have driven many conscientious men from any concern with politics. This is suicidal. Thus the tempest will grow blacker and fiercer. Our youth will be caught up in its whirling bosom and dashed to pieces, and its hail will break down every green thing. At God's house the cure should begin. Let the hand of discipline smite the leprous lips which shall utter the profane heresy, "All is fair in politics." If any hoary professor, drunk with the mingled wine of excitement, shall tell our youth that a Christian man may act in politics by any other rule of morality than that of the Bible; and that wickedness performed for a party, is not as abominable as if done for a man; or that any necessity justifies or palliates dishonesty in word or deed—let such an one go out of the camp, and his pestilent breath no longer spread contagion among our youth. No man who loves his country should shrink from her side when she groans with raging distempers. Let every Christian man stand in his place; rebuke every dishonest practice; scorn a political as well as a personal lie; and refuse with indignation to be insulted by the solicitations of an immoral man. Let good men of all parties require honesty, integrity, veracity, and morality in politics, and there, as well as any where else, the requisitions of public sentiment will ultimately be felt.
—*Beecher's Lectures to Young Men.*

SLAVERY.—*A Hard Case.*—A gentleman in whom we place implicit confidence, has informed us of the following affair, who was a witness of the facts: In October last, the bark Hazard, Capt. Clark, sailed from Providence for New Orleans, having on board a free colored man, a native of Providence, as cook. After a dangerous passage, having arrived at the destined port, the vessel was considered unseaworthy, and of course the crew abandoned her. Among the number to seek other employment, was this honest colored man. There is a law in New Orleans, that no colored person shall be found in the street after eight o'clock in the evening. This poor man from the free, pure air of New England, knew nothing of this law, and was in search of business past the hour. He was taken up by the watchmen, and put into prison, where he was confined six weeks; then taken out, and let out to work to pay his dungeon fees, which were ninety dollars. While thus at work, a passenger who went out in the bark with him, accidentally met him. He was chained around the ankle and knee, under the lash of the taskmaster—emaciated and sick. He begged of him to give him a picayune, to buy some bread with; for, said he, "I am almost starved." Our informant states that he then endeavored to get him from the clutches of the field-driver, but being unsuccessful, he left him in agony bordering upon despair. The colored man had learned his fate and was cast down, dejected; and thus suffering by the effects of the climate and the lash, was apparently approaching the confines of another more welcomely to be received country than that ruled by the tyrannic arm of the slaveholder. —When he has labored long enough to pay his jail charges, he is, if living, to be put up at auction and sold to the highest bidder—sold into perpetual bondage! This is another of the million of facts that should make the bosom of every abolitionist burn with zealous indignation—should arouse the dormant feelings of every lover of freedom. We hope and believe the end of man-stealing is at hand. It must be so. Who can help becoming, if he is not already, an abolitionist, in the face of facts like these? Where is the man who will say there is justice or humanity in this case? Look at it under the light of humanity, and weigh the crime and punishment in the balance of human rights. The negro is guilty of a trivial offence, and the punishment is perpetual bondage.—Should the northerners have nothing to do with southern slavery, when our northern men are stolen from us, and placed under the torments of the slave inquisition? We think they should have much to do with it. The North should demand this man. If he has broken the law, let him by the law receive his deserts; but never let the North give up a man to be the property of a southern slaveholder, until the slaveholder shall produce a bill of sale from the ALMIGHTY.—*Youth's Cabinet.*

MR. BIBB.—On last Monday evening, at the Baptist church, Mr. Bibb, a fugitive from slavery, lectured on the subject of slavery. The house was crowded to overflowing. After singing an appropriate song, he (Mr. Bibb) took the stand. He told the audience that he was only able to read the Bible so as to understand the plainest parts of it, and that he was uneducated—all of which was told in a manner so simple and unassuming, as at once to inspire confidence in the minds of all present. He then gave an outline of his own experience with the system of slavery. He has been bought and sold several times. He told of a master who at one time owned him, who was a deacon of a Baptist church, who was by far the worst tyrant he had fallen in with. The separation of him from his wife, is certainly beyond all circumstances of the kind we have heard of in the whole course of our life. It is of no use to labor in words to describe only what can be conceived, by the poor unhappy creature who has endured its aching pangs. She clung to his neck until she seemed as if her heart would break, then both him and his wife fell on their knees and prayed that he would keep or sell them both together, but his master refused, and tore her from his bosom and bid her go to work; but, like all women, as the speaker remarked, she still clung to her husband's neck, until her master (the aforesaid deacon) dragged her from him and applied the cowhide at the same time. Mr. Bibb states that until he was out of hearing, his wife was still screaming.

It is now more than three years since Mr. Bibb has seen his wife, and with tears in his eyes, he said, "I never expect to see my dear wife again in this life." It is not in the power of language to describe the sensation of the audience. As he pronounced these words, the coldest hearts were warm, and every eye gave a tear. We are certain that Mr. Bibb will make abolitionists wherever he goes.

At the close of his discourse he sung what is called by the slaves in the South, "a plantation song."—"See these poor souls from Africa," &c. In all our past life, we do not believe we have witnessed such an universal sympathy in so numerous a congregation.

At the close of Mr. Bibb's remarks, Mr. Graham arose and said with the deepest emotion, that all he had previously heard and read for several years on the subject of slavery, had not so much affected his feelings as the discourse we had just heard. It was then unanimously resolved that the thanks of the meeting be tendered to Mr. Bibb for his very extraordinary address. We close by saying, may the God and friend of the oppressed go with him through life, is the ejaculation of every friend of God and bleeding humanity.—*Palladium of Liberty, Columbus, O.*

THE WISE COURSE.

"Pitch thy behavior low; thy projects high;
So shalt thou humble and magnanimous be.
Sink not in spirit: who aimeth at the sky,
Shoots higher much than he that means a tree.
A grain of glory mixed in humbleness,
Cures both a fever and lethargiceness."

HERBERT.

If heaven be my home, and Christ my way, I will learn to know my way, ere I haste to travel to my home. He that runs hastily in a way he knows not, may come speedily to a home he loves not. If Christ be my way, and heaven my home, I will rather endure my painful walk, than want my perfect rest. I more esteem my home than my journey; my actions shall be led by knowledge, my knowledge be followed by actions. Ignorance is a bad mother to devotion, and idleness a bad steward to knowledge.—*Warwick's Spare Minutes.*

ACTIVITY OF THE SOUL.—The intellectual heart (the spirit and soul of man) is not only the fountain of action and motion, but the most active and most rapidly moving thing in the world. This heart is always beating: the pulses of it never rest: thought rises upon thought, and desire succeeds desire. The motion is perpetual, constant, and vehement; so vehement, that the swiftest bodily motion, not that of the starry orb, is comparable to it; so vehement, that it cannot be discerned or numbered, and comes nearer to a rest than a motion, as the swiftest turnings round of a globe, look like standing still. Now what a dangerous thing is such a motion as this, if not rightly determined? of what vast heights in goodness is it capable? And to what vast heights of wickedness may it rise, if not well governed? There is, therefore, great necessity that this heart of man should be kept with all diligence, and that it should be kept pure and undefiled.—*Norris.*

LAKE ERIE BUSINESS—1844.—On the last trip of a certain steamer, eight passengers came on board at Cleaveland, and engaged a passage to Malden, in Canada.—They were hale, hearty young fellows, and that they had journeyed from the far South, had only improved their condition and increased their spirits. True, their skins were black! True, they had left the land of their nativity! True, they had severed the ties—to them precious—of kith and kin—of wife and child! But what of that? they sought liberty: and they fled those who had robbed them of their earnings, and converted God's gift of soul and intellect into merchandize. And here they were at last, after days and nights of toil, on Erie's clear waters, with nought but its waves between them and freedom. It was evening when they embarked, and they chatted gaily o'er dangers past: they sympathized with the bereaved slaveholder, and anticipated freedom's unknown joys. With light hearts they pressed their pillows, and at last slept secure from pursuit. But alas for human foresight! During the night the boat stopped at Sandusky and took on board the ruthless pursuers of these eight men. Both parties woke up in the morning ignorant of the presence of the other, and both were equally astounded, though with emotions far differing, as they stood face to face.

The slaveholders rejoiced that their long and expensive journey was thus happily rewarded, they anticipated their returning triumph, and the appalling example their eight victims would afford. How fortunate, exclaimed they! just at the nick of time! a single day—nay, a single boat before or after, and we had missed these runaways! On the other hand the poor fugitives were sunk in the abyss of despair: they knew too well the horrid fate which awaited their return to slavery's lawless domains.—A hint, however, was given them not to fear. The boat stood on her way—she neared the Detroit river—she entered it—soon Malden was in sight—it was reached—the boat made a rapid turn and stood in for it. The slaveholders were aghast—they rushed to the captain—was he going to land? "Yes!" "What to do?" "To land his passengers!" "Didn't he know these passengers were their Slaves?" "No: he knew nothing of the kind!" Well, they wished the Captain to know that such was the fact—the persons were THEIR PROPERTY—they would lose it by this act—would hold him responsible. "Go, take care of your property, then," replied the Captain, "who hinders you? Pretty fellows, forsooth, can't take care of their own property—not fit to have any!"

By this time the boat was along side of the Malden wharf. The "eight properties" very quietly walked ashore with their goods and chattels, making their very best bows to a half a dozen despair struck individuals on the hurricane deck, and politely hoping that their trip to the north would benefit their health. They also sent many kind remembrances to colored friends, and desired speedily to see them in Canada, assuring them how pleasant a journey it was, and that it was very kind in the white friends to come so far to bid them good bye.—*Lib. Rep.*

PLOUGHING UP GOLD. The last Hillsboro' (N. C.) Recorder says: "We have seen a lump of gold ploughed up a few days since in a field belonging to Mr. John Paul, five miles west of this place. It weighed two and a half penniweights, was totally detached from any grosser substance, and is a fine specimen of pure native gold."

To the Girls.

Habits of neatness, cleanliness, and order are indispensable to a female, if she have any regard to the comfort of others, or to her own. I have before told you, that females are designed, not only to extend the comforts of domestic life, but to be its principal ornaments: an attention to dress, therefore, is very necessary. How many females run into the error of thinking that to dress finely is to dress well—when the two things are as different as possible; for the one excites attention, the other avoids it.

A lady, who well knew this distinction, ordered a cap from the milliner.

"How will you have it made, madam?" inquired the milliner.

"Make it," replied the lady, "so that it will not excite a thought."

I think this is the best definition of what dress should be, that I ever heard in my life. Be, then, neat and cleanly in your dress, and borrow a lesson of instruction from this lady.

Sad it is to see a female walking out with a hole in her stocking, her stays visible behind through the opening of her frock or gown, and her undergarments seen through her pocket holes. These things are not as they should be: avoid them, my dear girls, they are bad habits; and bad habits never answer.

An orderly person shows her love of regularity in all things, and can lay her hand on the article she wants: a disorderly person knows not if she possesses the thing she desires: if she has it, she knows not where to find it, and if she finds it, frequently it is not in a state fit for use.

An orderly person has little to do; while a disorderly one has ten times the trouble of the other, without possessing one half of her advantages. I knew one who was the very spirit of order. She learned the habit of order in her youth, and practiced it in her riper years. The house in which she presided was a pattern of propriety, and her wardrobe a picture to gaze upon. But, oh, it is terrible to peep into a drawer that is crammed, without order, with clean frocks and dirty handkerchiefs, new gloves and old silk stockings, ribbons and curl papers, bodices and boot-lacers, scissors and scent-boxes, patch-work and pin-cushions! What a shocking exhibition of disorder and bad habits is here!

One glance at a room is enough to convince us whether it be under the care of an orderly person.

I have frequently known the kitchen of a servant more orderly than the drawing room of her mistress; and the dormitory of an old woman in an alms-house kept far more cleanly and methodical than the bed-chamber of a young lady. Be orderly, my dear girls! do be orderly!

DYING RICH.—The following lines from the U. S. Gazette, have the eloquence of truth to recommend them—

"An active business man is a rational man, and a blessing to the community. He keeps in gratifying exercise the talents which God has given him, which, of itself, is a blessing to him. He gives employment to the hand of industry, which is far better than giving alms to the unemployed. These are the legitimate and rational ends of active business pursuits and wealth-getting—the gratification of the active powers and promotion of industry. But the desire of growing rich merely to die rich, is one of the most foolish of ends.—Experience has fully and emphatically taught the lesson, that much wealth left to heirs, is, eight times out of ten, not a blessing, but a curse. Its expectation beguiles and spoils all the manly powers—its possession leads to misjudgment, excess, and finally exhaustion and ruin. The time will yet come, when men of wealth will be wise enough to make a gradual disposition of their property while living—not prospective, but operative—and thereby have an eye to the use which is made of it, and participate in the greatest enjoyment that wealth is capable of giving, that of seeing it to do good to others. They will dismiss the foolish aspiration of 'dying rich,' with the almost certain reflection that their heirs, sooner or later, will die poor."

OBITUARIES.

Died in West Topsham, Vt. Saturday morning, July 6, after severe illness of about 3 days, CLARISSA, wife of Charles W. Bagley, aged 39. She had been a professor of religion for 19 years. She joined the Freewill Baptist church with her first husband, Elder John Hilliard. She died with putrid fever, without much sense of her situation

Weep not for a sister deceased,
Our loss is her infinite gain;
A soul out of prison released
And freed from its bodily chain.

With songs let us follow her flight,
And mount with her spirit above;
Escape to the mansions of light,
And lodge in the Eden of love.

A discourse was delivered at her funeral by Elder S. Leavitt. A. WAETHLEY.

Died in Exeter, of consumption, 5th ult. sister MARY KENT, aged 18 years, having been confined to her bed for nine months. Amid all her sufferings she never was heard to murmur or repine; but bore them with Christian fortitude and resignation. Sister Kent experienced religion in the fall of 1840 at Ascott, L.C. where her parents then lived, and was there baptized by Eld. Norman Stevens. In February 1841, she came to New Market, N. H. and joined the Methodist church. In Dec. following she removed to Exeter, and united with the Methodist E. Church by letter and so remained till the secession, when she seceded with the church for the cause of truth and the slave. For more than a year, sister Kent was a firm believer in the second advent of our Lord as being near at hand. In her last moments, she was happy, did not wish to get well, but said she had rather die and go to rest with her blessed Jesus. In this happy frame of mind, she bade farewell to all the scenes of earth and has gone to dwell with her Savior, where the ruthless hand of death will never come. May God sanctify this bereavement to all the bereaved friends, is the prayer of CHARLES STEVENS.

Died in Concord, Vt. Aug. 6th, 1844, NICENE, consort of Samuel Gaskill, in the 80th year of her age. She, together with her companion, were among the early settlers of Waterford, Vt. The deceased has been attached to the cause of Christ for nearly 40 years. She was blessed with more than a common share of fortitude, which enabled her to meet with patience the trials of life and the many afflictions to which the Christian is exposed. She has gone in the triumphs of faith, and left an aged companion and 7 children, together with a large circle of connexions and acquaintances, to mourn their loss. But she lived to pray for and counsel her children until she saw them all converted to God. Two of them are standing on the walls of Zion. The writer while bending o'er her coffin, and mournfully bidding her adieu until the great day of retribution, resolved anew to be faithful unto death. Her funeral was attended on the 7th. and an appropriate discourse delivered from Proverbs 8: 4, by Eld. J. M. Russel. RUFUS GASKILL.

Died in Candia, N. H. Aug. 22, of disentery and canker, MERCY AMORETTE HAYNES, daughter of Br. C. B. and Lucinda Haynes, aged one year. The deceased was a pleasant and remarkably forward child. Its sickness was protracted about 5 weeks, when the Savior took it to himself to rest forever, "For of such is the kingdom of heaven." The little one was much loved by its parents and relatives. But they now are called to mourn the loss of its society. It was too beautiful a flower for earth.

"The once-loved form now cold and dead
Each mournful thought employs,
And nature weeps her comforts fled
And withered all her joys.

But wait the interposing gloom
And lo, stern winter flies,
And dressed in beauty's fairest bloom
The flowery tribes arise."

Printers in Me. are requested, &c. MARK ATWOOD.

In New Sharon, Me. Feb. 7th, 1844, released from long protracted illness by death, our beloved brother, JOHN S. DYER, aged 50. The subject of this notice obtained a hope in Christ at the age of twenty-one, was baptized, became a member of the second F. W. Baptist church in New Sharon at the time of its organization in 1823, and thus remained until called to leave the church militant. We trust he has joined the church triumphant to sing hallelujahs forever and ever. His disease was Asthma, attended with a violent and most distressing cough, with which he was afflicted for more than 18 years; but he bore it with almost unrivalled patience and Christian resignation. During his nine last yrs. (nearly four of which were spent in western climes for the purpose of regaining health) he could not bear fatigue, or exposure, and consequently was prohibited from attending to the secular concerns of life. Surrounded by a helpless family, dependent on him for means of subsistence, and afflicted thus sorely with infirmity of health, surely much grace was needed to sustain him in these trying moments; but God, who is ever rich in mercy to those who call on his name, supported him under all his trials, even to the last. When the grim King of terrors directed his deadly dart, through fear of which he was subject to bondage during life, even then the sting of death was taken away. Tranquil and serene as summer's eve did he resign his breath, commending his spirit to that Savior who died that we might live. The time so long expected has at length arrived, said he. Notwithstanding all my sufferings, until now I have dreaded to die. Although I was aware that there was no rest for me this side the grave, yet the thought of giving up life, of that *last, last struggle*, has hitherto cast a gloom around the lonely tomb. But death to me has now lost its terrors. Thank God, "Jesus can make a dying bed feel soft as downy pillows are." I do not feel such ecstacies of joy as some have expressed, but a heavenly calmness pervades my soul; yes, I feel that I am almost through with my sufferings. I shall soon leave this world of wo for a better and brighter, where my sun shall no more set, for there shall be no night there, neither shall the inhabitants of that city say I am sick; for there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. Calling his children to his bedside, he extended his hand and bade them each farewell, requesting from them a promise to meet him in heaven. He exhorted his friends and acquaintances to be ready for the all important day, that shall try men's souls. Let those who heard his friendly admonitions take heed that they forget them not. O let them not pass as an idle dream, but reflect that ere we are aware we too may be called for. In the language of Jesus Christ, then, let us watch, lest coming suddenly, he find us sleeping. By this dispensation of God's Providence, a wife is called to mourn a tender and affectionate husband, five children a loving and indulgent father, brothers and sisters a beloved brother, an extensive circle of more distant relatives a true hearted friend, neighbors and acquaintances a kind companion, the church a worthy member. His funeral was attended on the 9th inst. by a large congregation, and a solemn and appropriate discourse delivered by Eld. Wm. Badger, from Phil. 1: 21. "For to me to live is Christ," &c. COM.

Died in Franklinville, N. Y. May 18, 1844, EBED WINSOR, son of the late Capt. Abraham and Roby Winsor of Gloucester, Rhode Island, in the 75th year of his age. The subject of this notice moved from R. I. to Shenango, N. Y. with his family when about 38 years old, where he lived about 20 years. Here he professed to experience the blessed religion of Jesus Christ, with his wife and some of his children was baptized by Elder Baxter, and joined the Freewill Baptist Church in Norwich, where he remained a worthy member until he removed to Cattaraugus. There was no church of the F. W. B. order there for a number of years, and he never again united with any order of Christians. At his funeral a discourse was delivered by Elder Gillom, a Presbyterian, from Amos 4: 12.

Also, SALLY WINSOR, widow of the above, died the 14th of July, 1844, in the 76th year of her age. She was born in R. I. Her father's name was Reuben Rounds. She joined the church as above stated and continued a worthy member while at the east; and after a number of years there was a church formed in Franklinville, and she become a member and continued so while the church remained. About three years before her death, she became blind in both her eyes, and from that time she began to run down. For a number of months she was deprived of her senses for a great part of the time till she died. Her funeral was attended on the 15th, when a discourse was delivered by Elder Searl from Job 16: 22. BARNET WINSOR.

In Manchester, Aug. 8, Mrs. SARAH BOYD, wife of Mr. William Boyd, aged 34 years. Sister Boyd made a public profession of religion, and was baptized in Nov. 1842, by Eld. J. L. Sinclair, and united with the F. W. Baptist church in this place. In this afflictive event of the Providence of God, a husband is called to part with a kind and amiable wife, 4 little children with a very indulgent mother, and the church with a useful and devoted member, one who felt much for its interests, and for the salvation of souls.—It may justly be said of her, she "possessed a meek and quiet spirit, which in the sight of God is of great price." And we believe what is our loss is her eternal gain. May the Lord sustain the deeply afflicted family, and cause even this event to work together for their present and everlasting good. COM.

Aug. 7, Mrs. HANNAH D. FRENCH, wife of Mr. James French, aged 23 years.

Aug. 10, CHARLES HENRY, child of Mr. Stephen Baldwin, aged 9 months.

Aug. 19, JASON A. RIPLEY, child of Mr. Jason Ripley, aged 1 year and 8 months.

Aug. 20, ALBERT HENRY, only child of Mr. Henry R. Chamberlin, aged 9 months and 20 days. COM.

In Lowell, on the 24th inst. WILLIAM W. GODING, child of George and Betsey Goding, formerly of Livermore, Maine, aged 14 months and 23 days.

"Sleep on, sweet babe, and take thy rest,
God called thee home, he thought it best."

COM.

Died in Wheelock, Vt. April 8th, 1844, sister KEZIAH CLARK, aged 23, daughter of Dudley and Polly Clark, of Wheelock. The subject of this notice early embraced the religion of Christ, and has ever since lived the life of a consistent Christian. She was a dutiful daughter, beloved by her parents, brothers and sisters and all who knew her. She bore her last sickness (consumption) with patience, was conscious of her approaching dissolution, and died in the triumphs of faith, leaving parents, brothers and sisters, and a circle of friends, to mourn her loss. The occasion was improved by Eld. H. W. Harris in a sermon from Lamentations 1: 12.

STATE OF MAINE.
ADMINISTRATOR'S SALE.

BY virtue of a license from the Judge of Probate, of the County of Franklin, will be sold at public auction by the Subscriber, Administrator with the will annexed on the Estate of CHARLES NESBITT, late of a certain unincorporated place called letter E., in the County of Franklin, deceased, on the premises at Sanford Corner, in the County of York, on Thursday, the 19th day of September next, at two o'clock in the afternoon, a certain parcel of real Estate situate in said Sanford, being about six acres of land with a house and barn thereon, it being the same formerly occupied by said Nesbitt and now occupied by Samuel Jackson.

TERMS made known at the time and place of sale.

OTIS GOODWIN, } *Administrator, with the will annexed.*
August 1st, 1844. 3w18*

ROCKINGHAM ACADEMY,
HAMPTON-FALLS, N. H.

THE FALL TERM of this Institution will commence on Thursday, August 22nd, under the instruction of Rev. ZEBULON JONES, Principal, Assisted by Miss ADALINE A. PHILBROOK, in the FEMALE DEPARTMENT, and JOSEPH H. KNIGHT, in the MALE DEPARTMENT. In addition to the usual branches taught in this Institution, instruction will be given in *Vocal Music*, to all, who may wish to attend to it, without any additional expense.

—TERMS:—

BOARD in Private families from $1,37 to $1,50.

Those who shall wish to Board themselves, will be accommodated.

TUITION in Common English Branches, per eleven weeks, $3,50. Higher Do. $4,00. Greek, Latin and French, $4,50. Drawing, in addition to other Branches, $1,00. Music, (with use of Piano,) $7,00. Incidental Expenses, 12½ cts. SILAS ILSLEY,
Secretary of the Board of Trustees.

Portsmouth, July 22d, 1844.

Boston & Maine Rail Road.

BOSTON to PORTLAND via. MEDFORD, WOBURN, WILMINGTON, ANDOVER, BRADFORD, HAVERHILL, PLAISTOW, NEWTOWN, KINGSTON, EXETER, NEWMARKET, DURHAM, DOVER, SOMERSWORTH SOUTH BERWICK, NORTH BERWICK, WELLS, KENNEBUNK and SACO.

SUMMER ARRANGEMENT.

ON and after MONDA

THE MORNING STAR.

$1,50 A YEAR, IN ADVANCE.] PUBLISHED BY THE TRUSTEES OF THE FREEWILL BAPTIST CONNECTION ..... AND EDITED UNDER THEIR DIRECTION. [WILLIAM BURR, AGENT.

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OFFICE OF THE STAR

In the F. W. Baptist Building, Washington St., (near the Town Hall,) Dover.

☞ All communications and business letters sent by mail (and in all other cases, except when they can be forwarded to our agents in Portland or Boston *free of expense*,) should be directed to WILLIAM BURR, DOVER, N. H.

AGENTS IN PORTLAND,

C. F. GARLAND, (near the P. O) and A. K. MOULTON.

AGENT IN BOSTON,

P. CONANT, Transcript Office. 10 & 12 Exchange St.

TERMS.

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MORNING STAR.

For the Morning Star

The Sources of Spiritual Sorrows.

The Christian has his sorrows and his joys; but his sorrows are sweeter than his joys.—There are four particular sources from whence arise moral sadness, viz. Physical, Criminal, Intellectual, and Pious.

1. Physical. We are fearfully and wonderfully made. We know but little of the mechanism of the body; and we know much less of its chemistry. Who can explain how the fluids blend and temper each other?—Who knows how it is that when a particular humor predominates unequally, such a change is produced in our mass of apprehensions and feelings? But we know the fact. We know that external things affect the body.—We know the body affects the mind. We are creatures of the seasons and of the sky. We are not the same in a foggy as in a clear day. If there be a suffusion of the bile, it causes a depression of spirit. If there be an irregularity in the circulation of the blood, it produces uneasiness. If the physical system be affected in any degree, it depresses the mind and sometimes produces a gloom, dark forebodings, over-anxious feelings, awful and distressing fears, alarming expectations in the future, and sometimes nature loses all its charms, and presents a universal blank.—Those that are blessed with a favorable constitution know but little of this. They cannot enter into the feelings of those who pass much of their time under the dominion of a gloomy and depressive temperament, which causes them to view every thing through an alarming medium. The increased prevalence of the morbid affections produces fixed melancholy; and a very slight diffusion of it may be attended with the most trying irritation and depression. Did we know the conflicts Christians sometimes have with flesh and blood, cases where we now censure, we should pity. We have known persons poor in spirit, hungering and thirsting after righteousness, glorying in the cross of Christ, and cheerfully going forth without the camp bearing the reproach of the world and the devil—yet gloomy, laboring under the most distressing doubts and fears, concluding they have no part nor lot in the matter. Why should they write such bitter things against themselves? They have no occasion for it; but the great reason why they do it is to be found beyond the preacher's province. And except there be a change in the physical economy, the succors of religion will be urged in vain. Hence it becomes the duty of good men to be very careful of their health, and keep the body, as much as possible, in the medium of the mind. We would not by any means have a medical attendant always dangling at our heels, or live in the shop of an apothecary. But beware of sloth. Take proper exercise Never over burden nature. Let not appetite bemire and clog the mind. Rise early. Observe regularity. And be careful never to over burden the physical system, and very much of gloom which arises from animal variations and produces moral sadness or spiritual sorrow may be avoided.

2. Criminal. "The backslider in heart shall be filled with his own ways. Thine own wickedness shall correct thee: and thy backsliding shall reprove thee: know, therefore, and see, that it is an evil thing and bitter that thou hast forsaken the Lord thy God." Note. Both evil and bitter, evil in its nature, bitter in its consequences. These bitter effects not only create outward troubles, but inward sorrows. The reproaches of a conscience awakened from its slumbers, and ashamed of its negligence, and the loss of peace, create frequently moral sadness.—What says the prophet? "O that thou hadst hearkened to my commandments, then had thy peace been as a river, and thy righteousness like the waves of the sea." "Make thy face," says David, "to shine upon thy servant." His face signifies regard, or favor.—This is of no small importance to the Christian, when we consider his love to God and his dependence upon him. Again—says David, "Thou didst hide thy face and I was troubled." He hides his face to show his disapprobation of our conduct, and to serve as a moral conviction. "Behold, the Lord's hand is not shortened that it cannot save; neither is his ear heavy that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—Some tell us sin never hurts a believer. But what inspiration is this? Where do we learn this doctrine? Did David believe this after his transgression? Did he not continue to confess, "my sin is ever before me?" If not bruised by his fall, why does he say, "Make me to hear joy and gladness, that the bones which thou hast broken may rejoice?" If he was not afraid of abandonment, why does he say, "Cast me not away from thy presence; and take not thy Holy Spirit from me."—How often does the Christian, while under the lashes of a guilty conscience, burst forth from the anguish of his heart, in the language of one anciently—"O that it was with me as in months past, when the candle of the Lord shone upon my head, and when by his light I walked through darkness; while as yet the Almighty was with me." The way to enjoy God is to live near him. The Christian first walks in the fear of the Lord and the comforts of the Holy Ghost. He stays upon the hand of his God and is upheld by his free Spirit. Then he has joy unspeakable and full of glory. But when he forsakes the fountain, his joy is turned to sorrow. Oh! my Christian friends, if anguish has filled our hearts on account of our own sins, let us pray unto the Lord—"Search me, Oh God! and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." And thus shall our sorrows be driven away.

3. Intellectual. The joy of the Christian is not founded in dreams, visions, voices in the air, sudden impulses, passages or promises accidentally presented on opening the Bible, and applied regardless of the connection in which they are taken. Neither is it a flight of the imagination, or a groundless persuasion endangered by inquiry. But it flows from knowledge, sound, intellectual, penetrating, holy knowledge—knowledge of God and his gospel, the great plan of redemption. Hence we see that although a Christian's safety does not depend upon the extent of his religious information, yet his comfort will be much affected by it. You will find some persons very ignorant of the gospel, who, like a person walking in twilight, are afraid to tread firmly, and are always converting harmless objects into spectres of terror. Owing to a want of holy instruction, they are apt to become legal in their movements, which leads them to look after something in themselves wherein to glory, or which shall entitle them to pardon or acceptance. Instead of resting on Christ, as a mediator between God and them, they are seeking for something mediatorial between them & Christ; & so instead of coming to him as they are, they wait till they shall possess certain qualifications or perform certain conditions. And thus having set themselves to obtain certain attainments, and finding themselves unable to reach it, they are cast down. They mistake the degree of their experience for the ground of their hope, and their confidence varies with their frames.—And so, instead of vigilance and fidelity, they usurp their dependence. Instead of walking in the Lord, their righteousness, and leaning on all-sufficient grace, and looking continually at the Lamb of God that taketh away the sin of the world, whereby joy would spring to their hearts, they go mourning all the day.

How important it is, then, for us to have a correct understanding of the plan of salvation, that we may know the glad tidings that are given unto us of God. The apostle Peter admonishes Christians to grow in grace and in the knowledge of our Lord and Savior Jesus Christ. The latter part of the injunction is not only additional but explanatory of the former. The one is as necessary as the other. We cannot grow in grace, but as we grow in the knowledge of the Savior. We may increase in speculative knowledge without increasing in grace or practical knowledge, but there can never be any practical knowledge without speculative. Then to be saved from spiritual sorrow, arising from ignorance, we should search the Scriptures.—"Blessed is the people that know the joyful sound; they shall walk, oh Lord, in the light of thy countenance."

4. Pious. Thus far the sorrows which have been spoken of, we have been constrained to pity, censure, or excuse. They have arisen from constitutional or moral infirmity, or ignorance. But there are sorrows which have a pious source. These are experienced by those only who are thought peculiar.—But they feel them on various accounts.

1. The Christian looks backward and weeps as he retrospects the past. There are some which never view the past for religious purposes. They, may occasionally, to see how they have missed the opportunity of securing some earthly advantage, in order that they may act a shrewder part in the future. But it is not so with the Christian. How is he affected with a view of the past! Surely, says God, I have heard Ephraim bemoaning himself thus: thou hast chastised me, and I was chastised. Like a bullock, unaccustomed to the yoke, I was ashamed, yea, even confounded; because I did bear the reproach of my youth. Hear holy Paul, while reviewing the past: "When the blood of thy martyr Stephen was shed, I was standing by, and consenting unto his death, and I kept the raiments of them that slew him." I was a blasphemer, a persecutor." "I am not worthy to be called an apostle." "When," says Baxter, "I reflect on my sins, I find it much easier to believe that God will forgive me, than I can forgive myself." Suppose I enter the Christian retirement. His eyes are bathed in tears, that he has been pouring out to God. I ask him—Why weepest thou? Ah! I have been reviewing the past, calling up my former years. Time wasted; means neglected; faculties misimproved; injuries done to others by advice or example. Oh! he cries, how I have slighted offered mercy, trampled under foot the Son of God! For these things, sir, ah! yes, for these I weep.

2. He looks within his own heart, and weeps as he views the present. Ask him why he now weeps. He will say, "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to the other, and I cannot do as I would. I find a root of bitterness springing up there, leading me captive to the law of sin. Oh wretched man that I am, who shall deliver me from the body of this death!" Instead of advancing, I am going back in the heavenly life. My soul cleaveth to the dust. How dull, how dead, how stupid, how lifeless, how cold I am! I fear I never shall enter heaven, and for this I weep.

3. He looks forward and weeps as he surveys the future. Not that he distrusts God. He knows his times are in his hands. But ask him now why he weeps. Ah! says he, there are moral hazards all around me. I fear lest I shall fall into temptations. I am passing through the enemies' country. There are snares on every side. I carry with me the remains of an unmortified nature, so I am in danger continually of being destroyed.—Do you wonder that it pains my heart, and causes tears to flow, when I think that by taking one wrong step, I may lose my evidence for heaven, distress my brethren, and cause the way of life to be evil spoken of? It is truly painful to think that I may yet pierce that bosom on which my soul leans; grieve that Holy Spirit whereby I am sealed unto the day of redemption. Is not this enough to make me sigh and weep?—Yes, I groan to think that this leprosy is so inherent, that my body must be thrown down, and lie under ground for ages before it can become a habitation for God through the Spirit. For this, ah, yes! for this I weep.

4. He looks around him and weeps as he beholds others. Fools making mock at sin. He cries out in the language of the holy Psalmist, "Rivers of water run down my eyes, because men keep not thy law." Is he a citizen! He sighs and cries for all the abominations done in the land. Is he a minister? Oh how it pains his heart to look down upon those over whom he has wept and prayed for years; and see them still hard and impenitent, waxing worse and worse; and know that he is destined to be a swift witness against them in the great day of God. Ah! he cries out with Paul, "I have told you often & now tell you, even weeping, that they are enemies of the cross of Christ." And again, with Jeremiah—"Ah give glory to the Lord your God before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light, he turn it into the shadow of death and make it gross darkness. But if ye will not hear, my soul shall weep in secret places for your pride; and mine eyes shall weep sore and run down with tears, because the Lord's flock is carried away captive."

Is he a member of the church? He is sorrowful for the solemn assembly and the reproach of its burden. Is he a relation? He cannot bear the destruction of his kindred.—Can a wife without anguish bear to see her husband in the way to death? Can a parent, with unbroken heart, see a child in the way to hell, going down to the chambers of death?

Ah! how many restless hours do parents spend in weeping over their children, who are leading a vagrant life, going down to the shades of death. Oh ye ungodly! how unreasonable you are, when you often reproach them for their sorrows, and plunge a dagger in their hearts. Consider, I beseech you, the wickedness of your course. Remember they see your danger. Stop your vile persecution. Retire, and pray to God for mercy.

Thus, Christian, I have pointed out some of the sources of your sorrows. A word of consolation, and I close this article.—Remember that, notwithstanding your sorrows, God has hitherto supported you, and made way for escape, and you still have the promise that his grace shall be sufficient for you. Soon your sorrows will come to an end. Soon you will get through the enemies' land of thorns, and enter upon the blissful shores of Canaan. There will be no sighing, no weeping, for all tears will be wiped away.—There will be no pain nor death; for former things have passed away. Now, far remote from distress, you will bathe in the rivers of pleasure at God's right hand, and eat of the tree of life in the midst of the paradise of God; and this not only for a day, but perpetually and with increasing joys as infinite ages move onward. This will repay you for all your sorrows. A. DUTCH.

Kennebunkport, Me., Aug. 29, 1844.

For the Morning Star.

Indigence of F. B. Ministers.

It is not to be denied that a very large portion of the ministers of the F. B. denomination are in indigent circumstances. One half, probably, suffer more or less from pecuniary embarrassment, or are under the necessity of curtailing their appropriate official labors to attend to their own temporal wants; and not more than one fourth receive an ample support from their parishioners. Several reasons may be assigned for such a state of things. 1. Most F. B. ministers are poor when they enter the ministry. God either sees fit to call such, *or else the more wealthy are enabled to avert the call!* 2. They are generally benevolent. Possessing usually a large share of the spirit of true religion—one characteristic of which is benevolence—they are ever alive to the demands made upon their philanthropy. They are likewise better acquainted with the wants of society than private brethren, and consequently, when any new enterprise is undertaken, are obliged to act as pioneers, and bear a heavy burden in the outset. 3. The denomination has been, and it is now to a great degree prejudiced against any systemized effort to support the ministry. In endeavoring to avert hirelingism, it has failed to properly regard the actual wants of its ministers. The consequence is, not only are many of our ministers crippled in their labors, but the various institutions under the patronage of the denomination greatly suffer. It is only by continual spurring that our Missions and schools are indifferently sustained.

How shall these evils be remedied? By giving a liberal support to ministers—not merely necessary food and raiment, but something in addition wherewith they may exercise benevolence. They should have the ability to *act*, as well as *feel*. Neither should they be regarded as pensioners on the bounty of their brethren, but as receiving that only which is their due, since "the laborer is worthy of his hire." Let each church adopt some equitable measures for the support of its minister, and see that his wants are supplied, and its members will receive a rich blessing not only from the increase of labor received from their untrameled pastor, but also from a consciousness of having done their duty, *and from that* ENLARGEMENT OF SOUL *which will yield new joys by leading them to contribute of their substance for other good purposes.* P.

For the Morning Star.

Faults in Debate.

Discussion is necessary. By it truth is established, and error defeated. Yet debates are not generally profitable, unless conducted in a proper manner. Were they managed as they should be, they would be less frequent, and more productive of good. There are some who seldom speak on a subject but in harsh and denunciatory language. They seem to imagine that asperity is argument. Many such friends would ruin a cause. Another class, nearly allied to the above, view but one side of a question. They are confident that they are in the right, and will not take the trouble to investigate. Hence their opinions are expressed with remarkable assurance. Not an iota will they yield. They only wonder that any should have the audacity to dissent from them! These err in that they mistake obstinacy for firmness. Others are exceedingly fond of criticising language. They will spend an hour in discussing the appropriateness of a word. It is well to be careful in the use of language, and yet it is possible to be over nice. It is charitably hoped that none are thus particular for the sake of making a display of learning! And yet others seek to occupy "their half hour" by spinning long yarns, that have little or no connection with the matter in question. But such "edify not." Young persons are apt to show too little deference to age. There is a certain pertness possessed by many, that renders them quite disagreeable. Modesty is the ornament of youth and the usual accompaniment of worth. Persons of more mature age are sometimes too severe upon those who are younger—are too fond of criticising their efforts—not to correct,—but to procure chagrin. It is fit, that forwardness should be checked, but care should be taken lest the buddings of intellect be blasted by undue harshness. Neither should any assume the privilege of dictating on account of their age, but remember that wisdom is more to be prized than grey hairs.

A kind and courteous manner in debate should be cultivated. More strife arises from the want of this, than from difference of sentiment. Truth needs not denunciation to sustain it, and positiveness is often an evidence of error. P.

For the Morning Star.

Bro. Burr:—It should always be the aim of ministers of the gospel to do all the good they can in their holy calling, and if their labors are effectual in winning souls to Christ, it is the effect of the Holy Spirit which is in their hearts. We see then that it is important that we wait upon God and look to Him for Divine instruction; and if we thus do we shall understand our duty, and be enabled to perform it aright. I do not think that ministers should always be governed by their particular feelings in respect to preaching. Were this the case, we should sometimes sit in silence and disappoint our congregations; whereas we should preach as well as we can. But there is danger of overlooking the teaching of God's Holy Spirit, and of getting into an opposite extreme, which is equally dangerous, to say the least. We have good reason to believe that when several ministers assemble in our larger meetings, that God will by a Divine influence, make known to them whose lot it may be to preach, especially if they look to Him for this direction; and we should be very careful to encourage that one forward to preach who has a thus saith the Lord to do so. By taking this course, our meetings will be rendered spiritual and useful. But if *we* make the selection, without Divine direction, spiritual death will ensue, and some will leave the place distressed and dissatisfied, which is sometimes the case. God sees not always as we see, and it is certain that He knows more than we do, and if we choose the men to do the preaching, we may choose wrong, however talented they may be. Experience should teach us that a little "David" may *sometimes* be the one to make a sally against the giant foe. It has been remarked, that the larger and older religious denominations become, the more formal and lifeless they are; but I sincerely hope that this will not be the case with our beloved denomination. Let us endeavor to be humble as in the dust before God, and he will build us up. Your brother,

AARON AYER.

Rochester, August 30th, 1844.

For the Morning Star.

Are you yet unconcerned?

Impenitent reader, what is the state of your feelings? Are you yet unconcerned? If so, your case is, indeed, a deplorable one. It is enough to make the angels of heaven mourn and weep. God himself desires your salvation. He has done, and is doing, all He consistently can do for you. He has given His Son to die for you. He gives you his Holy Word to read. He has sent his servants forth, to point you to the Lamb. His spirit strives with you. You enjoy the blessings common to mankind. Yet you are careless and unconcerned. Deaf to your best interests, and pursuing the broad road to destruction. Do you wish to be miserable and unhappy forever? Can it be possible, that you want to feel the terrors of the second death? Can it be, you want to spend eternity in hell, and to have your heart bleed with anguish? Certainly not. Then, *turn*, TURN THIS MOMENT! Meditate and pray. Repent of your sins immediately. Do this, do it heartily, and God will make you happy, and receive you into his kingdom. But if you reject God's counsels, He will reject you. If you do not feel and act soon, it will be too late. When death hurries you from this world, you will both feel and lament. When cast off from the right hand of God, you will sigh and mourn forever. O! make the wise choice, before God summons you from these earthly shores. S. H. BARRETT.

For the Morning Star.

Love your Enemies.

To the unregenerate this is a "hard saying." Most love their friends; but to desire and seek to promote the welfare of an enemy, is contrary to the promptings of the human heart. Yet there are those, whose meat it is to render good for evil—to bless such as persecute; they are those who have imbibed a portion of that spirit which was given "without measure," to him who laid down his life for his enemies. Grace alone can enable a man to *unhesitatingly* and *heartily* enter into plans for the benefit of one who has sought to do him harm. This is, however, a noble and lawful *revenge*. Christians may freely gratify it. P.

For the Morning Star.

Backsliders, hear this.

Brother H—— has lately engaged in the cause of God. He has been an unbeliever for many years. He says backsliders had almost confirmed him in the belief, that there was no reality in religion. They formerly professed that religion was of the utmost importance. But, says he, they, at length, lived no better lives than he did, when in his sins.

Backsliders, does this not touch your hearts? True, your apostacy does not prove religion to be a phantom of the brain. But will you, by your example, make others think so?

S. H. BARRETT

For the Morning Star.

Customs.

Many bow to the slavish customs of a degenerate world. This they do to be respected, and to be popular among those with whom they associate. This is their principal argument for so doing. According to this mode of reasoning, if others go to hell, they too must go there. Such things will never do.

S. H. BARRETT.

For the Morning Star.

Dangers.

Our pathway is strewed with dangers. Sad casualties have already hurried many of our fellow beings to the lonesome tomb. We, indeed, can see how often and how narrowly we have escaped instant death. Had it not been for the interposition of a higher power, we should have met the awful fate of millions. How blessed and favored we are! Adorations of praise and thankfulness should ascend to heaven. S. H. B.

BIBLICAL DOCTRINE.

No. 4.

BY M. M. SMART.

Eternity of God.

By the eternity of God is understood that he will always exist, and that he always has existed.

Proof Ps. 90 : 2. "Before the mountains were brought forth, or ever thou hadst formed the earth, and the world, even from everlasting to everlasting, thou art God." "I lift my hand to heaven, says God, (Deut. 32 : 40) and say I live forever. I am." "In the beginning, God created the heavens and the earth:" that is, he existed before the beginning of created things. Is. 57 : 15. God is represented as the "One that inhabiteth Eternity." Ps. 102 : 24 27, "I said, O my God, take me not away in the midst of my days: thy years are throughout all generations. Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed: But thou art the same, and thy years shall have no end."

In these words we are taught, both the eternity and immutability of God. The Apostle Paul applies the same passage to the Lord Jesus Christ (Heb. 1 : 10, 11, 12.) But as our Savior is "the great God," Tit. 2 : 13,) "The true God," (John 5 : 20,) "God over all," (Rom. 9 : 5,) the passage has the same force as when applied to the Father. Christ is represented in 1 Tim. 6 : 16, as the one, "who only hath immortality." In the last chapter of Revelation, Christ declares of himself: "I am, says he, Alpha and Omega, the beginning and the end, the first and the last."

HISTORICAL.

For the Morning Star.

Historical Sketch of Churches. No. 8.

FIRST CHURCH IN ALTON, N H.

"How goodly are thy tents, O Jacob! and thy tabernacles, O Israel!" Numb. 24 : 5.

Alton was originally called New Durham Gore. Its settlement commenced in 1770 by Jacob Chamberlain and others. Five years after, the population amounted to 100. In 1796, it was incorporated by its present name, given after Alton a market town in England. The population at that time amounted to about 600. It does not appear that any special exertions were made to establish the institutions of religion for some time. The spirit of God, however, moved on the hearts of many from one time to another, and the way at length was gradually opening for the organization of a F. W. B. church.—The following extract from the Records of the church will give some idea of the commencement of the operations.

"Known unto God are all his works from the beginning of the world, but only made manifest by the events of time. The Almighty* did at last people this wilderness after it had lain desolate upwards of 5760 years.† The people who settled here were most of them brought up under the darkness and error that universally prevailed in that age, and were consequently ignorant of the power of religion. The fear of the great *I am* was not before their eyes. Vice and immorality prevailed. The land did not enjoy her Sabbaths. O wherefore do the wicked live? True it is that they may have space for repentance. But about the latter part of May 1801, God began to visit the people, at which time a work of grace was begun; and in the latter part of the season, a general concern appeared in almost all the people in the place, and the general inquiry was, "What must I do to be saved?" Several witnesses of Jesus came in from abroad, and several were converted. This was new here. In 1802, the work continued. Near the close, Eld. Randall made a visit. The brethren met Jan. 1, 1803, and formed a conference, in which a number agreed together to hold a monthly meeting, named Alton Monthly Meeting Conference. The No. of names was 17."

From this time to 1805, there is no account of any thing of special interest. At that date, things were very low, and there were great trials. The enemies prophesied evil, and it did seem outwardly that all would come to desolation. But God was at the helm. A few of the faithful were offering the prayer that is effectual, and in answer to the same the way of the wicked was about to be turned upside down. In the midst of the busiest season of the year, in July and August, it was manifest that the set time to favor Zion had come. The Lord was with his people. The little prayer meeting filled up, and those who had long sighed in consequence of the apostacy and wickedness of the times were now permitted, with joyful eyes and adoring hearts, to see prodigals and polluted sinners returning to Christ and made happy in his love. In September, the work became general in the town. In one meeting, held on the 9th day of the month, 13 professed conversion. The meetings were held every day for a week after this, and 33 professed to experience a pardon of their sins through faith in the dear Redeemer. This was the Lord's doing. The Record of that time contains the following. "O forever blessed be God.—What a happy time was this, to see the children of Zion rejoicing in their King. O what a glorious union there was amongst these happy souls, the children crying hosannah to the Son of David and glory in the highest."

Some were now wishing to follow Christ by "being buried with Him in baptism."—The Q. M. was soon to convene in Fishersfield, and it was agreed to send a request for that body to appoint elders and brethren to visit them, and make such regulations as might be thought necessary. On the 24th of Oct. Elds. Randall, H. D. Buzzell, and S. Runnels, met with the brethren. Several offered themselves for baptism. The next day, they repaired to the water. Elds. Randall and Buzzell both united in administering the solemn ordinance, each of them baptizing 10. These 20 with 22 others were organized into a church. It was a good time. The Lord evidently owned what was done. The Records say, "It seemed that heaven was come down to earth. The followers of faith and love did send forth a sweet perfume."

* A few alterations are made to make the language grammatical.

† This would bring us down only to the year 1756, being sometime before Alton was settled. It is probable, therefore, that the Record refers to the early settlements of New Durham, an adjoining town, of which this was originally a part.

The foregoing is an account of one of those reformations enjoyed in the good old times of the fathers. But there is a dark shade to the picture. Solomon says, "There is no new thing under the sun." "That which hath been is now, and that which is to be hath already been." A while after this work ceased, a great declension was realized. In 1807, there were 9 cases of labor. Two years after this, at a communion season, out of 44 members of the church only 9 partook of the supper. Two years after this, that is, in 1811, on some occasions only 4 or 5 would attend the church conference. During these last named years, Elds. H. D. Buzzell, Aaron Buzzell, Nathl. Marshall and others supplied the people with some preaching, and done what they could to assist the church in removing the trials. At length the difficulties were somewhat removed, and the prospect began to brighten. In the summer of 1811, there was some revival. In June of this year, the members of the church agreed in their opinion Br. John Page had a dispensation of the gospel committed to him, and that he ought to be set apart to the work of the ministry. They then agreed to request the following ministers to meet with them in council for this purpose, viz. Elds. John Buzzell, H. D. Buzzell, Wm. Buzzell and Moses Cheney. The Records give no account of the ordination, but it is said that it was attended to soon after. Eld. Page had improved some in a public manner before moving to this town. In 1824, he moved into the state of Maine, and died in the town of Garland, Aug. 17, 1834.

From 1811 to 1818, there were no seasons of special interest in the church. Some part of the time Zion appeared in a healthy state, and at other seasons she waded through the deep waters of affliction. In the summer of 1818, an almost universal uneasiness began to take place among the brethren and sisters. The earnest cry was, "O Lord, revive thy work." In July, signs of spiritual rain were visible. Meetings were well attended.—Those who preached the word were divinely assisted, and the witnesses of Jesus were led into the deep things of God. "The little cloud increased fast," and by the end of this month, its contents were poured down in a glorious manner. O it was a glorious season of God's power. The saints were strong in the Lord. Sinners were cut to the heart, and cried to God for mercy, with all their strength. The Lord in mercy delivered them, and then they shouted his praise, and became active in inviting others to come to Christ.—The work went on until the latter part of November. Some part of the time, meetings were held almost every day. The people could spend nearly half the time in the active service of the Lord, and their temporal affairs did not suffer. Sometimes the places of worship would not convene the multitudes, and they would repair to the grove. There prayer and praise were offered to God, while the gentle breezes of heaven seemed to blow sweetly upon the hearts of the saints. In the month of Sept. while this work was in progress, God took away by death a good brother, named George R. Downing, and soon after his wife. The Record, after giving an account of these deaths, states that it was a great loss to lose these, but the converts were filling up the ranks, and then observes,

> "Though in ourselves depraved we are,
> And black as Kedars tents appear;
> Yet when we put thy beauties on
> Fair as the courts of Solomon."

It was estimated that about 44 experienced religion in this reformation. Several of them fell away afterward, some of them have since died in the faith, and some remain to this day, and are burning and shining lights. In the spring of 1819, there were some trials, in consequence of apostacies. Then death removed a sister Betsy Walker. Soon after, a godly young man, by the name of Richard Place, lost his life by an accident. The faithful could then say, "Help, Lord, for the godly man ceaseth." Not far from this time, a convenient house of worship was erected, which is still occupied by the church.

In Feb. 1820, Wm. Mc Duffee, who came out in the revival about two years before, died in hope of a blessed immortality. The state of religion was low this season, and sinners were careless and heedless of the warnings given by the servants of Jesus Christ. But at length, God spoke in a solemn dispensation of his Providence to awaken them. A woman, while at work in clearing her oven, was struck by lightning and killed. The next evening, some began to pray for mercy, and a good revival followed.

Eld. Page left this place in 1824. The next preacher was Thomas Flanders. He was a native, it is said, of the south part of this town, and was ordained in 1825. He continued in this town until 1831. He was an acceptable preacher. On leaving the place, he moved into the state of Maine.—There he departed from the simplicity of the doctrine of Christ, and embraced some sentiments bordering upon Universalism, &c.—He has since died, but of the state of his mind in his last days we are not informed.

The next minister was Eld. Hezekiah D. Buzzell. He came to this town in May 1830, and still remains. The number of members when Eld. B. took charge was about 50.—Many were remiss, and the state of things was rather gloomy for a few years. But after much effort in discipline, prayer to God, and the preaching of the cross of Christ, the prospect began to brighten. In 1836, after a session of the Q. M. held with the church, a good work commenced. In the month of Sept. a protracted meeting was held, and God displayed his power in a marvelous manner. In the course of a few months, about 40 were added to the church by baptism. Again in 1838, there was some revival. In a place called the Cove district, there was a good shower. Again in 1840, God revealed his power in answer to prayer, and more than 30 were baptized soon and added to the church. The excitement was not great, but the work was deep and solemn. A good number of heads of families were converted. Lastly, in the early part of 1843, another good season was enjoyed. About 25 were added by baptism. Thus has the truth prospered. The church may now be considered in a flourishing state. There are, however, talents and wealth that should be more extensively consecrated to the service of Christ. There is a commendable zeal in sustaining their minister. The Records of the church have been well kept all through. There is a second church in the south part of the town, which consists of about 90 members. There is another, called the Alton and Gilford church. The number connected with the church of which we have given a history is 125. JOSEPH FULLONTON.

MORNING STAR.

WEDNESDAY, SEPTEMBER 18, 1844.

General Conference.

The approaching session of this body is regarded with deep interest on many accounts. So large a gathering of ministers and brethren from one extremity of the nation to the other, bearing intelligence relative to the affairs of Zion from so numerous and diverse sections of the country, met as the representatives of an entire denomination to consult upon the great interests of religion—the welfare of so many immortal beings with whom we are more or less connected—to renew pleasant associations of the past, and form others which will never be forgotten, must furnish occasion of solicitude both to themselves and others. To the delegates the session may, and we trust will, be one of much profit. True they have to leave important interests at home, and the most of them encounter the fatigue of a long journey; though the facilities of conveyance now render this comparatively trifling, besides that the opportunity of seeing the country, and the society of companions on the way, may make the excursion agreeable and useful.—The business before the conference, relating to the state of the churches, the obstacles to their prosperity, the means of their edification and extension; the benevolent operations as Temperance, Abolition, Sabbath Schools, Education, Home and Foreign Missions, Moral Reform, Observance of the Sabbath, and all that concern the connection, the country and the world, coming in a greater or less degree under review, will give to the proceedings great importance.

No session of the conference has ever convened under circumstances suited to excite so much interest. Not so much in regard to our own connexion, for we anticipate nothing specially exciting in relation to our internal affairs, no distractions, or contentions, or divisions. Through the divine favor, we have been remarkably preserved from such things; & have been steadily advancing, as we trust, in strength and usefulness. Nor do we look for the introduction of novel or strange doctrines or measures, though we should ever be ready to avail ourselves of every proper means of doing good. God has blessed us with union and harmony hitherto, and we believe he will continue to if we are faithful in our devotion to his cause. But in respect to others—as we are connected with them and have an influence upon them, the issue of this conference will be important. Small as we are, our course is not of little consequence. It has been noticed extensively both in this country an in Europe, and so will the coming session of our General Conference be. Our nation is evidently approaching a crisis—every indication shows it—the world knows it, and therefore they are observing us with intense interest. And a thousand springs are in motion, openly and in secret to decide our fate. We cannot dwell upon them here, nor need we—the floor of conference will afford a better occasion. It is impossible to determine the bearing which the action of this session may have, not only upon our own body, but upon the country and the world. And should not fervent prayer arise from every heart for *right* action there?

It can hardly be expected, that among so many, and in reference to so numerous subjects, there should be no diversity of sentiment. But we trust that, as on other occasions, so there, the friendly interchange of views, and free discussions of brethren linked by so many ties to each other and to the precious cause of Christ, will prevent all asperity of feeling or alienation, and result in a mutual understanding and hearty co-operation in future labors of love. If any form of selfishness predominates in the heart of a single member, we hope it will be effectually displaced, and there be a renewed consecration of all upon the altar of God. We would earnestly invoke his blessing upon the conference; that it may be a refreshing season to them, and to all who shall be in attendance, and that they may go forth with increased courage and efficiency to the labors of the next three years. J. J. B.

Fulton's Proposition to Napolean.

A singular circumstance, says Allison, occurred at this time, (1801,) which demonstrates how little the clearest intellect can anticipate the ultimate result of the discoveries which are destined to effect the greatest changes in human affairs. At the time when all eyes in Europe were fixed on the Channel, and the orators in the French tribunate were wishing for a "fair wind and thirty-six hours," an unknown individual [FULTON] presented himself to the First Consul, and said—"The sea which separates you from your enemy gives him an immense advantage. Aided alternately by the wind and the tempests, he braves you in his inaccessible isle. This obstacle, his sole strength, *I engage to overcome.* I can, in spite of all his fleets, at any time, *in a few hours*, transport your armies into his territory, without fearing the tempests or having need of the winds. Consider the means which I offer you."

A most singular proposition was this, truly. Napolean so far entertained it, as to commit the plans and details of Mr. Fulton to a Commission of the most learned men which France could produce, and this was all that the First Consul's vast engagements would allow him to do. This most learned Commission reported to Napolean that "it was visionary and impracticable." Such was the reception which *steam navigation*, that has since done so much, first received at the hands of Philosophy. P. S. B.

"Free Communionist."

If any of our Western friends have any of this work which they cannot sell, they will please carry them to General Conference.

Observance of the Sabbath.

The institution of the Sabbath is founded on the divine benevolence in view of the wants of man. Both man and beast need the rest of the Sabbath: they will perform more labor, and perform it better with this rest than without it. This fact is capable of abundant proof. Dr. Warner, of Boston, in a recent letter, says: "The utility of observing the Sabbath as a day of rest, considered in a secular point of view, rests upon one of the most general of the laws of nature. So far as my observation has extended, those persons who are in the habit of avoiding worldly cares on the Sabbath, are those most remarkable for the perfect performance of their duties during the week. The influence of a change of thought, on the Sabbath, upon the minds of such persons, resembles that of the change of food upon the body. It seems to give a fresh spring to the mental operations, as the last does to the physical. *I have a firm belief that such persons are able to do more work, and do it in a better manner, in six days, than if they worked the whole seven.* The breathing of the pure and sublime atmosphere of a religious Sabbath refreshes and invigorates the spirit. It forms an epoch in our existence from which we receive a new impulse, and thus constitutes the best preparation for the labors of the following week."

Facts in abundance could be cited to the same point. Says Rev. J. Edwards: The experiment was tried in a large flouring establishment. For a number of years, they worked the mills seven days in a week. The superintendent was then changed. He and those employed by him observed the Sabbath, and the same men, during the year, actually ground thousands of bushels more than had ever been ground, in a single year, in that establishment before." The reason was that their dissipation diminished; they became more clean, healthy, and moral, and so were better prepared both in body and mind, for their work.—A similar experiment with the same result has been tried in the manufacture of salt. It has also been shown in numerous instances, that fishing vessels that rest on the Sabbath, take more fish on the average than Sabbath breaking vessels. A man who kept 120 horses, and worked them for years seven days in a week, found they died so fast that he must change his custom. He allowed them to rest on the Sabbath, and was not obliged to replenish them one fourth as often as before. Several cases might be referred to of travelers and drovers, who have been satisfied that a long journey can be performed quicker and better by resting on the Sabbath than otherwise.

The mind needs a periodical relaxation from its ordinary employment, and variety in its exercise. Incessant toil has in numberless cases resulted in *insanity*. This has been exemplified in numerous business and professional men. Says a distinguished financier who did immense business during the pecuniary embarrassments of 1836, 7: "I should have been a dead man, had it not been for the Sabbath. Obliged to work from morning till night, through the whole week, I felt on Saturday, especially Saturday *afternoon*, as if I *must* have rest. It was like going into a dense fog. Every thing looked dark and gloomy, as if nothing could be saved. I dismissed all, and kept the Sabbath in the good old way. On Monday it was all bright sunshine. I could see through, and I got through. But had it not been for the Sabbath, I have no doubt I should have been in the grave!" Says a British writer: "We never knew a man work seven days in a week, who did not kill himself, or kill his mind." The influence of Sabbath breaking on *morals* is awfully pernicious. A distinguished gentleman says he never knew the instance of a capital offence in which the criminal was not a Sabbath breaker. Of 1653 convicts in the Auburn State Prison previous to 1840, only 29 had kept the Sabbath. Finally, we have reason to believe that God visits the violators of his holy day with special judgments. An aged gentleman in Boston remarks. "Men do not gain any thing by working on the Sabbath. I can recollect men who, when I was a boy, used to load their vessels down on Long Wharf, and keep their men at work from morning to night on the Sabbath day. But they have come to nothing, and their children have come to nothing." A profane man in the State of New York, spent the Sabbath in getting in his grain, and then boasted that he had *cheated* the Almighty out of one day. On Tuesday the lightning struck his barn, and burned it. Many other incidents on these points might be given. People will never be gainers by Sabbath breaking; nor will they lose any thing in body or soul, in this world or the next, from the proper observance of God's holy day. J. J. B.

VERY SIGNIFICANT.—Phrases, as well as words, in every dialect, often have a specific meaning. A writer says: 'Low wages' in England is a short expression for 'bad food, bad clothes, bad lodging, cold bare walls, hungry children, and disease and wretchedness in their worst forms.' 'Yet, many thousands in England, and many ten thousands in the British empire, must live on 'low wages.' Shame! that in a country of such vast wealth, and varied abundance, there should be so much poverty and deprivation. P. S. B.

RUSSIAN SERFS.—Brooks says, the serfs in Russia are between 30 and 40 millions in number. For his house and patch of land, the serf pays his proprietor in labor, which takes about one half of his time, leaving him only the other half to support his own family. Sometimes a princely proprietor will have hundreds of serfs on his estates. This numerous class of Russians, have little means of education, and are usually very ignorant and degraded. P. S. B.

SLAVERY.

Prof. Hudson's Lectures on Slavery,

Delivered at the Oberlin Collegiate Institute.

Brief sketches reported by D. Marks.

LECTURE V. JULY 20, 1844.

In further testing the character of slavery by its mere fruits, I shall this evening enter on the *condition* of the slave, that you may see at a glance what the chattel principle does when applied to immortality. I have felt great reluctance in entering on this part of the subject. I never spoke on this point without a conflict of feeling. Indeed I never gave an entire lecture on the condition of the slave—it is so painful to the soul, and it is so horrible to those who have not been accustomed to contemplate it, that I am aware many will not—they cannot, believe it. And to tell the truth there are many facts as to their condition too awful even to be whispered. And yet these facts as to the condition of our fellow-beings need to be known, that we may know what slavery really is.

The general rule of the slaveholding principle is oppression and cruelty. The exceptions to this rule are kindness and humanity in the treatment of the slave. It will be necessary that on this point I should present *facts* from witnesses whose testimonies have been presented to the public for years, and which have not been gainsayed; but which might have been, and indeed would have been confronted, had they not been true. I shall select a few of the many that might be given, from the collections made by Theodore Weld, in his work entitled, "*Slavery as it is*"—a work published by the American Anti-Slavery Society several years ago, so that the friends of Slavery have had every opportunity to counteract its testimony that could be desired. But this I believe has never been attempted, at least in relation to any of the facts which I shall present this evening.

From the declarations of slaveholders and others it is certain that

THE SLAVES SUFFER FROM HUNGER.

The Hon. Alexander Smyth, a slaveholder, and for ten years a member of Congress from Virginia, says, in his speech on the Missouri question, Jan. 28, 1820, "By confining the slaves to the Southern States, where crops are raised for exportation, and bread and meat are purchased, you *doom them to scarcity and hunger.* It is proposed to hem in the blacks where they are ILL-FED."

The Rev. George Whitefield, in his letters to the slaveholders of Md., Va., N. C., S. C., and Ga., published in Georgia, A. D. 1739, says, "My blood has frequently run cold within me, to think how many of your slaves *have not sufficient food to eat*; they are scarcely permitted to *pick up the crumbs* that fall from their masters' table."

The Rev. John Rankin, of Ripley, Ohio, a native of Tennessee, and for some years a preacher in the slave States, says, "Thousands of the slaves are pressed with hunger during their whole lives."

The Report of the Gradual Emancipation Society of North Carolina, published in A. D. 1826, and signed by Moses Swain, President, and by Wm. Swain, Secretary, says, "The master puts the unfortunate wretches on short allowances, scarcely sufficient for their sustenance, so that a *great part* of them go *half-starved* much of the time." This testimony you will observe is a public report, deliberately issued in the midst of slavery.—Can any one persuade himself to believe that such a report would contain a statement which if untrue, its falsity would be known to all concerned?

Mr. Asa A. Stone, a theological student, who resided near Natches, Miss., in 1834—5, says, "On almost every plantation the hands suffer more or less at some seasons of almost every year. There is always a good deal of *suffering from hunger.* On many plantations, and particularly in Louisiana, the slaves are in a condition of *almost utter famishment*, during a great portion of the year."

Thomas Clay, Esq., of Georgia, a slaveholder, says, "From various causes the slave's allowance of food is *often* not adequate to the support of a laboring man."

Mr. Thomas Boudinot, a member of the Methodist Church, St. Albins, O., who for some years navigated the Mississippi, says, "The slaves down the Mississippi are *half-starved*; the boats when they stop at night are constantly boarded by slaves, begging for something to eat." [See "Slavery as it is;" p. 28.]

There is scarcely any limits to the testimony that might be presented to establish this point. Indeed the truth of the proposition has rarely been disputed by those who have any knowledge of the subject, and any regard for their reputation. Here, then, we have the undisputed fruit of slavery—the constant hunger and almost starvation of multitudes even in a land of plenty.

THE KINDS OF FOOD FOR SLAVES.

It might give a little relief to the humane heart could we know that while the slaves are pinched as to the quantity of their food, they are always supplied with a suitable variety. But facts demonstrate that often they are confined to a single kind of food, and that frequently even this is not of the best quality.

Wm. Ladd, Esq., of Minot, Me., President of the American Peace Society, and formerly a slaveholder of Florida, gives the following testimony as to the allowance of food to slaves: "The usual food of the slaves was *corn*, with a modicum of salt. In some cases, the master allowed no salt, but the slaves bailed the sea water for salt in their little pots. For about eight days near Christmas, i. e. from Sat. evening before, to the Sunday evening after Christmas, they were allowed some *meat.* They always, with one single exception, ground their corn in a hand-mill, and cooked their food themselves."

Mr. Jarvis Brewster, in his "Exposition of the treatment of slaves in the Southern States," published in N. C. in 1815, says:—"The allowance of provisions for the slaves is *one peck of corn in the grain per week.*"

Rev. Horace Moulton, a Methodist clergyman of Marlborough, Mass., who lived five years in Georgia, testifies: "In Georgia, the planters give each slave only *one peck of their gourd seed corn per week*, with a small quantity of salt."

Mr. F. C. Macy, of Nantucket, Ms., who resided in Georgia in 1820, says, "The food of the slaves was three pecks of potatoes a week, during the potato season, and one peck of corn during the remainder of the year.

Mr. Nehemiah Caulkins, a member of the Baptist Church, Waterford, Conn., who resided in N. C. eleven winters, says, "The subsistence of the slaves consists of *seven quarts of meal or eight quarts of small rice per week.*"

Wm. Savery, late of Philadelphia, an eminent minister of the Society of Friends, who traveled extensively in the Slave States, says, "A peck of corn is the slave's miserable subsistence for a week."

Richard Macy, Hudson, N. Y., a member of the Society of Friends, who has resided in Georgia, says, "Their usual allowance of food was one peck of corn per week, which was dealt out to them every first day. They had nothing allowed to them besides the corn except a quarter of beef at Christmas."

Rev. C. S. Renshaw, Quincy, Ill., formerly of Virginia, testifies: "The slaves are generally allowanced: a pint of corn meal, and a salt herring is the allowance; or, in lieu of the herring, a 'dab' of fat meat of about the same value. I have known the sour milk and clauber to be served out to the hands, when there was an abundance of milk on the plantation. This is a luxury not often afforded."

Thomas Clay, Esq., of Georgia, in an address to the Georgia Presbytery, in 1834, speaking of the *quality* of the corn given to the slaves says, "*There is often a defect here.*"

And the Rev. Mr. Moulton, before quoted, says, "The food of the slaves is generally of the *poorest* kind."

Professor A. G. Smith, of the New York Medical College, formerly a physician in Louisville, Ky., says: "I have myself known numerous instances of large families of *badly fed* negroes, swept off by an epidemic; and it is well known to many intelligent planters in the South, that the best method of preventing that horrible malady, the *Chachexia Africana*, is to feed the negroes with nutricious food."

Philemon Bliss, Esq., a lawyer at Elyria, O., a member of the Presbyterian Church, and who lived in Florida in 1834—5, says:—"The slaves go to the fields in the morning: they carry with them corn meal wet with water; and at noon build a fire on the ground and bake it in the ashes. After the labors of the day are over, they take their second meal of ash cake."

President Edwards, the younger, says:—"The slaves eat twice in the day."

[Here *Mr. Jones*, a colored man, and a respectable mechanic, residing at Oberlin, who is reported to have paid some thousands of dollars of his own hard earnings for his freedom and that of his family, arose, and said that he wished to add his feeble testimony to that already given, as to the two meals a day. And, said he, I will add further that the first, called breakfast, was actually *at noon*, and the last, called dinner, was at midnight.—This was the custom where I was a slave.]

Prof. Hudson remarked further, There is abundance of testimony to the same points, but it is unnecessary to multiply.

Now let each one ask *himself* how he could be willing year after year to live on this changeless *kind* and *quantity* of food, without the possibility of effecting any alteration for the better. Here is the fruit of slavery, the *interest* of the master being constantly consulted, rather than the comfort of the being made in the image of God.

How does this allowance of food to the slave compare with that which governments allow to soldiers and convicts in the States prisons? A quart of southern corn weighs at least five ounces less than a quart of northern corn. This amounts to a considerable quantity in a year, northern corn weighing two pounds to the quart, southern but one pound and eleven ounces; so that a given quantity of southern would last in value only ten months, while an equal quantity of northern corn would last one year.

That twenty-seven ounces of gourd seed corn is insufficient for the daily support of a laboring man appears from the unanimous testimony of all civilized nations, as exhibited in their laws in relation to the supplies of soldiers, sailors, &c. &c.*

The daily rations of each U. S. soldier, as established by Congress May 30, 1796, is as follows: one pound of bread, one pound of beef, besides an allowance of spirits, salt, vinegar, soap and candles. To soldiers on the frontier, whose labors were more severe the ration affixed was, 18 oz. of bread and the same quantity of beef. But after an experiment for two years, the preceding ration was found *insufficient*, and there were added two ounces to the daily ration of beef and most other articles in due proportion. After this the allowance was still further increased. And now the rations are as follows: 19 oz. of bread, 20 oz. of beef; and at the rate of 8 lbs. of beans; eight lbs. of sugar; four lbs. of coffee; two quarts of salt; four lbs. of candles, and four lbs. of soap to every hundred. The rations affixed by government for the removal of the Ottawa and Cherokee Indians, is about the same. The daily ration of the U. S. navy, is, 14 oz. bread, 8 oz. beef, 6 oz. pork, 3 oz. rice, 3 oz. peas, 1 oz. cheese, 1 oz. sugar, 1-2 oz. tea, 1-3d gill of molasses; in all, 38 oz. The allowance in the British army is 36 oz. of bread and beef, besides condiments. The French soldiers are allowed *forty* oz. of bread and beef, besides condiments, *wines*, &c. The sea rations among the Portuguese is, *forty oz.* of *biscuit*, and salt meat, besides an allowance of dried fish, onions, wines, &c. Great *varieties* are allowed in nearly all of the States prisons; but it is not necessary to specify these. Suffice it to say that in none of them the quantity of food comes down near as low as the slave's ration of 27 oz. of gourd seed corn. They vary from *forty-two* to *seventy-five oz. a day.* In the English prisons great varieties are given to convicts, their rations varying from 32 oz. bread to 70 oz. a day, including varieties and condiments. In the English houses of correction, the allowances fall somewhat short of this amount, but never approach the American slave's scanty ration. In the Buxton house of correction, the ration was fixed at 24 oz. bread, one and a half pints of gruel, one and a half pints of soup, four fifths of a pound of potatoes, and two sevenths of an oz. of beef. This allowance, though about *double in value* of that of our slaves, was decided by the visiting physicians to be *entirely insufficient* for such as were required to work the tread-mill; and the question was publicly discussed at the sessions of the Surry Magistrates, with the benefit of medical advice, and resulted in "*large additions*" to the rations of those who worked on the tread-mill. The daily allowance of the Romans to their slaves was about *two quarts of grain* a day, just *double* of that that republican America can afford to her slaves. And besides this, the Romans gave *money* to their slaves, to the amount of about a cent a day.

In short, we have virtually the testimony of the whole world, ancient and modern, (not excepting that of our own Southern States in the allowances given to their *white prisoners*,) that to restrict men at hard labor from daylight till dark, to 27 oz. of gourd seed corn, as their only daily sustenance, is to ☞ MURDER THEM BY PIECE-MEAL. ☜ The daily ration of the slave falls *sixteen ounces* short of the *average* allowance to the soldiers and convicts in Europe, besides being of a less nutricious kind of food.

We now pass to another of the natural fruits of slavery.

THE SLAVES ARE OVER-WORKED.

This will appear from the following testimonies: The Senate and House of Representatives of South Carolina testify; Sec. 2 Breverd's Digest of the Laws of South Carolina, p. 243: "Many owners of slaves, and others who have the management of slaves, do so closely confine them at hard labor, that they have not sufficient time for natural rest."

Hon. A. Smith, (the Virginia slaveholder before quoted,) in his speech in Congress, Jan. 28, 1820, on the Missouri question, thus testifies: Is it not obvious that to render their situation *more comfortable*, is to allow them to be taken where there is not the same motive to force the slave to *incessant toil*, that there is in the country where cotton, sugar, and tobacco are raised for exportation. It is proposed to hem in the blacks *where they are* HARD WORKED, that they may be rendered unproductive and the race be prevented from increasing. * * * The proposed measure would be EXTREME CRUELTY to the black * * * you would * * * doom them to HARD LABOR."

A work published in Louisiana, translated from the French by John Davis, Esq., p. 81, says: "At the rolling of sugars, an interval of two or three months, they *work both night and day.* Abridged of their sleep, they *scarce retire to rest during the whole period.*"

The Western Review, No. 2,—article "Agriculture of Louisiana," says: "The work is admitted to be severe for the hands, (slaves) requiring when the process is commenced to be *pushed night and day.*"

W. C. Gilderslave, Esq., a native of Georgia, and an Elder of the Presbyterian church, Wilkesbarre, Penn., says: "*Over-worked I know they* (the slaves) *are.*

Mr. Asa A. Stone, a Theological student near Natches, Miss., in 1834 and 1835, says: "Every body here knows *over-driving* to be one of the most common occurrences, the planters do not deny it, except to northerners."

Philemon Bliss, Esq., a lawyer of Elyria, O., who lived in Florida in 1834 and 1835, says: "During the cotton picking season they usually labor in the field during the whole of the day-light, and spend a good part of the night in ginning and bailing. The labor required is very frequently *excessive*, and speedily impairs the constitution."

Rev. John O. Choules, recent pastor of a Baptist church at New Bedford, Mass., after that a pastor of a church in Buffalo, &c., made substantially the following statement in a speech in Boston.

"While attending the Baptist Triennial Convention at Richmond, Virginia, in the spring of 1835, as a delegate from Mass., I had a conversation on slavery with an officer of a Baptist church in that city, at whose house I was a guest. I asked my host if he did not apprehend that the slaves would eventually rise and exterminate their masters.

"Why," said the gentleman, "I used to apprehend such a catastrophe, but God has made a providential opening, *a merciful safety valve*, and now I do not feel alarmed in the *prospect* of what is coming." 'What do you mean,' said Mr. Choules, 'by providence opening a safety valve?" "Why," said the gentleman, "I will tell you; the slave traders come from the cotton and sugar plantations of the South, and are willing to buy up more slaves than we can part with. We must keep a stock for the purpose of rearing slaves, but we part with the most valuable, and at the same time the most *dangerous*, and the demand is very constant, and likely to be so, for when they go to the Southern States, the *average existence* IS ONLY FIVE YEARS."

There is scarcely any limits to the testimony that might be added of the same character; but this is amply sufficient, and needs no comment.

We pass to another item of the fruits of Slavery.

"SLAVES ARE BADLY CLOTHED."

Hon. T. T. Bouldin, a slaveholder, and member of Congress from Virginia, in a speech in Congress, Feb. 16, 1835, said he "*knew* that many slaves had *died* from exposure to weather," and, added, "they are clad in a *flimsy fabric, that will turn neither wind nor water.*"

Geo. Buchanan, M. D., of Baltimore, member of the American Philosophical Society, in an oration at Baltimore, July 1, 1791, says: "The slaves, *naked* and *starved*, *often* fall victims to the inclemencies of the weather."

Wm. Savery, of Philadelphia, an eminent minister of the Society of Friends, (before quoted on another point) says: "We rode through many rice swamps, where the blacks were very numerous, great droves of these poor slaves, working up to the middle in water, men and women *nearly naked.*"

Rev. John Rankin of Ripley, O. a native of Tennessee, says, "In every slaveholding state, *many slaves suffer extremely*, both while they labor and while they sleep, for *want of clothing to keep them warm.*"

John Parish, late of Philadelphia, a highly esteemed minister in the Society of Friends, who traveled through the south in 1804, testifies:

"It is shocking to the feelings of humanity, in traveling through some of those states, to see those poor objects [the slaves] especially in the inclement season in *rags*, and *trembling with the cold.* They suffer them, both male and female, to go without clothing till *ten* and *twelve years* old.

Rev. Phinehas Smith, of Centerville, N. Y. who resided several years in Virginia and Louisiana says: "The apparel of the slaves is of the coarsest sort and *exceedingly deficient in quantity.* I have been on many plantations, where children of eight and ten years old were in a state of perfect nudity. Slaves are in general wretchedly clad."

William Ladd, Esq. of Minot, Me. recently a slaveholder in Florida, testifies: They were allowed two suits of clothes a year, viz. one pair of trowsers, with a shirt or frock of osnaburg for summer; and for winter, one pair of trowsers, and a jacket of negro cloth, with a baize shirt and a pair of shoes. Some allowed hats, and some did not; and they were generally, I believe, allowed one blanket in two years. Garments of similar materials were allowed to the women."

A Kentucky Physician, writing in the Western Medical Reformer, in 1836, on the diseases peculiar to slaves, says, "They are *imperfectly clothed*, both summer and winter."

Reuben G. Macy, Hudson, N. Y., member of the Society of Friends, who resided in S. Carolina in 1818 and 1819, says of the slaves: "Their clothing consisted of a pair of trowsers and jacket made of negro cloth. The women a petticoat, a very short gown, and *nothing else*, the same kind of cloth:—some of the women had on an old pair of shoes, but they *generally went barefoot.*"

Philemon Bliss, Esq., Elyria, O., who lived in Florida in 1835, says, "It is very common to see the younger class of slaves, up to eight or ten, *without any clothing.* And most generally the laboring men wear *no shirts* in the warm season. The perfect nudity of the younger slaves is so familiar to the whites of both sexes, that they seem to witness it with perfect indifference. I may add that the aged and feeble often suffer from cold."

Richard Macy, a member of the Society of Friends, Hudson, N. Y., who has lived in Georgia, says: For bedding, each slave was allowed *one blanket*, in which he rolled himself up. I examined their houses, but could find nothing like a bed."

W. C. Gilderslave, Wilkesbarre, Pa., a native of Georgia, testifies: "It is an every day sight to see women, as well as men, with no other covering than a *few filthy rags fastened above the hips*, reaching midway to the ankles. *I never knew any kind of covering for the head* given. Children of both sexes, from infancy to ten years, are seen in companies on the plantations *in a state of perfect nudity.* This was so common that the most refined and delicate beheld them unmoved."

Mr. Wm. Leftwich, a native of Virginia, and now a member of the Presbyterian church in Delhi, O., says. "The only bedding of the slaves generally consists of *two old blankets.*"

The following advertisements, put out by slaveholders themselves, show that they are not ashamed to confirm the fact of their slaves' being poorly clad:

New Orleans Bee, May 31, 1837.

"10 DOLLARS REWARD!—Ranaway, the slave SOLOMON, about 28 years of age, *badly clothed*," &c.

Take another in the same paper:

"RANAWAY from the subscriber, the negress FANNY, *always badly dressed*," &c.

The Darien, Ga., Telegraph, of Jan. 24, 1837, in an editorial article, hitting off the aristocracy of the planters, incidentally lets out some secrets about the usual clothing of the slaves. The editor says: "The planter looks down with the most sovereign contempt on the merchant and the store-keeper. He deems himself a lord, because he gets two or three RAGGED servants to row him to his plantation every day, that he may inspect the labor of his hands."

To the preceding many other testimonies might be added. D. M.

Concluded next week.

* The brevity of my notes on this lecture may have occasioned some discrepancy as to the authorities quoted by the lecturer in this report, the limits of the quotations not having been clearly marked.—[Reporter.]

The Anniversaries.

It will be seen that the anniversaries of ou various benevolent societies will be held the present year in connection with the General Conference. It is to be hoped that full reports of each of them will be presented, and such resolutions prepared as shall be suited to the occasion. The great object of denominational existence is to promote the cause of truth and righteousness in the earth; and how can this be done but by providing an efficient and faithful ministry, to supply the wants of the churches, and the destitutions both at home and abroad; by duly regarding the claims of the young, the oppressed, and the outcast, by boldly and perseveringly raising our voices against every species of iniquity?

J. J. B.

Useful Sermons.—Rowland Hill was an admirer of this advice of Dr. Ryland's to his academicians: "Mind, no sermon is of any value, or likely to be useful, which has not the three R's in it—Ruin by the fall—Redemption by Christ—Regeneration by the Holy Spirit." If this be correct, how many useless sermons will be preached next Sabbath! Yet this is the gospel, ruin by the fall, redemption by Christ, regeneration by the Holy Spirit, and this gospel preached is God's word which shall not return void, but be the savor of life unto life, to thousands, even as it already has been. P. S. B.

Missouri. Bro. Harden writes, that he is still trying to preach the gospel to the people of Missouri, and that he meets with some success. He has recently baptized two, and five have joined the church.

[We would inform bro. Harden that so small a package of books as he writes for would be almost certain to be lost on the way. We will send them, however, if he will forward the money and risk them. If sent by mail, the postage would cost more than the books. But if Bro. H. wishes them sent by mail at his charge, he will inform us.]

Elder Aaron Ayer is a member and pastor of the F. B. church in Rochester, N. H. His name is not in the Register for 1845. It was not returned by the clerk of N. Durham Q. M.

For the Morning Star.

New Market, Sept. 2, 1844.

Dear Bro. Burr:—

Having returned from my visit to my friends in the State of Maine, perhaps a few remarks on some things brought to to my notice, may not be altogether uninteresting to some of your readers.

CHANGES.

The first settlements in New Portland, my native town, were commenced about sixty years ago. In 1840, it contained 1620 inhabitants. My paternal grandmother was the first white woman that went into the town—lived there three months without seeing any other white woman. She is now in her ninety-third year, has lately abandoned the use of tea, and drinks cold water at her meals!

What was sixty years ago, an unbroken forest as far as the eye can reach,—is now a vast portion of country covered with farms, many of them well cultivated, giving employment and support to multitudes of honest and industrious people. The Indian, the moose, and the beaver, have left their once quiet possessions, and retired before the encroachments of civilization; the mournful notes of the cuckoo, the drumming of the partridge, and the gloomy screams of the owl, are succeeded by the noisy gabble of numerous flocks of domestic fowls; and the smoke now ascends from numerous chimneys, where it once arose from scattering Indian wigwams. Places where the fire often raged uncontrolled, now afford abundance of food for man and beast; streams that once abounded with salmon and trout, which were much needed by the early settlers, are mostly forsaken by the finny tribes; and comfortable and convenient houses have succeeded the log cabins of former years. Many other changes more important than the preceding, a few only of which I can name, have also taken place. Loveliness has faded from the cheek of beauty, childhood and youth have passed to manhood, the strong have become weak, and many of all ages have gone to the grave, and my beloved mother among the number. O, how evanescent and uncertain life appears, how transient and unreal its joys seem, when they are contemplated by one whose soul is made sad as he visits the place of his nativity, and marks the changes produced in the associates and scenes of his childhood, during the time he has resided in another place!

MISMANAGEMENT.

As wood is much more needed, and its growth much slower at the North, than at the South and West, many of the farmers in the back settlements at the North, err greatly by letting much wood rot in their fields and pastures, while they are cutting and consuming their green wood. They err also by erecting buildings unnecessarily large, and by tilling, or rather running over, too much land. This course leaves but very little wood for the next generations, causes buildings to be neglected, and consequently to decay, and compels the farmers to spend their time to obtain the scanty products of their half dressed and half cultivated land. Many farms that would be valuable with proper management, are now unproductive, and out of repair. Had the owners of such farms cultivated much less land, and bestowed upon it all the labor and dressing given to their half tilled fields, their work would have been easier, and they would have raised more. Five acres of land managed properly, will yield as much as fifteen acres managed as many work their farms! Hence, as it requires much less time to fence, plough, or hoe the five acres that it does to do the same work on the fifteen; and as it takes but little longer to dress the former, and harvest its products, there would be a yearly saving of much time and labor, by cultivating much less land, and doing it better. This course of farming would give a man considerable additional time to devote to the repair of his buildings and fences, and to other improvements on his farm. I fear, however, that but few who farm on the fifteen acre plan, will be benefitted by these hints.

CRUEL INSINUATIONS.

During my tour, I was informed that some professors of religion were hinting that the Executive Committee of our Foreign MissionSociety are guilty of fraudulently appropriating to their own use the money contributed for sending the gospel to the heathen!! The books of the Treasurer of the Society show how much money is received, by whom it is given, and how it is expended. Hence those who will examine his account may see that the Executive Committee are not guilty of embezzlement unless receiving from the society the amount they expend in traveling to transact missionary business, makes them guilty of the crime alledged against them. The committee have never taken any thing for all the time they have spent in doing the business of the society; yet some seem to think that they are guilty of embezzling because they do not pay their own money to hire horses and carriages or to pay their fare in stages or cars, while journeying to do the business of the society! Do such brethren, who do nothing themselves for the society, nothing for the conversion of the heathen, wish the committee to work for nothing, and also bear their own expenses? Are those brethren willing to do this? If they are, let them say so; and if they have ability to perform the trying duties of the Executive Committee, they may have the privilege of laboring for nothing and paying their own expenses. If they are not willing to do this, as they seem not to regard the Savior's command to his apostles to preach the gospel in all the world, let them cease the unholy and ungodly work of prejudicing the minds of the ignorant and covetous against those who are doing all they can to obey the command of the adorable Redeemer. I will just add, in relation to this subject, that it is much easier for some to find fault with those who are doing all they can, than it is to take hold and afford the aid necessary to make the work easy. But so it has ever been.

The state of religion was low in most of the places that I visited; but there was a good work of grace progressing in North Belgrade, and four happy believers were baptized by my uncle, the third Lord's day in July. My interviews with many of the people of God, including several ministers of different orders, were generally pleasant. Among the number was Eld. Daniel Rogers, formerly of this State, now of Farmington, Me. His speech was so much affected that he had preached none for a few weeks. Notwithstanding he belongs to the Christian Connexion, and was a stranger to me, he rode about twenty miles to be with me on the Sabbath. Although his health was poor, his confidence in God was strong; and what little he was able to say produced much effect on the feelings of the large audience who heard him. May the Lord restore his health.

Yours truly,

E. Hutchins.

For the Morning Star.

Eld. Samuel Hutchins.

Bro. Burr:—As my esteemed uncle, whose name heads this article, is grieved on account of some things that you published from my pen in connection with his name, in the Star of the 14th ult. I wish to say a few words in relation to that matter. In conversation with him and others, I learned that he, like many other christians and ministers. does not take so active a part in the Anti-Slavery cause, at some times and places, as I believe most solemnly that every minister of the gospel ought to take. And from some remarks from him, I supposed that fear of giving offence to politicians influenced him in this matter; but, from what I have since learned, I am satisfied that *fear of injuring the cause of religion and that of the slave*, has induced him to take a course that has grieved some who are much engaged in the cause of the oppressed. Those who know his course will have their own opinions of its propriety; also of the necessity of his fears that those causes will be injured. It is, however, due to him to state, that he is a voting Abolitionist, that he attends Anti-Slavery meetings as he has opportunity, where he gives his influence in favor of the slave, and that he sometimes opens his mouth in the pulpit, for the oppressed.

Yours truly, Elias Hutchins.

Newmarket, Sept. 9, 1844.

For the Morning Star.

Annual Meeting of the F. W. B. F. Mission Society.

The Annual Meeting of the F. W. Baptist Foreign Mission Society was held at Sanford, Springvale, Me., Sept. 4. 1844, agreeably to previous notice given in the Morning Star.

1. Chose Eld. H. Webber, Chairman.
2. Prayer was offered by Eld. E. Hutchins.
3. Heard and accepted the minutes of the last Annual Meeting.
4. Chose a Com. of six to nominate officers for the ensuing year.
5. Voted that the receiving and accepting the report of the Treasurer be deferred to an adjourned meeting of the Society, to be held in connection with our religious Anniversaries in N. York.
6. Voted to defer the Corresponding Secretary's Report to the same time and place.
7. Received report of the Com. to nominate officers, and voted to accept and adopt the report, as follows:

Your committee appointed to nominate officers report

John Buzzell, *for President.*
Eli Noyes, John Chaney, B. S. Manson, *Vice Presidents.*
Elias Hutchins, *Cor. Secretary.*
D. P. Cilley, *Rec. Do.*
Wm. Burr, *Treasurer.*
Jos. Fullonton, *Auditor.*

For Directors.

Jeremiah Clough,	John Kimball,
Ezekiel True,	John Chick,
Andrew Hobson,	Joseph Edgecomb,
Dexter Waterman,	Samuel Small,
James Libby,	E. G. Page,
Daniel Jackson,	E. T. Fogg,
Sam'l V. Nason,	James Stevens,
Nathaniel King,	Thomas Perkins,
David Marks,	Jona. Woodman,
Zebina Young,	N. K. Sargeant,
Alvah Buzzell,	Stedman Cummins,
Herman Jenkins,	Hosea Quinby,
Silas Curtis,	Hiram Whitcher,
James Bignall,	J. N. Hinkley,
C. M. Sewall,	Martin Cheney,
James McKenzie,	Seth C. Parker,
David Dudley,	Arthur Caverno,
John Stevens,	Geo. Fellows,
Abner Coombs,	S. L. Julian,
John B. Fast,	J. Newbold,
Nahum Brooks,	S. Williamson,
Simeon Cleaveland,	David Harriman,
Sam'l B. Dyer,	Benj. McKoon,
Nath'l K. George,	H. S. Limbocker,
Austin Wheeler	Leonard Hathaway.

For Executive Committee.

John Buzzell,	E. Hutchins,
D. P. Cilley,	Wm. Burr,
S. Curtis,	Theodore Stevens,
H. Webber,	J. Chaney,
P. S. Burbank,	Eli Noyes,
A. K. Moulton,	J. L. Sinclair,
	J. Edgecomb.

8. Voted to adjourn to meet at the call of the Chairman. Prayer by Eld. S. W. Perkins.
9. At the close of the meeting of worship, met at the call of the Chairman.
10. Voted, upon the recommendation of the Executive Committee, that the 5th Article of the Constitution be so altered that male members be constituted life members by paying ten dollars; and females, by paying five dollars at any one time into the treasury of the Society.
11. Whereas, several persons have understood that paying ten dollars and five dollars would constitute them Life Members, and have paid those sums—

Voted they be now considered Life Members of the Society.

12. Voted to adjourn to meet at Plainfield, New York, on Friday, Oct. 4, at 9 o'clock, A. M., in connection with the next session of our General Conference.

Prayer by Eld. E. Hutchins.

D. P. Cilley, *Rec. Sec'y.*

Manchester, N. H., Sept. 10, 1844.

For the Morning Star.

Notice to the Delegates of the Gen. Con. from Maine.

The regular trains of cars leave Portland for Boston, at 6 1-4 o'clock, A. M. and 4 P. M. Fare $3,00. On Mondays and Thursdays, an express train leaves P. for Boston, at 4 1-2 P. M. Fare $2,00. On Tuesdays and Thursdays, at 5 1-2 A. M. Passengers may take seats in a car attached to the baggage train—not very convenient—Fare $1,00. From Boston to Albany, there are two trains daily; one leaves B. at 7 A. M., and arrives in A. at 7 P. M.; and the other leaves B. at 3 1-2 P. M. and reaches Albany next day at 1 P. M. Passengers who leave Boston in the evening train (3 1-2 o'clock) stop at Springfield on expense all night, and are detained again in Albany or vicinity, from 1 o'clock till 7 1-2 P. M. Of course, those who wish for a cheap and expeditious passage should take the morning train. Fare from Boston to Albany $6,00. Passengers will generally do better to have their baggage put up for Troy rather than Greenbush (opposite Albany) or Albany, as they will usually save some hack fare by proceeding directly to Troy, instead of crossing the river to Albany.

From Schenectady to Utica, passengers may save something and get a good night's rest, by leaving the cars and taking a packet boat; ☞ but if they do this let them look out for counterfeit money, as Capt. S. of the boat H. gave us a bogus half dollar, and we saw him refuse to take a $5,00 bill of a passenger on suspicion that it was counterfeit, and then heard him offer the passenger $3,00 for it, and saw him put it in his pocket book, having (as we understood the bargain) bought it for that price.

From Utica to Unadilla, the delegates will, we suppose, take the Chenango canal.

At the Depots in N. Y. they refused to take any bills on banks out of the state of a denomination less than $5,00, and said they were prohibited to do so by law.

A. K. M.

For the Morning Star.

Trial of Elder M. W. Alford. The council selected by the F. W. Baptist church in Lenox, Ohio, to investigate and decide on charges forwarded from Byron, N. Y. against the moral character of said Alford, viz. Elder Ashley Crafts, and Hon. A. Richards, from the Geauga Q. M., Elder E. M. Dodge, and Bro. Jared Fuller, from New Lyme, and Elder F. W. Straight and S. A. Davis, from Conneaut, met brethren Sam'l Plumb and J. M. Smith, of the Lenox church on the 5th day of August; and, after supplicating the throne of grace for wisdom to direct, organized by choosing Br. A. Richards, chairman, and Silas A. Davis, clerk. The clerk of the church in Lenox appeared as plaintiff; made his declaration, and brought forward the affidavits of several deponents residing in Byron, N. Y. to sustain his declaration. Then Elder Alford took upon his defence, produced a number of affidavits and certificates from N. Y. and one important testimony from this State; explained all those circumstances that looked dark or doubtful (before his affidavits were read) and then retired.

The council then took up all the testimony on both sides; and, after prayerfully considering all the *evidence* before us, came unanimously to the following decision.

We, the undersigners, having been chosen by the F. W. Baptist church in Lenox, Ohio, to investigate certain charges forwarded from Byron, N. Y. against Elder M. W. Alford, touching certain immoralities and unchaste conduct, and having assembled at Lenox on Monday the 5th day of August, 1844, and heard the depositions to sustain said charges, have come to the deliberate and unanimous conclusion, that said charges are unfounded in truth and justice, and that said reports are, in our opinion, wilful, wanton falsehoods, instituted and circulated at the instigation of unprincipled and base minded persons.

Elders { Ashley Crafts, F. W. Straight, E. M. Dodge.
Brethren { A. Richards, Jared Fuller, J. M. Smith, Sam'l Plumb, S. A. Davis.

Voted that all the depositions and documents had and heard in this trial be deposited with the clerk of the church in Lenox, for safe keeping.

Resolved, that the proceedings of this council, together with their decision, be forwarded for publication in the Morning Star.

A. Richards, *Chairman.*

Silas A. Davis, *Clerk.*

Quarterly Meetings.

Richland Quarterly Meeting

—Held its summer session with the Sprinfield church, on the 17th and 18th inst. By the reports from the churches, it appeais they are generally in good union, though none of them appear to be enjoying revivals. Besides the common business of conference, which was done in harmony, a vote was taken to apply for admission into the Marion, Ohio, Y. M. and Eld. J. Dearholt and brethren J. Aldrich, J. Kirkland and N. Story were appointed delegates. Agreed that we raise our proportion of the expense of a delegate to General Conference, and forward it to the Y. M.

Notice was given that at the next session of this Q. M., an amendment to the constitution will be offered, so as to have its sessions commence on Friday.

At this session of our Q. M, we were favored with the labors of Eld. Cole of Licking Q. M., Eld Evans of Lorain Q. M., and Elder Datson and bro. Higgins of Marion Q. M.

The next session of this Q. M. will be held with the Marlborough church, commencing on the third Saturday in November at 10 o'clock, A. M.

James Reeve, *Clerk.*

Galion, O. Aug. 31st, 1844.

Ashtabula Quarterly Meeting.

The August term of Ashtabula Q. M. was held with the church in Mecca, on the 16th, 17th and 18th of this month. It was an interesting session, although no revival appeared as the result of the meeting; but the good spirit was manifest in all our deliberations. God's honor and glory appeared to be the only object sought for in all our discussions.

Among other business, the following resolutions were passed:

Whereas we, as a denomination, have for years had to labor under many and great embarrassments, for the want of an educated ministry, trained under our own influence as a religious people, and in our own institutions; and whereas our brethren at the east seem to be waking up to this subject; and as it is proposed to establish a Biblical, or Theological department, in connection with some one of our Seminaries of learning; and whereas this portion of the denomination are deeply interested in such an institution, and in having such an establishment located where it will accommodate our western as well as our eastern brethren, therefore,

Resolved, That, in the opinion of this conference, according to the best information we can gather, we believe that said department should be located in connection with the Whitesborough Seminary, near the city of Utica in the State of N. Y.

2nd. *Resolved*, by this conference, that in view of the neglect of many of our churches in this Q. M. to furnish their proportion of a fund to defray the contingent expenses of the Y. M. we consider it the indispensable duty of each church who are delinquent, at their next meeting to take some decisive measure to raise their proportion of the expense (a sum equal to three cents from each member) and forward it immediately to Silas A. Davis, Treasurer, Conneaut.

The preaching during the session was spiritual and weighty, and, we trust, that seed was sown that will spring up and bear fruit after many days.

Brother David L. Rice was licensed to preach at this session.

The next session will be held with the church in Cherry Valley, to commence the 3d Friday in Oct. 1844. Silas A. Davis, *Clerk.*

Conneaut, August 22d, 1844.

Waterborough Quarterly Meeting

—Held its Sept. session with the church in Sanford. The churches were generally reported by letter and delegation, which brought intelligence of good union and steadfastness, with a few exceptions; but there is not that life and spirituality that is desirable. Some trials that have existed we hope are being removed. Harmony and good feeling prevailed in the business of conference. Corresponding messengers were cordially received to participate in the business deliberations from Gorham, Parsonsfield, Rockingham and New Durham Quarterly Meetings, and brethren were appointed to attend each of these meetings at their next sessions.

The following resolution was discussed and adopted:

Resolved, That we are fully convinced that it is the duty of every professed Christian to come up to God's help in the overthrow of the awful sin of Slavery; that, if they do not, his curse will be upon them, and that ministers especially should speak out on the holy Sabbath and in all convenient places on the subject.

Wednesday morning, the Foreign Mission Society held its annual meeting for the choice of officers. We then listened to the word of life from brethren Woodman, of Limerick, in the forenoon, and Cilley, of Manchester, in the afternoon; after which, about one hundred and thirty brethren and sisters came around the table of the Lord, and a good season was enjoyed.

In the evening, we had a discourse from bro. Hutchins, corresponding secretary of the F. Mission So., on the claims of the heathen, and took up a collection of fifteen dollars and fifty cents in aid of the cause. Thursday, brethren Edgecomb and Ayer spoke the word, we trust, with a good effect, and bro. Lewis gave us a good Anti-Slavery lecture in the evening. Thank God, the poor slave has a few fast friends in this place, though some that have been loud in their profession have returned like the dog to his vomit.

T. Stevens, *Clerk.*

Sanford, Sept. 12, 1844.

Religious Notices.

The Anniversaries

—Of the Foreign and Home Mission Societies, of the Education Society, of the F. B. Anti-Slavery Society and of the F. B. Sabbath School Union, are to be held in connection with the Gen. Conference, at such times as the conference may appoint.

Strafford Academy.

By divine permission, brother Edmund B. Fairfield, of Oberlin, Ohio, Agent of the Strafford Academy, will preach at the following times and places, for the most part on the subject of Christian Education—collect all old subscriptions, and raise collections in behalf of the above institution.

Subscribers are requested to be ready to pay their subscriptions at these meetings. And all are earnestly entreated to give Bro. Fairfield a hearing.

Remember that you will have but one opportunity.

Time of meeting.			Name of church.
Thursday,	Oct. 17,	6 P. M.	Orford.
Friday,	" 18,	"	Canaan.
Saturday,	" 19,		Enfield.
Sabbath,	" 20,		Grantham and Enfield.
Monday,	" 21,	6 P. M.	do.
Tuesday,	" 22,	"	Newport.
Wednesday,	" 23,	"	Wendell.
Thurs.	" 24,	"	Goshen.
Frid.	" 25,	"	Newbury.
Sat.	" 26,	10 A. M.	Bradford.
"	" "	6 P. M.	Sutton.
Mon.	" 28,	"	1 Wilmot.
Tues.	" 29,	10 A. M.	2 Wilmot.
"	" "	6 P. M.	Andover.
Wed.	" 30,	"	Hopkinton.
Thurs.	" 31,	"	Deering.
Frid.	Nov. 1,	"	1 Weare.
Sat.	" 2,	"	2 Weare.
Sab.	" 3,	"	Manchester.
Mon.	" 4,	"	do.
Tues.	" 5,	"	Danville.
Wed.	" 6,	"	Candia.
Thurs.	" 7,	"	Raymond.
Frid.	" 8,	"	Epping.
Sat.	" 9,	"	Nottingham.
Sab.	" 10,		Deerfield.
Mon.	" 11,	6 P. M.	do.
Tues.	" 12,	"	3 Strafford.
Wed.	" 13,	"	2 do.
Thurs.	" 14,	"	1 do.
Frid.	" 15,	"	4 do.
Sat.	" 16,	"	Northwood,
Sab.	" 17.		Epsom.
Mon.	" 18,	6 P. M.	do.
Tues.	" 19,	10 A. M.	2 Chichester.
"	" "	6 P. M.	1 do.
Wed	" 20,	"	Pittsfield.
Thurs.	" 21,	"	London.
Frid.	" 22,	"	Canterbury.

[Other appointments will be notified in the Star in due season.] D. M.

Notice

—Is hereby given that there will be a meeting of the York Co. Freewill Baptist Anti-Slavery Society held with the Freewill Baptist church in Wells, at the Branch meeting-house, to commence on the eve of the 26th inst., at 6½ o'clock, in the afternoon, to be continued at the pleasure of the convention. Come, dear brethren of York county and all friends of the slave, make one grand rally to this meeting.

Seth W. Perkins, *Chm of Ex. Com.*

Bro. Burr:—I wish to ask to whom subscriptions to Strafford Academy should be paid. I have in my hands some over 4 dollars, and there are others that wish to pay—how shall it be forwarded?

Hiram Holmes.

Bradford, Sept. 4, 1844.

Some one who knows will please forward a notice, and it shall be published in the Star.—Ed.

Notice.

To the Trustees of the Academy about to be built at Monroe, Me.

Gent.:—You are hereby notified that your meeting was adjourned to Unity Village, Friday, 27th day of Sept. inst. at ten o'clock, A. M., at which time you are requested to be present with as great an amount on your subscription list as you can possibly obtain. The following is a form prepared by a committee, appointed for that purpose, to wit.

We, the subscribers, promise to pay Ebenezer Allen, Jr. and his associate Trustees (for the Penobscot Yearly Meeting of the Freewill Baptist denomination) of the Academy about to be located at Monroe, the sums set to our respective names, for the purpose of defraying the expense of erecting a suitable building, purchasing an apparatus and setting a school in successful operation at said Monroe.

Dated —— 1844.

Names. Am't

Joseph Nealley, *Sec'y.*

Monroe, Sept. 2, 1844.

A Melancholy Accident. *Andrew J.*, son of Elijah and Lovina Ring of Huntington, Vt. was killed instantly, August 22d, by being thrown from a cart, aged twelve years, two months and ten days. Andrew was riding on the cart in company with another boy, when the oxen started into a run, and he was thrown from the cart and received a mortal wound in his head. He breathed but a few times after he was taken up. Andrew was a dutful child; he always appeared to be willing to do what he could for the happiness of his parents and little brothers and sisters, by whom his death is bitterly lamented. Funeral on the 24th. A large congregation attended, and some remarks were made by the writer from Job, 19:21 "Have pity," &c. O. Dike.

General Intelligence.

Maine Election. The vote in 293 towns stands as follows:—Anderson, Democrat, 43,016—Robinson, Whig, 34,806—Appleton, Liberty, 5,315. Anderson is elected.

In Vermont, Mr. Slade, whig, is elected Governor by a majority over all others of 1429. The Liberty vote is 5,176. Inerease since last year, 1676.

Melancholy Occurrence.—On Thursday last, says the Perry (Pa.) Freeman, five or six boys and young men were fowling in Carroll township. While returning home, they all at once raised their guns to fire them off, and believed the contents of all their fowling pieces had been discharged. After this had been done, one of the young men put a cap on the tube of his gun, which was directed towards Benjamin Harrison, son of Francis Gibbon, Esq., and for mere sport, snapped it, when, horrible to relate, a load of shot was lodged in the body of the youth, toward whom the gun was directed. Young Gibbon survived but one hour and a half.

It is said that Sidney Rigdon pretends to have had a revelation from heaven constituting him president of the Mormon church. Rigdon has always been considered the most talented member of the Mormon priesthood.

A Clerk in the Post-office at Rutland, Vt., has been detected in purloining money from mailed letters, through the special agent, Mr. Bryan.—*Boston Courier.*

True, the agent has been active in detecting the thief. But what agent of the Department is to pay over the cash entrusted to it and lost thro' its mismanagement? Had it been a private concern, there would have been a remedy. The carrier (the principal for all his subordinates) would have been responsible. But the government, in the plenitude of its power, assumes the monopoly, while at the same time it refuses to assume the proper responsibility; so that, whatever is done with the thief, losers may whistle for their cash.—*Vt. Chronicle.*

Railroad Accident. Four Men Killed. We are called upon, says the Democratic Press, to record one of the most frightful accidents that ever occurred. The boiler of the engine burst about two miles from Reading, instantly killing Joseph Ward, engineer, James M'Cabe, conductor, Frank Tye and Peter Mahan, firemen, whose lifeless bodies were found several hours after, in a frightful state of mutilation, in a field near by, in which lay also the boiler, which had been torn from the wheels with irresistible force, and hurled from the bed and wheels of the engine which were entirely demolished.

At the time of the accident the train was under full headway, and the explosion must have been as instantaneous as it was fatal. It was raining and vivid flashes of lightning were playing in the heavens, and it is supposed that a heavy bolt of electricity struck the engine. It must have been caused by lightning, as all circumstances prove that to no other cause can it be attributed.

The mangled bodies of the slain were brought to town last night, and exhibited frightful evidence of the combined power of steam and electricity, and its effects upon the engine, named "Richmond," *destroying her completely, tearing every joint asunder, and scattering the men and fragments in all directions.*

Delights of Slavery. The correspondent of the New-York Republic, at Havanna, writes as follows:—'The arrests are as numerous, and proceed with more celerity than ever. Alas! alas! we shall soon be without a single negro to serve us. With respect to serving us, I have forgotten to tell you, that in many good houses in this country, people live solely on eggs, which they eat from the shell, for their fear of poison *is so great that* they would not, for aught in the world, be persuaded to eat of the smallest *ragouts* made by their black cooks.'

The discipline of the Rhode Island State Prison is said to be so severe and barbarous that one out of every four, discharged from that prison, had become maniacs. If this is correct, that State had better abolish its prison, and return to the practice of flogging and branding, which were the legal punishments in that State till within the last few years.

Railroad to Mount Sinai! The last steamer brings information that the important railroad from the Red Sea to the Nile is to be immediately prosecuted to completion. The line from the Nile by Cairo to Suez or the Red Sea, has been surveyed by Mr. Galloway. There is not the least difficulty on the whole route. The distance is 84 miles—of these 67 is a straight line, to the point curves south to Suez. The soil presents remarkable facilities for the cheap construction of the road bed, being composed of gravel or pebbles. For the first ten miles, being the valley of the Nile, the ascent is 570 feet above the water of that river. The line of the road is then very level; the summit 54 miles from the Nile, is 900 feet above the Red Sea.

A correspondent of the Tribune says John Ross the celebrated Cherokee Chief, is just married to Miss B. Stapler of Wilmington, Delaware. He is about 55 and she is only 18 years. She is a very beautiful girl and highly accomplished; and belongs to the Society of Friends, or did. Her father was a highly respectable Quaker merchant of Philadelphia.

She was given away by her brother and attended by her sister and neice of John Ross as bridesmaids. He had collected several of his daughters and nephews from boarding school, &c., in New Jersey to be present at the wedding; and after the ceremony a family party of 20 of the Rosses (all half breed Indians) sat down to a sumptuous banquet, for the preparation of which he had given Hartwell a *carte blanche* and a most elegant affair it was. Ross is considered to be worth half a million of dollars. He purposes sojourning with his beautiful bride at this excellent hotel for a short time; after which he goes strait to his wild home in the South West prairies.

Uses of our Navy. 1st. To afford berths for gentlemen's sons in the South.

2d. To take care of our domestic institutions.

3d. To give chase to runaways from our Southern coast.

4th. To prevent Great Britian from acting too efficiently for the suppression of the African Slave trade.

5th. To subserve the scheme of the American Colonization Society, and furnish official reports in its favor.

Death from swallowing a Peach Pit.—A very interesting and intelligent young girl, says the Brooklyn Star, aged 14 years, died last evening from the effects of swallowing a peach pit about sixteen days ago. A physician was called, and every effort made to relieve her, but every thing administered was thrown up instantly.

Maine. The territory within this State, which supplies the principal rivers, is laid down by Greenleaf, as follows:

The Saco and its branches,	650 square miles.
Androscoggin,	3300
Kennebec,	5281
Penobscot,	8200
St. Croix,	1480
St. John.	10,000

From the territory in Maine watered by the St John, a deduction of about one third is to be made, in consequence of the recent establishment of our boundary within the line laid down by Greenleaf. It is also to be noticed that as the St. Croix is the boundary, its territory given above as within this State indicates only half its magnitude, and that an allowance should be made in favor of the Saco and the Androscoggin on account of their sources in New Hampshire.

An Insult to Humanity! It is well known to our citizens, that for a week or two past, one R. Winter has been exhibiting a collection of Oil Paintings in this city at Mechanic's Hall,—and on the merits of his Paintings has hitherto received a very liberal patronage—having been visited by most of the Sabbath and Common Schools, together with thousands of adult citizens. But our contempt for that spirit which would interdict the rights of a fellow citizen, simply because he is created with a "skin not colored like our own," compels us to record a most narrow souled and contemptible act on the part of the unchristian proprietor. Our worthy and intelligent fellow citizen, Mr. Peter Lewis, purchased on Saturday last five tickets and sent his children to visit the exhibition, but on presenting themselves at the door, they were refused admission, because they were colored, hence, notwithstanding the request of several teachers who were present with their Schools, that they might be admitted—they were obliged to return without gaining admission. We hope that such an inhuman act will receive from the citizens of Lowell a just rebuke, by their refusal of patronage.—*Lowell Orion.*

The following were the contents of a hawk's nest on a large pine tree, nearly one hundred feet from the ground, in Westminister, Mass.:—One black snake, 3½ feet in length; two large adders; two green snakes; one striped racer snake; five striped snakes; six chickens; five sparrows; one striped squirrel; two mice; one toad; one frog; two young hawks nearly half grown.

According to a memorial from persons interested in the Newfoundland fishery, the value of the fish caught yearly is a million sterling, and employment is afforded to 20,000 fishermen.

A genealogy of the families which first came to America, is in the course of preparation by Mr. Holgate, who is now at Albany.

The slaveholders of the South number only about two hundred and forty thousand, while the whole population of the Union is not far from twenty millions—so that the propertion of the slavemongers is about as one man to eighty of the whole people; yet this one man in eighty has ruled the nation forty-four years out of the last fifty-six, or four-fifths of the time since the constitution was adopted.

Weekly List of Letters Received.

E. Hutchins, N. Coats, S. G. Smutz, E. Carr, A. K. Brayton, J. Edgecomb, H. Holmes, D. B. Lewis, A. R. Hewett, D. H. Lord, A. B. Harden, L. Gould, D. P. Cilley, R. Darling, S. A. Davis, S. W. Perkins, N. J. Chandler, I. G. Davis.

From Post Masters.

C. Willer, B. Little, J. Wallace, D. L. Milliken, C. Caldwell, C. K. Miller, J. C. Lewis, C. Dart, W. H. Keeler, H. Pike, R. Steel, Wm. Rust, R. Ainsworth, J. Hill.

Receipts For Books.

H. Holmes 4,99. L. Gould ,50. S. A. Davis 3,00. Joshua Tuck ,50. J. W. Cole 36,79.

Subscribers for the Star.

N Coates 1. B Little 1. J Edgcomb 1. J L K Staples 1. J Chaney 2. H Holmes 2. A R Hewett 3. C K Miller 1. A B Harden 1. L Gould 2. O P Cilley 1. I Webber 1. I Pray. 1 H Pike 1. S Boody 1. L Hayes 2. S A Davis 1.—23.

Home Mission.

F. W. B. Cent Society, Sutton, N. H.,		1,75
H. Ring, Newbury,	do.,	25
L. Brown, Weare,	do.,	25
Lydia Brown,	do.,	25
Two friends to Missions, Newbury, N. H.,		41
J. Wiggin, Warner,	do.,	1,00
P. Page, do.,	"	25
Whole amount,		4,16

WM. BURR, *Treasurer.*

Foreign Mission.

F. W. B. Cent Society, Sutton, N. H.,		1,75
M. Marshall, Weare,	do.,	50
Sarah Marshall, do.,	"	50
G. Dow,	do., "	25
Lucy Brown,	do., "	25
Lydia Brown,	do., "	25
Hannah Ring, Newbury,	"	25
Adaline Adams,	do., "	1,00
Mary Gould,	do., "	50
R. Emery,	do., "	10
Sally Currier,	do., "	50
Rufus Sanderson, New Sharon, Me.,		2,00
Apponaug Monthly Conference, to constitute Reuben Wickes a life member,		15,00
Whole amount,		22,85

WM. BURR, *Treasurer.*

Books Forwarded.

One package to T. C. Hoyt, Racine, W. T., by Railroad, &c.

One package to Eld. N. Pulman, Niles, Mich., by Railroad, &c.

MARRIED

In Manchester, Sept. 9, by Eld. D. P. Cilley, Mr. Watson Dean and Miss Mary Jones.

Also, by the same, Mr. Stephen C. Taylor and Miss Abigail B. Morrison, all of M.

SHELDON HIGH SCHOOL

AT VARYSBURG, N. Y.

The Trustees of this School respectfully announce to the public, that the Fall Term will commence on Wednesday, Oct. 2d, under the instruction of Mr. JAMES S. GARDNER, Principal, and Mrs. M. K. C. BLACKMER, Assistant. The Winter Term will commence, Jan 1st.

Tuition, per Quarter, $2,50 to $4,00.

Board may be obtained in private families in the village, exclusive of washing and lights, for $1,00 per week: also, rooms by those who prefer boarding themselves.

An effort is now being made by the friends of the Institution, to raise funds for purchasing an extensive Astronomical and Philosophical Apparatus, which will greatly increase the facilities for improvement.

No pains will be spared to promote among the students a salutary moral influence, and to secure a proper and becoming deportment.

We think that the advantages for improvement, the comparatively trifling expense, and the known experience of the Teachers, entitle this Institution to a liberal share of public patronage.

CHARLES WILDER, *Secretary.*

Varysburg, Sept 3, 1844. 3w22

REGISTER FOR 1845

Is now out of press and ready for distribution. It contains the usual astronomical calculations, which were made by Mr. Leavitt of this state—the names of all our churches, Quarterly and Yearly Meetings, with the No. of members, and the alterations and increase the past year, &c. &c. Also, the names of all our preachers, ordained and licensed, and the churches with which they stand connected. It also gives the time when most of our Yearly and Quarterly Meetings are held—the names of preachers who have died the past year, with a brief biography of each—the names of our Benevolent and Literary Institutions, with their officers—and much other interesting and valuable matter.

The price is ten cents. A discount of 20 per cent will be made to those who take them to sell on commission—and 30 per cent for cash down, *by the quantity.* 21

STATE OF NEW HAMPSHIRE,

Carroll ss. *To the Heirs at Law of the Estate of WEYMOUTH WALLACE, late of Sandwich, in said County, deceased, and all interested therein,* Greeting.

You are hereby notified that SAMUEL AMBROSE intends exhibiting his account of administering said Estate, at a Court of Probate to be holden at West Ossipee, in said County, on the second Tuesday of November next.

Dated at Tamworth, in said County, this 13th day of August, A. D. 1844.

By order of the Judge,

3w*21.] OBED HALL, *Register.*

SOUTH CONWAY ACADEMY.

The fall term of this Institution will commence on Monday, the 9th day of September next, under the instruction of Mr. ISAAC PERLEY, A. B. and continue twelve weeks. Particular attention will be given to young gentlemen who are intending to teach, or preparing for College.

Terms. Board in private families, $1,00. Those who wish to board themselves will be accommodated with rooms, at a reasonable price.

Tuition—In the Higher English and Classical Department, $3,00

In Primary, do. 2,50

A. DUTCH.

Kennebunkport, Aug. 16, 1844. 3w19

POETRY.

For the Morning Star.

"And when he had sent the multitudes away, he went up into a mountain apart to pray; and when the evening was come he was there alone."—Matt. 14: 23.

Darkness o'er the sleeping world,
Her shadowy pinions spreads;
And midnight stars, like lamps of gold,
Their gentle lustre shed.

Hushed is the city's busy hum,
And hushed the voice of mirth;
And silence like a spirit broods
Over the quiet earth.

But hark! a voice is on the breeze,
A voice of fervent prayer;
See, on yon mountain's gloomy side,
Jesus is kneeling there.

Draw near, my soul, and view the scene!
With humble reverence bow,
See heaven's almighty, matchless King,
A homeless wanderer now.

Lord of the universe, he seeks
No court nor regal hall;
But cold on his unsheltered head,
The dews of evening fall.

Angels with awe and wonder see
Their mighty sovereign there,
And hush their seraph harps to catch
The accents of that prayer.

The stars, which nightly round His throne
Their sleepless vigils keep,
Pause in their course, to see their King
O'er guilty rebels weep.

Awake, my soul! thy Savior poured
That midnight prayer for thee;
He left His Father's blissful courts,
From guilt to set thee free:

To break the chains which bind thee down,
And raise thy hopes above:
Awake the loudest notes of praise,
And sing His matchless love.

V. G. R.

Saccarappa, Me. Aug. 30, 1844.

NATURE.

We seek for beauty on the earth—
Where shall we find it not?
There's beauty in the darkling wave,
And in the solemn grot.

There's beauty in the star-lit sky,
When winter reigns alone;
For 'tis a glorious canopy,
With living sapphires strown.

There's beauty in the dewy drop,
That rivals beauty's tear:
It hath not beauty's wofulness;
We may not find it there.

There's beauty in the rainbow's hues,
Of Covenant the sign;
It sits upon the vapory cloud,
With radiance divine.

There's beauty in the wildest flower,
In every trembling leaf;
In every lonely plant that grows
On Ocean's coral reef.

There's beauty in the rippling stream,
And in the mossy dell,
Where lovers meet with lightsome hearts,
And breathe a soft "farewell."

There's beauty in the infant's cheek,
In woman's winning smile,
That fills the heart with ecstacy,
And can our woes beguile.

There's beauty in the falling tear,
O'er misery's lonely child:
There's grandeur in the ocean's storm,
When nature seemeth wild.

There's beauty in the solemn scene,
When pilgrims meet to pray;
When hearts on wings of hopefulness,
Soar from this earth away.

There's beauty in the meanest form
That ever kissed a flower,
That ever sailed upon the breeze,
Or humm'd in lady's bower.

There's grandeur in the aspiring hills,
In air, and earth, and sky,
Worthy the greatness of a GOD,
Or angel's minstrelsy.

Go, child of nature, beauty seek,
E'en in the emerald sod,
And grateful, let thy wandering heart
Aspire to "Nature's God."

AN OLD GEM.

BY REV. JOHN FLAVEL.

Judge in thyself, O Christian! Is it meet
To set thy heart on what beasts set their feet?
'Tis no hyperbole, if you be told
You dig your dross with mattocks made of gold.
Affections are too costly to bestow
Upon the fair-faced nothings here below;
The eagle *scorns* to fall down from on high,
The proverb saith, to catch the silly fly;
And can a *Christian* leave the face of God,
T' embrace the earth, or doat upon a clod!
Can earthly things thy heart so strangely move,
To tempt it down from the delights above;
And now to court the world at such a time,
When God is laying judgment to the line!
It's just like him, who doth his cabin sweep
And trim, when all is sinking in the deep;
Or like a silly bird, that to her nest
Doth carry straw, and never is at rest
Till it be feathered well—but doth not see
The axe beneath, that's felling down the tree!
If on a *thorn* thy heart itself repose
With such delight—what if it were a *rose?*
Admire, O saint, the wisdom of thy God,
Who of the self-same tree doth make a rod;
Lest thou should'st surfeit on forbidden fruit,
And live—not like a saint, but like a brute;
* * * * * * *
But he who knew what human hearts would prove;
How slow to learn the dictates of his love;
That, hard by nature, and of stubborn will,
A life of ease would make them harder still;
In mercy to the sinners he designed
To rescue from the ruins of mankind;
Called for a cloud, to darken all their years,
nd said, "Go, spend them in a vale of tears."

COMMUNICATIONS.

For the Morning Star.

CENTRAL PENNSYLVANIA.

No. 3.

When I penned my last communication, I intended to make it the last of the series, but after considerations have induced me to notice a few farther incidents of my route from Lock Haven.

Leaving Lock Haven, I proceeded, waterman fashion, down the West Branch upon a raft, and though this mode of travel did not exactly suit my inclinations, on account of some disadvantages connected therewith; yet I thus was enabled to see man when divested of the restraints which domestic society throws around him, which but too often are the only restraints upon his passions. I was much instructed by contemplating the sweeping torrent, heedlessly hurrying on toward the vast repository of accumulated waters; just like thoughtless man, hurrying stupidly on to the great ocean of long eternity. The reflection that I too was mortal, rushed vividly to mind amid such solemn musings; but ever and anon, the rude and boisterous laugh, the soul-destroying oath, the drunken revel, or the jest of obscenity, broke with strange & awful incongruity upon my silent meditations. Oh, when will men remember the port of their final destination! My lot was, however, happy, from the fact that my companion was one who I have every reason to believe obeyed the instructions of a heavenly teacher.

Just above Williamsport, I observed a beautiful bird, belonging to the gull tribe, of a snowy white plumage, and corresponding with Nuttall's Ivory Gull, *(Larus eburneus.)* Its only note was a wild and startling scream.

Passing Williamsport, we were arrested at Muncy by high water, which rendered it dangerous passing the dam. There is here for considerable distance slack-water navigation for Canal Boats, but which materially injures the navigation of the river, as the dam is but poorly planned. Here I had an opportunity of viewing raft-men in their own character, and how did my heart recoil at the sight. Drunkenness, profanity, debauchery, fighting, licentiousness, are but common vices, and seem almost inseparable from a raftman's life.—Even very many, who at home wish to be thought the elite of society, are to be ranked among the lowest. I am happy to say, however, that there are a few noble exceptions.

Our next stopping place was Northumberland, which of itself is worth seeing only for its insignificance; but the country around is indeed beautiful and interesting. Immediately opposite, there is a high bluff overhanging the river, and upon the very pinnacle of which, just at the brow, stand two towers, built for the purpose of observation & pleasure; one of which (though we were informed the frame-work is erect) seemed just taking a fearful leap into the rolling waters below. My companion and myself climbed the steep ascent, and enjoyed the rich prospect, though we were not permitted to enter either of the towers, one of the keys being in the hands of a gentleman across the river; and the other in the possession of a misanthrope, who lives solitarily near by them, and who refused us admittance, answering to our entreaties by saying, "They were not made to go into. See! they are all rotten and falling down." Nevertheless, they were in a good condition, one being almost new. In front and below us rolled the West Branch, and Northumberland, on the opposite side, and between the North and West Branches at their confluence, looked like any thing but the populous town I had supposed it to be. To our right and farther down the river was Sunbury, of which we had a pleasant view, and also of a beautiful and fertile country, which amply compensated us for our toil.

Opposite Sunbury, we passed the Shamokin dam; and continuing on our way, passed Green's dam at the mouth of the Juniata river, and finally ended our course at Middletown, below Harrisburg. Having occasion to stay over the Sabbath, I, at the sound of the bell, started for church, and, following a crowd, soon found myself in the interior of a German Lutheran meeting house.—The building was an old antique edifice, built of massive stone and nearly square, which looked as if the blasts of many a winter had spent their force upon its moss-grown walls. The minister, a tall, spare man, spoke with solemnity and interest in his looks, and there was a meaning in his actions, which, though the services were all in German, I was able to understand—there was a "sound within a sound," which told me I was in the house of God. A. D. WILLIAMS.

Whitestown Seminary, N. Y., August 23, 1844.

MISCELLANY.

The First Offence.

In the cheerful dining room of my bachelor friend Stevenson, a select party was assembled to celebrate his birth-day. A very animated discussion had been carried on for some time, as to whether the first deviation from integrity should be treated with severity or leniency.—Various were the opinions, and numerous the arguments brought forward to support them. The majority appeared to lean to the side of 'crush all offences in the bud,' when a warm hearted old gentleman exclaimed, 'Depend upon it, more young people are lost to society from a first offence being treated with injudicious severity, than from the contrary extreme. Not that I would pass over the slightest deviation from integrity, either in word or deed; that would certainly be mistaken kindness; but on the other hand, neither would I punish with severity an offence committed, perhaps, under the influence of temptation—temptation, too, that we ourselves may have thoughtlessly placed in the way, in such a manner as to render it irresistible. For instance, a lady hires a servant; the girl has hitherto borne a good character, but it is her first place; her honesty has never yet been put to the test.—Her mistress, without thinking of the continual temptation to which she is exposing a fellow creature, is in the habit of leaving small sums of money, generally copper, lying about in her sitting room. After a time, she begins to think that these sums are not always found exactly as she left them. Suspicion falls upon the girl, whose duty it is to clean the room every morning. Her mistress, however, thinks she will be quite convinced before she brings forward her accusation. She counts the money carefully at night, and the next morning some is missing. No one has been in the room but the girl, her guilt is evident. Well, what does her mistress do? Why, she turns the girl out of her house at an hour's notice; cannot, in conscience, give her a character; tells all her friends how dreadfully distressed she is; declares there is nothing but ingratitude to be met with among servants; laments over the depravity of human nature; and never dreams of blaming herself for her wicked—yes, it is wicked—thoughtlessness in thus constantly exposing to temptation a young ignorant girl; one most likely whose mind, if not enveloped in total darkness, has only an imperfect twilight knowledge whereby to distinguish right from wrong. At whose door, I ask,' continued he, growing warmer, 'will the sin lie, if that girl sink into the lowest depths of vice and misery? Why, at the door of her who after placing temptation in her very path, turned her into a pitiless world, deprived of that which constituted her only means of obtaining an honest livelihood—her character; and that without one effort to reclaim her—without affording her a single opportunity of retrieving the past, and regaining by future good conduct the confidence of her employer.'

There is, I fear, too much truth in what you say, remarked our benevolent host, who had hitherto taken no part in the conversation; 'and it reminds me of a circumstance that occurred in the earlier part of my life, which, as it may serve to illustrate the subject you have been discussing, I will relate.' There was a general movement of attention; for it was a well-known fact, that no manufacturer in the town of ——— was surrounded with so many old and faithful servants as our friend Stevenson.

'In the outset of my business career,' said he, 'I took into my employment a young man to fill the situation of under clerk; and, according to a rule I had laid down, whenever a stranger entered my service, his duties were of a nature to involve as little responsibility as possible, until sufficient time had been given to form a correct estimate of his character. This young man, whom I shall call Smith, was of a respectable family. He had lost his father, and had a mother and sisters in some measure dependent upon him. After he had been a short time in my employment, it happened that my confidential clerk, whose duty it was to receive the money from the bank for the payment of wages, being prevented by an unforeseen circumstance from attending at the proper time, sent the sum required by Smith. My confidence was so great in my head clerk, who had been long known to me, that I was not in the habit of regularly counting the money when brought to me; but as, on this occasion, it had passed through other hands, I thought it was right to do so. Therefore, calling Smith back as he was leaving my counting house, I desired him to wait a few minutes, and proceeded to ascertain whether this was quite correct. Great was my surprise and concern on finding that there was a considerable deficiency.

'From whom,' said I "did you receive this money.'

He replied, 'From Mr. ———,' naming my confidential clerk.

'It is strange,' said I, looking steadily at him. 'But this money is incorrect, and it is the first time I have found it so.' He changed his countenance, and his eye fell before mine; but he answered, with tolerable composure, 'that it was as he received it.'

'It is in vain,' I replied, 'to attempt to impose upon me, or to endeavor to cast suspicion on one whose character for the strictest honesty and undeviating integrity is so well established. Now, I am perfectly convinced that you have taken this money, and that it is at this moment in your possession; and I think the evidence against you would be thought sufficient to justify me in immediately dismissing you from my service. But you are a young man; your conduct has I believe been perfectly correct, and I am willing to afford you an opportunity of redeeming the past. All knowledge of this matter rests between ourselves. Candidly confess, therefore, the error of which you have been guilty; restore what you have so dishonestly taken; endeavor, by your future good conduct, to deserve my confidence and respect, and this circumstance shall never transpire to injure you. The poor fellow was deeply affected. In a voice almost inarticulate with emotion, he acknowledged his guilt, and said that, having seen me frequently receive the money without counting it, on being entrusted with it himself, the idea flashed across his mind that he might easily abstract some without incurring suspicion, or at all events without there being sufficient evidence to justify it; that being in distress, the temptation had proved stronger than his power of resistance, and he had yielded. 'I cannot now,' he continued, 'prove how deeply your forbearance has touched me; time alone can show that it has not been misplaced.' He left me to resume his duties.

Days, weeks, and months passed away, during which I scrutinized his conduct with the greatest anxiety, whilst at the same time I carefully guarded against any appearance of suspicious watchfulness; and with delight I observed that so far my experiment had succeeded. The greatest regularity and attention—the utmost devotion to my interest—marked his business habits; and this without display; for his quiet and humble deportment was from that time remarkable. At length, finding his conduct invariably marked by the utmost openness and plain dealing, my confidence in him was so far restored, that on a vacancy occurring in a situation of greater trust and increased emolument than the one he had hitherto filled, I placed him in it; and never had I the slightest reason to repent of the part I had acted towards him. Not only had I the pleasure of reflecting that I had, in all probability, saved a fellow creature from a continued course of vice and misery, and afforded him the opportunity of becoming a respectable and useful member of society, but I gained for myself an indefatigable servant—a faithful and constant friend. For years he served me with the greatest fidelity and devotion. His character for rigid, nay, even scrupulous honesty, was so well known, that "as honest as Smith," became a proverb amongst all his acquaintances.

One morning I missed him from his accustomed place, and, upon inquiry, learnt that he was detained at home by indisposition. Several days elapsed—still he was absent, and upon calling at his house to inquire after him, I found the family in great distress on his account. His complaint had proved typhus fever of a malignant kind. From almost the commencement of his attack, he had, as his wife (for he had been sometime married) informed me, lain in a state of total unconsciousness, from which he had roused only to the ravings of delirium, and that the physician gave little hope of his recovery. For some days he continued in the same state; at length a message was brought me, saying that Mr. Smith wished to see me; the messenger adding, that Mrs. Smith hoped I would come as soon as possible, for she feared her husband was dying. I immediately obeyed the summons.

On entering his chamber, I found the whole family assembled to take a farewell of him they so tenderly loved. As soon as he perceived me, he motioned for me to approach near him, and taking my hand in both of his, he turned toward me his dying countenance, full of gratitude and affection, and said, "My dear master, my best earthly friend, I have sent for you that I may give you the thanks and blessings of a dying man for all your goodness to me.—To your generosity and mercy I owe it, that I have lived useful and respected, that I die lamented and happy. To you I owe it that I leave my children a name unsullied by crime, that in after years the blush of shame shall never tinge their cheeks at the memory of their father.

"O God!" he continued, 'Thou who hast said, 'blessed are the merciful,' bless him.—According to the measure he has meted to others mete thou unto him.' Then turning to his family, he said, 'My beloved wife and children, I entrust you, without a tear, to the care of that heavenly parent who has said, 'Leave thy fatherless children to me, and I will preserve them alive, and let thy widows trust in me. And you, my dear master, will, I know, be to them as you have been to me, guide, protector, and friend." 'That,' continued the kind old man, looking around upon us, with glistening eyes, though mixed with sorrow, was one of the happiest moments of my life. As I stood by the bed-side of the dying man, and looking around upon his children growing up virtuous, intelligent, and upright, respecting and honoring, as much as they loved their father; when I saw his wife, though overcome with grief for the loss of a tender and beloved husband, yet sorrowing not as one without hope, but even in that moment of agony deriving comfort from the belief that she should meet him again in that world where

"Adieus and farewells are a sound unknown;"

when I listened to this fervent expression of gratitude, and saw him calmly awaiting the inevitable stroke, trusting in the mercy of God, and at peace with his fellow-men, and when I thought of what the reverse of all this might have been—crime, misery, a disgraceful and dishonored life, perhaps a shameful and violent death—had I yielded to the first impulse of indignation, I felt a happiness which no words can express. We are told that there is more joy amongst the angels of God over one sinner that repenteth, than over ninety and nine just persons that need no repentance. With such a joy as we might imagine theirs, did I rejoice over poor Smith, as I closed his eyes, and heard the attendant minister in fervent tones exclaim, "Blessed are the dead that die in the Lord; yea, saith the spirit, for they rest from their labors, and their works do follow them."

My friends, I am an old man. During a long and eventful career in business, I have had intercourse with almost every variety of temper and disposition, and with many degrees of talent, but I have never found reason to swerve from the principle with which I set out in life, "to temper justice with mercy."

Such was the story of our friend. And I believe not one in that company but returned home more disposed to judge more leniently of the failings of his fellow-creatures, and, as far as lay in his power, to extend to all who might fall into temptation that mercy which under similar circumstances he would wish shown to himself, feeling "that it is more blessed to give than to destroy."

It may not be superfluous to remark, that this narrative describes events of actual occurrence.

The Duke of Kent.

We delight to record the evidences of piety in high places. The men who occupy high seats of honor and authority in this land or in any other, are never more mistaken in their opinion or unwise in their conduct in the estimation of all true wisdom than when they affect to look down on all true piety and religion, as beneath their attention and unworthy of their most serious and respectful regard. If they despise religion now, their turn will come themselves to be forever despised by all the true noblemen in the universe.—Piety honors any man, however exalted his station, far more than he can honor what God honors. The following anecdote of the late Duke of Kent, the father of Victoria, the present Queen of England, is worthy of record:

His Royal Highness, the late Duke of Kent, during his illness, asked his physician if he was accustomed to pray?

"Please your Royal Highness, I hope I say my prayers; but shall I bring a prayer-book?"

"No," was the reply, "what I mean is, if you are accustomed to pray for yourself, you could pray for me in my present situation."

The doctor then asked if he should call the Dutchess?

"Do," said the Prince.

The Dutchess came, and offered up a most affecting prayer in behalf of her beloved husband.

On another occasion, when the Duke expressed some concern about the state of his soul in the prospect of death, his physician endeavored to soothe his mind by referring to his high respectability and his honorable conduct in the distinguishing situation in which Providence had placed him, when he stopped him short, saying, "No, remember if I am to be saved, it is not as a prince, but as a sinner."

When His Royal Highness felt that he was approaching the termination of his earthly career, he desired the infant princess to be placed before him while he sat up in bed. In this position he offered up a most affecting prayer over her, the last part of which was to this effect, if not in this very language, that "if ever this child should be Queen of England, she might rule in the fear of God." Having uttered these words, he said, "take the child away," and this was the last time he ever beheld her. Who is not prepared to join in the prayer, that this last petition of a dying parent may be found graciously and eminently answered?

These particulars I received from the late Rev. Leigh Richmond, chaplain to his Royal Highness, & he had them from the medical gentleman himself (now, I believe, also dead) when they were traveling together to attend the funeral. They appeared too interesting to be left unrecorded especially when we recollect the relation his Royal Highness bore to the beloved sovereign of these realms.

VIRGINIA. A correspondent of the National Intelligencer, writing from Wilton, near Richmond, Va., thus speaks of the diminution in the population of that State:

"Thus much have I written with an eye to tempt to Virginia Northern farmers. I have a great desire to capture this good old Commonwealth for the Yankee stock of States. Land is cheap; I say land, of which a good farm may soon be made, at from three to ten dollars an acre—not the land on the banks of the river, cleared and cultivated, but land where marl lies, marl worth more to the land than a gold mine. Society is good. The people are a good people. Schools will come with a population. It often seems to me that as yet there are no people here, and I wish, therefore, to see them come. I have to take up a spy-glass to see the houses of my neighbors, they are so far off, and yet so near am I to a capital of about 24,000 inhabitants, that I can see its spires and steeples, and almost hear the hum of its laborers. Back of me, and below me, off of the river as far as I have explored, I cannot find much else but woods, woods, woods. I ride for miles and miles in the forests, looking for people.—And yet this is the first settled, and oldest settled part of Virginia! The people have gone off; they have settled in Georgia, Alabama, Kentucky, Missouri, Mississippi, Louisiana, Florida; and now, as if there were too many people left, a bribe is held out to the rest to go to Texas! Well, if they will go, all I can say is, Northern farmers come here and settle. Such land as you can sell in New York and Pennsylvania for fifty, and seventy-five, and a hundred dollars an acre, you can buy here for from three to ten. It is a shame, I say, that this beautiful country, so blessed in climate, and so little needing only the fertilizing hand of man, should be without people. Here is an old venerable river running past my door, older than the Hudson, now lined with towns and villages—much older than the Ohio, (older in settlement and geography, I mean,) but where are the people? For a hundred and fifty miles from Richmond to Norfolk, the first explored river running into the Atlantic Ocean, the home of Powhattan and Pocahontas, and the scenes of the truly chivalrous John Smith—*where are the people?* Gone, I say, gone to the South and West, the trumpet blowing among them now to go to Texas! Virginia has here depopulated herself to make homes elsewhere. The cry now of one set of her politicians is, manufactures that would keep the people here are *nothing;* Texas is *every thing.* Were I a Virginian, I should esteem as worth more on James river one good white man, than all of Texas from the Sabine to the Rio del Norte. Why, here is Texas all about us, land as cheap as in the distant Texas, and as good."

A Slave Auction.

A correspondent of the Christian Advocate and Journal, traveling in Louisiana, whose sympathies are sufficiently far from northern abolitionists, gives the following account of a slave auction held at Raymond, near Vicksburg:—

It is the practice here for the Sheriff to sell property on which executions have been levied, in front of the Court-House, on the first day of the session of the court, and the citizens of the county in great numbers generally assemble on that day. Among the property to be sold on this occasion were some twenty or thirty men, women, and children, taken in satisfaction of execution by the sheriff, and I saw the effects of slavery in a new form A young woman was first placed upon the bench, in the midst of the crowd, well dressed, modest, and neat in her appearance, and recommended as a good house servant, and sold for $500; and another, in a condition which ought to have prevented her exposure, was presented to the public gaze, and sold for about the same sum. A man, about forty years of age, described as an excellent blacksmith, well skilled in his trade, was then sold; and immediately after him, his wife and three little children were placed upon the stand, and a scene of most painful interest ensued. Finding the gentleman who had become his purchaser, he urged him with the most anxious solicitude to buy his family; and as the bids for his wife and children were received successively from different persons by the sheriff, and the chances of a separation seemed to preponderate, his countenance indicated a heart swelling with painful emotions; and as if he could not endure the probable fate which awaited him, he again spoke to his new master, recounting the valuable qualities of his wife. The bids already made by others were regarded excessive, and his purchaser refusing to raise upon the sum offered, the fatal words, "Three times, and gone," announced his separation from the objects of his affection, by their becoming the property of another. As they came down from the stand, he advanced to his wife with a downcast look, and remarked, "Well Sally, we are separated;" an announciation which at once drew tears from her eyes. Seeing their feelings, the purchaser of the man—a gentleman of high character, and whose bid was made without a knowledge that he had a family—immediately announced to the sheriff his wish to relinquish his purchase, assigning as a reason his unwillingness to be the means of separating the man from his family, and presuming that the new owner of the woman and children would, on a second sale, become his purchaser. He was again put upon the stand, but there were those present in whose hearts there was no sympathy for revered affections, to the sacrifice of the chance of a favorable purchase of a valuable blacksmith, and the re-sale only inflicted new pangs in the bosoms of this family, by the revival and disappointment of new hopes. He was again struck off as the purchase of another.

A woman, with two little children, one an infant in her arms, were then sold: and then two other children of the same mother, a little boy and a little girl, were sold separately, amid the affecting cries of the mother at the thought of parting with her children. A little girl, about thirteen years old, and nearly as white as any one present, was then placed upon the platform, and struck off to the highest bidder at $350. The sale continued till these human beings were all sold to satisfy the demands of execution creditors. Let it not be supposed that these consequences of existing laws find approbation among the virtuous and respectable part of this community; for it is not so. In speaking of this scene with the freedom of an independent citizen, I found my own feelings painful, not to say indignant, and to be in unison with those of every respectable gentleman with whom I conversed; and I doubt not, from what I saw and heard, that any well informed gentleman, in the spirit of an American freeman and a Christian, could have addressed the assembled multitude in condemnation of the cause of such results, with the concurrence of nine-tenths of all present. Although the law sanctions it, public sentiment condemns the separation of families, and it is only men of loose principles or profligate characters that will be the occasion of doing it. The truth is, the idea of one man being the absolute property of another, and subject to all the incidents of property, is so revolting to human nature in a state even of partial refinement, that it is only when goaded by extravagant provocations that its justification will ever be attempted. The division of society into castes, and the subjecting one to the obligation of perpetual service to the other, is one thing; but the recognition in one of the right of property in the other, is quite another thing. Slavery, as a domestic relation, making one race the servants of the other on such terms as that the personal right and obligations of both parties are recognized by law, might by many be defended; but the recognition of property in human flesh, bones, and sinews, to the exclusion of every personal right, is too revolting to humanity to admit even of an apology, in a community where civilization, not to say Christianity, has shed its rays.

Let me here remind you of what Mr. Justice McLean, of the Supreme Court of the United States, has judicially asserted, in an opinion recently reported in the Western Law Journal, and what Mr. Madison asserted before him, that the Constitution of the United States no where recognizes the right of *property* in man; and that it is only as *persons owing* service, and not as *property owned* by others, that slavery is recognized by that instrument.

The Missionary and the Planter.

The Rev. Robert Young, Missionary in the West Indies, tells the following story.

When I was in the interior of the country, in my former residence in the island, I was waited upon by a white planter, who requested me to go to his estate to teach his negroes morality and industry. I accordingly went, and about 300 were at once made to assemble in his large hall. I commenced religious worship, and took my stand behind his table. I gave out a hymn, and he assisted me in singing it; and after prayer I gave out a text, which led me to speak against Sabbath-breaking, and another evil very prevalent in that country—two sins of which mine host was notoriously guilty. I perceived that the word was not very acceptable. He evidently withered under the statements I made; he seemed, by his look, to say, "You are traveling beyond your record." But I had possession, and I determined to keep it. As soon as I had finished, he rose from his seat, under the influence of great excitement, and said, "I don't believe that. Now stop, my negroes. I brought him here to teach morality and industry—that is, that you are not to steal from your owner, nor to be idle while you are at work; but instead of that, he has been finding fault with me, which, to say the least, is very ungentlemanly conduct. Now," said he, "I will expose the fallacy of all that he has said. He has told you it is wrong to violate the Sabbath; but he must have forgotten that the law respecting the Sabbath was given some thousands of years before the West India islands were discovered, and therefore it could have no adaptation to that part of the world. And, as regards the other crime of which he has said so much, I, for one, wish you could read your Bibles; for you will find it stated there, that Abraham patronized the very thing that Mr. Young has condemned." And thus, by the most shameful perversion of the Scriptures, he went on to defend his views, and sat down much elated with his performance. I rose and replied, and went further into the subject than I had done before: he rose and replied, and I rose and replied, and we kept up the discussion for two or three hours, to the no small amusement of the negroes, who could no longer subdue their risible powers, but departed with a loud laugh, exclaiming, "Ah! Massa, Parson have been too many for Buckra."

But, hear the sequel. Before I left that country, I saw this same proud planter an humble penitent at the feet of Jesus, putting his confidence alone in that blood which cleanseth from all sin. On my recent visit to the island, I waited upon him, and was delighted to see him. He expressed himself in a way that I cannot here describe: he was walking in the truth, and adorning the doctrine of God his Savior in all things.

OBITUARIES.

In Bradford, Aug. 24, departed this life, widow MEHITABEL JEWETT, aged 68 years. To express much in few words, I would say a mother indeed has gone. We feel it truly to be so. She has known something of the grace of God for more than forty years. She found it to be a support through the trials of 18 years' widowhood and many infirmities of life. She was much composed and resigned at death. May this dispensation be blessed to all the surviving friends. Printers in Maine and New Hampshire are requested to copy.

H. H.

Died in Bartlett, N. H. Aug. 13, of typhus fever, OTIS W. GARLAND, aged 19 years and two months. The subject of this notice was a son of Ebenezer and Lydia Garland. He was a young man of much promise and interest, beloved by all his relatives and acquaintance. His sickness was of thirty days' duration, and very distressing; but, notwithstanding his morality, he lacked one thing; but when he saw that physicians were baffled, and all hopes of recovery were gone, he called upon Jesus and found the pearl of great price; and was heard to say I would not live always, and longed to be absent from this body of clay, that he might dwell in heaven with his new sought friends.

Also, Aug. 19, LYDIA H. GARLAND, sister of the above, aged 22 years and one day. She was beloved by all, especially by her associates, she was confined to her bed about fifteen days. Her disease was also typhus fever, which deprived her of her senses to the last. We know not whether she was sensible of being dangerously sick. It appears she was not, but it is a consolation to us to say, that in younger days she sought the Savior and found him; but, like many others at the age of twelve or thirteen, neglected duty, and wandered from God; but her mind was often called up by that reprover that reproves the world of sin, of righteousness and of a judgment to come. While watching over her brother, she was heard to supplicate the throne of grace in his behalf. The writer had the privilege of standing by her bed side when she left the world, without a groan or struggle, with a smile upon her countenance, which was an evidence to him, that her peace was made with God. Thus lay the brother and sister beside each other. We humbly trust their spirits are in a better world than this. The writer of this notice delivered a discourse, on the 15th from Ecclesiastes 8: 8. Also, on the 21st from Psalm, 103: 15. "As for man his days are as grass," &c. By this dispensation, parents are bereft of a kind and obedient son and daughter, (and deeply feel their loss,) brothers and sisters of an amiable brother and sister, and other relatives and acquaintances are deprived of their pleasant society. SPENCER KENISTON.

Died in Tuftonborough, Aug. 29, after a long and protracted sickness of great suffering, MARY THOMPSON, aged 57 years, 10 months and 26 days. May God sanctify this dispensation of affliction to the good of the husband and nine surviving children, who are called to mourn their loss; but we trust it is for the gain of the departed. Printers in Maine are requested &c.

S. F. BEAN.

Died in Durham, Me. Sept. 1st, Mrs. LAVINA B. ALLEN, wife of Mr. James Ragon, formerly of Bowdoin, Me. aged 23 years. The subject of this notice experienced religion in 1841, and continued in the faith until the last. D. Y. PIERCE.

Died in Scituate, R. I. July 2d, 1844, Sister MARTHA, daughter of Simon Hopkins, of Foster, after a distressing illness, in the 17th year of her age. The subject of this notice professed faith in Christ in the spring of 1843, and on the 4th Sabbath in April, with 23 others, she followed the Savior down into the liquid stream, and was buried with him in baptism by the writer, and joined the Foster and Killingly F. W. Baptist Church, of which she remained a worthy member until her death. She lived beloved and died lamented. The 3d Sabbath in July, her relatives and friends assembled at the Mount Higee school house, where she formerly attended school as well as the place where she met for the worship of God, when a discourse was delivered by the writer to a large concourse of people. O may her death be sanctified to the mourning friends, to the church, to the youth, that they may be prepared to meet her where parting will be known no more.

DANIEL WILLIAMS.

East Killingly, Aug. 31st, 1844.

Died in Hampton, Aug. 29th, Mrs. HANNAH DEARBORN, wife of Mr. Simon Dearborn, in the 58th year of her age. Sister D. had been a member of the church some 17 years, an exemplary, pious, devoted and benevolent Christian. Her severe sickness of nearly three weeks' duration, she bore with calm resignation and pious fortitude. Her evidence of acceptance in her BELOVED, was clear and supporting. The family, husband and children, and a very numerous circle of friends, are indeed bereaved, and the church sustains a loss; but her religious conversation with friends as death approached, her unshaken trust in God, her longing to depart and be with Christ, are a sweet consolation to all that mourn. "Blessed are the dead which die in the Lord." The funeral services of our departed sister were attended on the 31st at the meeting house, where a large concourse of relatives and friends listened to religious exercises appropriate to the occasion.

Also, in Hampton, Aug. 26, ELIZABETH FRANCES, aged 14 months, an interesting little daughter of Br. Levi Brown. P. S. BURBANK.

Died in Upper Gilmanton, N. H. Aug. 28th, JOHN WELLS, aged 63 years, 8 months, and 6 days. He obtained a hope in Christ in the autumn of 1809, was baptized by Eld. Joseph Young, and united with the first F. W. Baptist church in that place the succeeding winter, of which he remained an estimable member till he took his exit from this world, to join the church above. For several months, disease had been preying upon his system, several difficulties attending him; but he was not thought to be so near the close of life till a short time previous to his death, when he was seized with bleeding at the nose, which continued four hours, and left him in a state of great debility. He endured his sickness with Christian patience, was resigned to the divine will, and when asked by a friend a short time before his death the state of his mind, he replied that "it was calm, his faith firm and unshaken, that his trust was in God." He ever lived an example of piety, and gave undoubted evidence to those with whom he associated, that he enjoyed the approbation of his heavenly Master. His voice was often heard in the conference room, exhorting Christians to faithfulness, and he sought every opportunity to persuade the impenitent to become reconciled to God. Though his voice will be heard no more below, we believe he is hymning the praise of God in a more congenial clime.

Ah! yes his voice is heard above,
Singing with angels round the throne;
He'll ever sing this dying love,
For he's obtained with Christ a home.

Though friends may mourn his loss below,
And often wish his face to see;
But he no more of earth will know,
Because from sin he's now made free.

Sweet nature's ties to him were dear,
While friends from tears could not refrain;
They'll ever feel their loss while here,
But that is his eternal gain.

He has left a companion and two daughters with other relatives to mourn his sudden departure. His funeral was attended on the 29th, and an appropriate discourse delivered by Elder Peter Clark from 2 Timothy 4: 7, 8. I have fought a good fight, &c. COM.

Fell asleep in the arms of Jesus, Aug. 3rd, Mrs. PATIENCE JOY, wife of Eld. Stephen Joy, aged 49 years 4 months. She bore up under the ravages of an inflammatory fever with Christian patience, which terminated her existence here on earth in nine days after her first indisposition. She had frequently said before her illness, that she thought her time was short. She had an impression on her mind, that the summons of death would be soon read to her. She labored hard while in health to render her family comfortable. She often reproved her husband, who was in a debilitated state, for endeavoring to assist her during her illness. She did not appear to have any anxiety to recover; said but little about earthly things until the day that she died, when she called her family around her; talked to each of them; gave directions as to what she wished to have done with certain things; said that she never felt so before, that she loved every body; repeated a hymn, and then began to shout glory to God. She had long been a worthy member of the Freewill Baptist church; embraced religion about, 18 years ago, and joined the Freewill Baptist church in Canaan, Maine. She afterwards removed to Gardiner, received a letter of recommendation from the church at Canaan, and joined the church at Gardiner; where she remained a worthy member until about six years ago, when she took a letter of recommendation from the church at Gardiner, together with her husband, and removed to Illinois, Fulton County, where they joined a church called Bethany church; and where they remained worthy members until January 1844, when they moved into Tazewell County, and joined a church called the Mackinaw church; where she remained a worthy member until her death. She has left a husband to mourn a loss which cannot be made up to him in this world; but what is his loss is her gain; and a family, who are bereft of a kind mother, who watched over them in sickness and in health; and the church has lost one of its most brilliant members, who has left the church terrestrial to join the church celestial, where she will sing praises to him throughout a never ending eternity. The funeral services were attended at the house of the deceased, where a respectable congregation were convened, and an appropriate sermon was preached by Eld. Williams, a Presbyterian preacher from Phillip. 1: 21. "For to me to live is Christ, and to die is gain." Her remains were then interred. STEPHEN JOY.

Died in Farmington, N. Y. sister JANE FREDERICK, aged 53 years. The subject of this notice experienced religion about three years ago, and was baptized by Eld. Thomas Parker and united with the first F. W. B. church of Perinton, and remained a worthy, consistent Christian until her death. Soon after she enlisted in the service of God, she began to feel the worth of souls, and to exhort sinners to seek an asylum in Christ; and God answered the desire of her heart in the conversion of some of her children and neighbors. During her sickness, she suffered a great deal of pain, yet was calm and perfectly resigned to the will of God, and sweetly fell asleep in Jesus on the 24th of June last. She has left a companion and eight children, together with a numerous circle of friends, to mourn her loss; yet they mourn not like those without hope. The funeral was attended by the writer and a discourse delivered to a large and attentive audience, founded on Rev. 14: 13. E. P. TALLMAN.

Died of scroffula consumption at Unadilla Forks, N. Y. on the 28th day of August last, Sister FIDELIA A. P. wife of Alvin Brown, in the 28th year of her age. The subject of this notice was a sister of Br. Jeremiah Philips, missionary in India, and is the third sister of his, which has left the church militant to join the church triumphant, since he left his native land. Sister B. embraced religion when quite young, and her life, since that time, has been that of a consistent Christian; and she gave the strongest evidence that her death was that of the righteous; and that her future state will be that of the glorified saint at the right hand of God. COM.

STATE OF MAINE.

ADMINISTRATOR'S SALE.

BY virtue of a license from the Judge of Probate, of the County of Franklin, will be sold at public auction by the Subscriber, Administrator with the will annexed on the Estate of CHARLES NESBITT, late of a certain unincorporated place called letter E., in the County of Franklin, deceased, on the premises at Sanford Corner, in the County of York, on Thursday, the 19th day of September next, at two o'clock in the afternoon, a certain parcel of real Estate situate in said Sanford, being about six acres of land with a house and barn thereon, it being the same formerly occupied by said Nesbitt and now occupied by Samuel Jackson.

TERMS made known at the time and place of sale.

OTIS GOODWIN, *Administrator, with the will annexed.*

August 1st, 1844. 3w18*

Boston & Maine Rail Road.

BOSTON to PORTLAND via. MEDFORD, WOBURN, WILMINGTON, ANDOVER, BRADFORD, HAVERHILL, PLAISTOW, NEWTOWN, KINGSTON, EXETER, NEWMARKET, DURHAM, DOVER, SOMERSWORTH SOUTH BERWICK, NORTH BERWICK, WELLS, KENNEBUNK and SACO.

SUMMER ARRANGEMENT.

ON and after MONDAY, May 20th, 1844, Passenger Trains will run daily (Sundays

THE MORNING STAR.

$1,50 A YEAR, IN ADVANCE.] PUBLISHED BY THE TRUSTEES OF THE FREEWILL BAPTIST CONNECTION.....AND EDITED UNDER THEIR DIRECTION. [WILLIAM BURR, AGENT.

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In the F. W. Baptist Building, Washington St., (near the Town Hall,) Dover.

☞ All communications and business letters sent by mail (and in all other cases, except when they can be forwarded to our agents in Portland or Boston *free of expense,*) should be directed to **WILLIAM BURR, DOVER, N. H.**

AGENTS IN PORTLAND,

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TERMS.

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MORNING STAR.

For the Morning Star.

SHORT SERMONS.

No. 3.

Creative Power.

TEXT.—"The works of the Lord are great, sought out of all them that have pleasure therein." Ps. 91: 2.

There are two ways in which the attributes of God are revealed to man—by his works and by his word. These are perfectly harmonious. In the one, however, his natural attributes are most strikingly manifested, while in the other, we have the clearest views of his moral character.

These throw light mutually upon each other—the declarations of the Bible being often most forcibly and beautifully illustrated by what we see in the external world, and in turn aiding to relieve the mind from any embarrassment or difficulty which might be felt in accounting for apparent disorders in the arrangements of physical nature.

Hence the frequent reference in the Bible, particularly its devotional parts, to the manifestations of wisdom, goodness and power in the works of creation—"The heavens declare the glory of the Lord, and the firmament showeth forth his handy work."—"When I consider thy heavens, the works of thy fingers; and the moon and the stars which thou hast ordained, what is man that thou art mindful of him; and the son of man that thou visitest him?" "The Lord by wisdom hath founded the earth; by understanding hath he established the heavens."

To the Christian, then, a view of the works of God, as they throw light on the character and attributes of his heavenly Father, cannot but be attended with the highest profit and most delightful emotions. It is principally in the light of modern Astronomy that I propose to suggest a few thoughts upon the power of God as manifest in the extent of the created universe, and to add one or two reflections naturally arising from these contemplations of the works of God.

Of the vastness of the world on which we live, very few ever obtain any thing like an adequate comprehension. And no doubt there would be awakened emotions of sublimity beyond any thing they have ever conceived, were they permitted from some not far distant point in space, to view this vast globe, moving as it does, with a velocity exceeding that of a cannon ball a hundred times!

But turning our attention to other parts of the solar system, we find far removed from us a world, [the planet Herschell,] which, through ninety times as large as our own, is incapable, save under the most favorable circumstances, of being seen at all by the naked eye. Still nearer to us are the planets Saturn and Jupiter; the one *nine hundred*, and the other *fourteen hundred* times the size of our earth. And yet they appear but as specks in the sky.

Still grander is the thought that there are worlds, teeming with myriads of intelligent beings, somewhat it may be like ourselves, save unblighted by the curse of sin and eternal death. Certainly if we could make the sun our point of observation, we should be as likely to think the greater worlds inhabited, as the smaller ones; and every minute analogy within our observation leads us irresistibly to regard the existence of the inanimate but as subservient to the happiness of the animate. Not a leaf quivers in the air or trembles to the earth, but is found by the microscope to be the abode of unnumbered existences of exquisite beauty and full of life.

It cannot be supposed, then, that these planets are vast unoccupied domes. Intelligent beings as ourselves, or perchance of far higher powers, are their happy inhabitants. Are we not wont to think of heaven as more than half filled from our own world, and to conceive all the rest as but there to admire and wonder at the unnumbered myriads who shall rise from earth to eternal glory? But if the other planets in our solar system are only as our own, we shall, in the glorious host of heaven, be but as a handful. Leaving out of view the hundreds of comets that are recognized as belonging to our solar system, and waiving the inhabitability of the sun (which is *one million, three hundred thousand times* as large as earth, we shall even then constitute but an insignificant part of the army of heaven.

Thus much from a view of the solar system merely. Yet this is but a drop to the ocean. Scattered promiscuously through the firmament are visible to the naked eye two thousand stars; to the telescope many thousands more. That these are all suns, and some of them much larger than our own, is capable of the clearest demonstration. For such is their immense distance, that did they shine but by a reflected light, they could not possibly be visible to us. The most accurate calculation yet made of the distance of any of these stars was by Prof. Besel of Germany, in which he estimated that the light of one of them requires 10 years 114 days to reach us, *passing at the rate of twelve millions of miles in a minute.* In other words, this star was found to be *six hundred and seventy seven thousand times* as far from us as the sun. Others are somewhat nearer. The light of the dog-star reaches us in three years.

Of the scattering stars thus visible by the telescope, 6000 appear to be double. They are now found, however, to be distinct stars, situated comparatively near to each other, and so influenced by the law of gravitation, that one revolves about the other.

And thus myriads of suns are revealed to us, scattered through the immensity of space, at almost inconceivable distances from us, and from each other, doubtless, and of a size which baffles all comprehension—one of them being estimated by Sir John Herschell to be fifty-five thousand times the size of the sun.

But are not these suns to other worlds? Or is their glorious light poured forth in vain?—If the latter be true, it is an anomaly in the economy of God. And are not these worlds the abode of intelligent beings?

But again. During a part of the year, every observer has noticed a broad hazy belt of light extending through the heavens, making an entire circle of greater or less breadth, called from its appearance "The Milky Way." Poetry had long ago anticipated the discoveries of Modern Astronomy in making its ground work stars;

> "A way there is in heaven's extended plain,
> Which mortals by the name of *milky* know;
> *The ground-work is of stars*, thro' which the road
> Lies open to the thunderer's abode."

This is no longer poetry. Sir Wm. Herschell was able by his telescope so clearly to distinguish the different stars of which it is made, as to count them. Directing his observation to those parts which are most thickly set, he makes the following statements as the result of his observations. In one spot the number of stars which passed his telescope in an hour (the manner of making the calculation I need not enter into) was 50,000. In another spot 116,000 in a quarter of an hour. In a third 258,000 in forty-one minutes. All this, it will be seen, embraced but a small part of the "Milky Way." But in such immensity the mind is lost! The distance of some of them he estimated to be *four hundred and ninety-seven times that of the dog-star*, light requiring 1640 years to reach us from them.

But again, Modern Astronomers have discovered much farther removed than any of the stars of the "Milky Way" hazy groups, which they call *nebulæ*. These *nebulæ* are of various sizes and shapes. About 6000 have been now discovered. From their immense distance, some idea may be formed of what must be their vast extent; and Astronomers suppose that our Milky Way and all the other scattered stars revealed to us, constitute but one such *nebulæ*, and that they appear to form a circle about us because we are within the *nebulæ*. And why may we not suppose so? Does such a supposition transcend our ideas of infinite power and infinite benevolence? Nay, shall we suppose that however grand and imposing such a contemplation, we have yet begun to comprehend the extent of the material universe? In imagination transport yourself to the remotest of the nebulæ, to the farthest point in the immensity of space to which the telescope can ever reach; and thence as far again, and thence again, and again, and onward still. Why in the mind this idea of INFINITE SPACE but to teach us, that however much we may see of the extent of creation, yet all we can know is but an infinitesimal to the infinite; and were it annihilated, the blank left would be but as the blotting out of a mathematical point. Every improvement in the construction of the telescope has introduced the Astronomer to discoveries grander than ever before conceived. And we may expect, as it shall be still farther improved, to know incomparably more at some future time, than we have even yet imagined.

In such a view of the works of God, how infinite appears the folly of haughty and rebellious man! Think of it. Imagine yourselfto stand by the throne of Jehovah, situate in the centre of his vast domains. You look through some celestial telescope and discover far off in a distant corner of the universe a few thousand *nebulæ*, floating like shining motes in the beams of the sun.—Annihilate them, and the loss would scarce be felt. One of them you mark. You take a seraph's wing, and after a tedious flight of thousands of ages! though borne as on wings of light, you begin to approach it. Millions and tens of millions of resplendent suns compose the speck you saw. Around them revolve unnumbered millions of worlds, and among the least our tiny Earth! Had it never existed, the Infinite God only would have known the loss. Yet there is man!—wise in his ignorance!—strong in his weakness!—proud of the little he may know, and raising his feeble arm to defy and bring to nought the counsels of Jehovah! "Surely He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

Especially in view of creative power may we see the glory of the Atonement. Viewing the crucified Redeemer—"a man of sorrows and acquainted with grief;" "despised and rejected of men;" "numbered with the transgressors," and executed as the vilest criminal, you recollect that he is the incarnate God—"by whom were all things made, and without whom was not any thing made that was made." What condescension and what love! E. B. F.

Oberlin, Ohio.

For the Morning Star.

A leaf from my life.

At sixteen years of age, having engaged in the important and pleasant duties of religion, I felt it mine to consecrate my life to the service of Jehovah. I saw a dormant church which hardly raised a beacon cry to earth's blind votaries. I saw Zion's faithful watchmen, few and feeble, almost fainting in despair; while sinners scorned a bleeding Savior,—I saw a slighted Bible—its leaves unturned, while full many a Novel showed but too well its frequent use. I saw a ruined world, sporting just upon the brink of long, *long* ETERNITY. I felt the call from Heaven's high courts, and resolved to live and die in Zion's cause.

With ardor characteristic of a youthful heart, I snatched her banner and rushed upon her walls. I raised the keen successful weapon of her warfare; but it fell from my nerveless, skilless arm, without effect. I raised a cry, but nought save her solid battlements echoed back the strain. I paused. Others with success stood as faithful messengers of Heaven's mercy,—with skill contending against the powers of darkness with more than mortal energy. I asked the cause, and waited for a response.

Others may be in a situation similar to mine; if so, let me say to them, God has given you faculties for moral and mental improvement, and has said, "Occupy until I come"—Obey God rather than man.

CULEX.

Aug. 1844.

O how politicians generally dislike to have morals and religion mingled with politics! They perceive that a little more mixing will completely ruin their worldly and wicked schemes. But men are beginning to feel that God will call them to an account for the manner in which they vote as well as for any other act of their lives.

For the Morning Star

Believers should unite with a Church.

1. *Because it is Scriptural.* There is abundant proof that organized churches existed in the early days of Christianity. The writings of the apostles contain rules for the disciplining of members, and describe very minutely the qualifications of the several officers, and in so many ways notice them, as to place the fact of their organization beyond a doubt.—Now, if there were churches, they must have been composed of individual Christians; and there is no reason to suppose that exceptions were made in favor of any, but that it was a general, and probably an invariable rule, for such as professed Christianity to formally attach themselves to a body of persons holding to the like precious faith.

2. *Because it is for their own personal benefit.* Man is naturally social. Hence, life is rendered more agreeable by concert in action among such as are engaged in similar pursuits. This is peculiarly the case in religious matters. Again, to unite with a church increases one's confidence. A person, by thus formally separating from the world, and taking upon himself the obligations of a church member, will perceive the necessity of exercising a greater degree of watchfulness, and of preserving in his deportment the distinctive characteristics of a disciple of Jesus Christ. Thus doing, he will be enabled to practice great boldness in discharging the various Christian duties.

Besides, those professors that remain on 'the common' are apt to manifest shyness, and to imagine that their brethren look upon them with distrust, and, consequently, deprive themselves of that consolation and aid which might be derived from a closer union of thought and action, as well as from an observance of the several ordinances with which the church is blessed. And, further, as all are liable to err, and few without the counsel of pious men do continue in an undeviating Christian course, it is highly important that converts, as soon as may be advisable, should place themselves under the watch and care of a church, where they may profit by the example and instructions of more experienced Christians. If they neglect to do this, the probability is, that they will by degrees grow indifferent, and finally apostatize, or else become the dupes of some prowling disorganizing fanatic. It is not to be expected that Christians will exercise the same custody over those that are without the limits of their respective churches, as they do over those that are placed under their peculiar care. They could not, if they would. Their reproofs and warnings would be very generally disregarded by such as were bound by no special compact. Does one desire to escape the snares of the world, and experience the greatest bliss that mortals can know? Let him throw himself into the maternal embrace of a well disciplined church.

3. Another reason why believers should unite with a church is, *that they may accomplish a greater amount of good.* Little is effected without combination. Men of the world know this. Hence, the great number of organizations for carrying on business in its various departments. So in matters of religion, no great enterprize has ever been successfully prosecuted except by the *united* efforts of Christians. By what other means are missionaries and Bibles sent to the heathen? or the gospel sustained in our own land? Are not churches generally the instruments? To be sure, persons not belonging to a church may contribute for these purposes, but is not the appropriation of their donations left to the care of religious associations? Certainly it is. And, besides, church members, from being better acquainted with the wants of Zion, are usually more ready to listen to her demands.

Prominent persons often do harm by remaining out of the church, on account of the influence which their conduct has on others. Some can perhaps live very correctly without the watchful care of a church, but there are many, who, being ignorant of their lack of stability, imitate such in this respect, and, from want of proper counsel and discipline, fall away. It is to be hoped that this evil will be remedied by a more consistent course.

Several objections urged against uniting with a church may here be properly noticed:

1. It is asserted that churches are corrupt. All are not so; or, if it be admitted that they are, one based on gospel principles should be organized, to which true Christians might gather and labor effectively for the advancement of pure and undefiled religion. The charge of corruption brought against churches generally, is, however, for the most part, preferred by such as are themselves desirous of becoming the leaders of a party, or such as are led astray by these false teachers.—There is still true piety to be found in churches manifested by a holy and well-directed zeal. To be sure, there are professed Christians, in churches as well as out, that do not, in all respects, walk agreeably to the rule of righteousness; and there may be churches, and perhaps whole denominations, that err more or less. Yet all this does not militate against church organization; since there are, on the other hand, those that exercise a wholesome discipline, and teach a correct doctrine. With such should every Christion unite, that he may the more efficiently act against error and corruption.

2. Some refuse to unite with a church, that they may avoid the disquietude occasioned by church trials. It is not not to be denied, that the hearts of Christians are often made to bleed, on account of the irregularities of their brethren, and the labor which necessarily results therefrom; yet it certainly will not be pretended, that the grief which arises from the fall of a brother is confined to members of churches. Every Christian must share in the suffering. THIS is one evidence of an union with Christ. And the person who, for the cause above-mentioned, remains out of a church, greatly mistakes, in supposing that he is a gainer thereby on the score of enjoyment. He does not feel the satisfaction which arises from a consciousness of having endeavored to do what he could to discipline and restore an erring brother, nor does he know the delight which arises from the close interchange of thought and concert in action that exist among members of the same church. And, even if it were the case that one by uniting with the church should experience more mental anxiety, without a present counterbalancing joy, he should not on this account hesitate to do so. Those who would imitate their Divine Master must willingly suffer, if need be—must rejoice in toil and tribulation, knowing that God has promised a sufficiency of grace for every exigency, and an ample reward,—yea, *a free gift of eternal salvation* to all those who love the prosperity of his cause, better than they do their own ease.

3. Others will not join a church, lest they become possessed of a partisan feeling. This might appear very laudable, were party spirit confined to churches. But it is not. Men will have their preferences, whether they attach themselves to any particular body of Christians or not. A liberal man need not lay aside his liberality when he unites with a church; nor will a bigot be less a bigot by standing alone. P.

For the Morning Star.

A Remarkable Conversion.

Bro. Burr:—In a pamphlet that has been recently thrown in my way is an account of a remarkable conversion, under exceedingly discouraging circumstances, through the instrumentality of the pious and devoted Henry Longdon, late minister of the gospel in Sheffield, England. Thinking that the account, which follows, may be new to many of the readers of the Star, and not entirely uninteresting, I send you a copy, wishing you to make such disposal of it as you think proper. F. M.

"As Mr. Longdon * * was returning one evening from a meeting of Christian friends, where he had been greatly refreshed and comforted, he felt his heart glowing with ardent desires for the salvation of his fellowmen, and a prevailing anxiety to become instrumental in their recovery. Actuated by these sentiments, before he reached his habitation, he heard as it were by accident of the sad condition of one of his neighbors, a young man who was fast approaching the confines of the grave. He lived with his aged widowed mother, whose circumstances were but indifferent, and who was herself almost worn out in attending to his wants, and nursing him with affectionate tenderness. "He is my only child,' said the anxious parent, 'and when I lose him I have lost my all.' The benevolent man obtained an introduction to the abode of sorrow, and beheld the forlorn object seated in an easy chair, panting for breath, in the last stage of a consumption. He appeared to be about 22 years of age.

I addressed him as follows, says Mr. Longdon, 'Young man, I am sorry to see you so ill.' He replied, 'I am very ill indeed, sir, but it will not be long:—I shall soon be released—I hope I shall soon be in heaven.' I am glad, I added, to hear of your willingness to die, and of your hope of heaven: have you a Scriptural foundation for your hope?

As he made no reply, and thinking he did not understand me, I said:—You know, my friend, there are many die who do not go to heaven;—for God saith, 'The wicked shall be turned into hell, with all the people that forget God.' Before we can be admitted into heaven, we must repent of our wicked lives, and obtain a *pardon of all our sins.*—Have *you repented and been forgiven?* He could contain himself no longer, but turned with indignation to his mother, and said:—'What did you bring this fellow here for?'—Then turning to me, he said, 'Man, go about your business: I did not send for you, nor do I want you: you do me no good: surely my sufferings are great enough, and you distress me exceedingly.' The more I endeavored to pacify him the more his anger kindled against me. I therefore sat, and silently lifted up my heart to God for wisdom to direct me. It appeared as if I had no possibility of success, unless I could obtain consent to sit up with him all night. I asked, entreated, and would not be denied. I told them what an excellent nurse I was, and I hoped we should have a comfortable night; if they pleased, I would go home and fetch some currant jelly, and other things proper for a person in his situation; that I would bring some refreshment for myself, that I might be no expense to them; that a night of sound sleep would refresh the old mother, who seemed almost worn out; that I would instruct him in the best manner I was able; and that if there were a change for death, I would awake the mother, that she might see her son die, &c. &c. Taking it for granted I had prevailed, I hastened home and returned as soon as possible, and found they had not locked me out.

The young man received me in sullen silence. After some conversation, I prevailed upon the mother to go to bed. As the young man was not able to lie down, he remained in his large chair day and night. I told him I had brought a Bible with me, and if he pleased I would read to him; to which he consented. After I had prayed, I read and expounded those parts which were applicable to his state. 'What!' he said, 'you are beginning again; you certainly will kill me, it does so hurt me to talk! O that my mother was but here!' I said, My dear child, you do not need to talk; I won't ask you one question, and I beg you will not speak, and I will pray and read. Then I opened the precious word of life, and alternately read, expounded, and applied: when I saw his passion rising, I begged he would not speak, for that *would hurt him.*

We spent our time in this way for some hours, till at length, under prayer, I heard him feebly say amen to my petitions, which inspired me with fresh courage to persevere. When I arose, I spoke to him more closely, with all tenderness, concerning his sin and danger. Now he opened his mouth and brake the snare of the devil. *He told me he was the son of a pious Methodist class leader!* who many years ago had passed into the heavens. I felt confident that the father's many prayers must be answered. Now I kneeled down and asked God in faith, nothing doubting; I heard the young man repeating my petitions word for word. I instantly personated a poor lost sinner, on the brink of eternity, and on the verge of hell, yet through the infinite merits of Jesus Christ, suing for mercy. Then I cried, 'God be merciful to me a sinner—a great sinner—the chief of sinners. Jesus died for me; for his sake alone forgive me, but let it be just now.' We both prayed harder and louder, till we prayed with all our might.

When we arose from our knees, (for I found he had dropped upon his knees during the last prayer,) he walked over the room, and leaning his head against the wall, he said:—'O God, if thou wilt give me a little ease and strength, I will pray as well as I can.' Immediately he turned to me and said, 'I have no pain: it is all gone!' He then poured out his soul in strong cries and tears, and his body shook like a leaf in the wind.

Considering his state of weakness, it was astonishing he did not faint. I encouraged him to take no thought for his body, but by faith to plead the blood of the covenant. His importunity increased, till he made a sudden pause, and turning to me he said, "I am happy! Oh how happy! Bless the Lord!—Blessed be my God!" and he praised God in language which astonished me.

He was so filled with the love of God, that he opened the door, and walked into the street, though he had not been able to stand for some time without assistance. Accents of praise to the Most High God filled the air, in the solemn silence of the night. He said, 'O ye angels, join with me to praise the Lord! The dead is alive, the prodigal is found! Glory be to God forever! Oh! the matchless mercy of God, to save me at this late hour!' &c. This was a memorable night: what a contrast between the former and the latter part of it. In the beginning, devils were raging within him, unwilling to lose their prey; in the after part of the night, angels were rejoicing over another sinner saved by grace. I sang several hymns of praise to God, and we conversed as brethren in the Lord, and fellow citizens of heaven; we ate the bread of life, and antedated the joys above.

When his mother came down stairs in the morning, she was struck with astonishment to hear her son praise God. He said, 'If God had not sent this his servant to visit me, I should have been damned forever. The Lord has pardoned all my sins. I am so happy I cannot describe it. Glory be to God forever!' &c. He continued a few days, faithfully warning his friends and acquaintance to flee from the wrath to come, magnifying the boundless grace of God as manifested in him, and then triumphantly departed this life, in sure and certain hope of a glorious resurrection."

For the Morning Star.

Scripture Exposition::::No. 135.

Neither have I hurt one of them. Numbers 16:15.

Moses addressed these words to God at the time of the rebellion of Korah, Dathan, and Abiram, with 250 of the princes of Israel, who had accused him, with Aaron, of taking too much upon them, and that others were as good as they. Moses was in affliction, as he saw that an awful judgment would follow such wickedness. But he could honestly appeal to God for a witness as to the rectitude of his own course. He did not feel that he had been the cause of this trouble. He had not done them the least injury, but their own wickedness was now manifesting itself.

There are in the world now many things being developed analagous to what then took place in the history of Israel. Ministers and other reformers are accused of meddling with subjects that do not concern them. If they preach on covetousness, licentiousness, intemperance, slavery, and other kindred vices, some are disturbed, and the churches become distracted and divided. It would seem, to hear some of them talk, *that the minister deserves imprisonment as a felon, or to be hung as a traitor.* He may in some instances have acted injudiciously, and not have presented the truth in love, but that minister who has in the fear of God and in faithfulness to the souls of his fellow beings borne a righteous testimony against the sins of the age, can say in the midst of the storm that rages where he has presented the truth, "I have not hurt one of them." He sees that they have taken a viper to their bosoms and that while he is endeavoring to get it *from them they* are hugging it, while it is stinging them with the sting of death. Let the true ministers be faithful. Blessed are they who are falsely accused for the sake of Christ. Happy, Oh! inexpressibly happy are they who can say to God, "I have not hurt the people." J. F.

For the Morning Star.

Christians' Trials.

The trials of Christians sometimes appear severe. They seem greater than they can bear. But when they get to heaven, how will these trials appear? Then afflictions will no more be thought of. The troubles that now distract the mind, will, in that happy day, be forgotten. No one ought, therefore, to sink in the hour of adversity. He should reflect upon the promises of the gospel; and let this cheer him in the worst hour of emergency. Think of the consistency of the ancient worthies. Though they sometimes deviated, yet they looked forward to a day of rest. They looked forward to a recompense of reward. They lived in full expectation of a blessed immortality beyond the grave.—Now they are all done with the sufferings of this life. Their pilgrimage was soon over.—They no more shall have to meet with the sorrows of earth. No doubt they can now look back upon this world with joy. So it will finally be with every child of God. Then faint not, nor be weary in the hour of temptation. God will be as a wall of fire around you. Rejoice in the hour of tribulation.

S. H. BARRETT.

For the Morning Star.

Conversation.

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Eph. 4: 29. This is an important passage. How profitable conversation might be, if it were conducted in a right manner. But such is not always the case. Individuals often meet their friends.—They talk and converse. But what is it about? Worldly affairs and concerns. Nothing do they say that ministers grace. Now a different way should be pursued. When friends meet together, their aim should be to build up each other in the most holy faith.—The impenitent should be warned, and the pious encouraged. S. H. BARRETT.

For the Morning Star.

Eternity.

Who can look into it with calmness? Can the unholy, the unregenerate, and the wicked? No! They dread to think of eternity. They wish there was no such thing. One thought of this solemn word destroys their happiness. But the regenerate and holy, can view the glories of eternity with extatic delight. Even when encircled by the cold and icy arms of death, they can praise God for eternity.

S. H. BARRETT.

For the Morning Star.

Faithfulness.

Christian, be faithful. God requires this of you. Unless faithful, you cannot be saved. Again, life is so short, you will never do anything for the wants of a perishing world, if unfaithful. Then, be faithful. Faithful to God, faithful to yourself, and faithful to an impenitent world. S. H. BARRETT.

BIBLICAL DOCTRINE.

No. 5.

BY M. M. SMART.

Immutability of God.

By the Immutability of God, it is understood that he never changes in the manner of his being or in the principles of his administration.

The Psalmist, referring to the works of creation, speaks of God thus: "They shall be changed; but thou art the same." Ps. 102: 26, 27. "I am the Lord; I change not." Mal. 3: 6. "Every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1: 17. "Jesus Christ, the same yesterday, to day, and forever. Heb. 13: 8.

The truth of God's Immutability is very important to religion and to morals. The moral government of God gives decisive evidence in its favor. We are essentially under the same laws now that were prescribed to the earliest generations of man. What was falsehood then is falsehood now; and what was truth then is truth now.

Miseries then followed vice, and it is the same now; peace and salvation then followed virtue, and it is the same now.

It is true men have lived under different and successive periods, the patriarchal, the Mosaic, and the Christian, but the moral principles on which each rests are the same. Their differences vary only according to the age of the world, the condition of mankind, and the plan of infinite wisdom. Vicious men have as much reason to tremble now, as in former days, for still the "wrath of God abideth on him" that rebels against his government. Christians have the same ground of hope that he is "the Lord, the hope of their fathers," that he will never leave them, nor forsake them. "Though the mountains depart, and the hills be removed, yet my kindness shall not depart from thee, nor shall the covenant of my peace be removed."

It is impossible that God can change for the better, or for the worse; it would nullify his existence as a God of infinite perfection. We are not however so to interpret the immutability of God, as though his operations admitted of no change, or that his mind was incapable of different regards and affections toward the same creatures under different circumstances. He is in all cases guided by the unchanging principles of his administration. Thus, "he hates the evil doer," but that hatred may be averted, "when the wicked man turneth away from his wickedness." There is a sense in which this may be called change in God, but it is not the change of imperfection. It is to the contrary. If "when the wicked man turneth away from his wickedness," and if he does not then become the object of God's love, God would not be the unchangeable lover of the humble and contrite.

There are various bewildering and pernicious speculations on the divine immutability. Such are the notions, that God knows every thing by intuition; that there is no succession of ideas in the divine mind; such as tend to represent the Divine Being as rather a necessary, than a free agent, and his moral perfections as resulting from a blind physical necessity of nature, more than from his essential moral excellence. As a specimen we may notice the following passage.

"His knowledge is independent upon the objects known, therefore whatever changes there are in them; there is none in him.—Things known are considered either as past, present, or to come, and these are not known by us in the same way; for concerning things past it must be said that we once knew them; or of things to come, that we shall know them hereafter; whereas God, with one view, comprehends all things past and future, as though they were present."

(RIDGLEY'S *Body of Divinity*).

In thus representing the knowledge of God as "independent of the objects known;" in order to establishing such an immutability of knowledge, as is inconsistent with the perfection of that attribute, and without which it could not be perfect; and in denying that knowledge in God has any respect to the past, present, and future of things, a very important distinction between the knowledge of things possible, and the knowledge of things actual, both of which must be attributed to God, is entirely disregarded.

God knows his own perfections and that knowledge is infinite, as his perfections are infinite. As to possible things the knowledge of God has no relation to time, and there is in it no past nor future. But to the possible existence of things, we must add actual existence; that commenced with time. From the actual existence of things arise order and succession, past, present, and future, not only in the things themselves, but also in the divine knowledge of them. As there could be no knowledge of things in the divine mind as actually existing, which did not actually exist, for that would be falsehood and nonsense, so if things have been brought into actual existence in succession, the knowledge of their actual existence must have been successive also. As actual existences they could not be known as existing before they were. The knowledge of God as to actual existence of things is therefore successive, because things come into being in succession, and, as to actual existences, there is foreknowledge, present knowledge, and after knowledge, with God as well as with ourselves.

But not only is a distinction to be made between the knowledge of God as to possible existence, and actual existence; but also between his knowledge of all possible things, and of those things, which he, before their creation, determined should exist. To deny that God knew no distinction between those things which might take place, and those which would actually take place, would be a bare-faced denial of his perfect knowledge.

The class of authors just quoted, speak as though God had no ideas of time, and order, and succession; as though past, present, and future, were so exclusively human that the Infinite Mind could not apprehend them.—But if there be actually a successive order of things as to us; and if this be something real, and not a fiction, then must there be a corresponding knowledge of it in him, and therefore in all things which respect us, a knowledge of them as past, present, or future, as they are in the experience of mankind, and in the truth of things itself.

BENEVOLENT.—To work a slave from the time he can toddle, till he is fifty years old, and then send him out as a missionary to Liberia!

MORNING STAR.

WEDNESDAY, SEPTEMBER 25, 1844.

Tropical Language of the Bible.

When the article on Hebrew Poetry was written, we thought of presenting portions of one prepared for another occasion on Tropical or Figurative Language; but have concluded instead of this to present some remarks of Ernesti on the subject with a few comments of our own. It should be premised here, that figurative language is to be considered important not only as being so large an element in the poetical parts of Scripture, and of the prose parts also; but from the fact that it has been so often misunderstood and perverted. Some, fond of novelty and oddity, have spent most of their time in seeking out curious applications for the numerous passages of this sort in the Bible, to the great injury of their own usefulness. These frequently, and many others have taken strange liberties with this portion of inspired truth—either regarding it as explicable on no definite principles, or taking license to make arbitrary rules to suit their own fancy or caprice. And so numerous errors have been propagated, and much evil done. Now we aver that there is no portion of the sacred volume more simple in its design and structure, or more easy of comprehension, when rightly studied, than this, greatly as it has been abused.

The distinction between proper and tropical language is thus given by Professor Stuart:—"A *proper* word is a definite name given to a certain thing; and as such may be explained by adverting to the *proper names* of persons. A *tropical* word is one used out of its *proper*, i. e. original sense; e. g. *rosy face, snowy skin*, where rosy and snowy cannot be literally or properly predicated of the skin." Ernesti, p. 21. He continues: Tropes arise, 1. from *similitude*; which may be either real or supposed—e. g. the vine *creeps*. This is called metaphor. 2. From conjunction;—which is either real or supposed. Real, where a *part* of a house is put to signify the whole; or the container for the thing contained, as *to offer the cup*, viz. to offer what is contained in it, i. e. the wine. Conjunction is supposed where the cause is put for the effect, and *vice versa*, e. g. *blushing* for *modesty*; the sign for the thing signified; or the subject for the attribute."

The inquiry naturally arises, why are words ever used in a figurative sense? Several reasons may be given. 1. For the sake of convenience. It saves multiplying words. On this subject Ernesti remarks: "New objects also were invented or discovered, to describe which words became necessary. To serve this necessity, men resorted to two different expedients. Either new words were coined, or old ones were applied to new objects. In those languages that were spoken by a people ingenious and devoted to science, or in those which by nature or art were flexible and fitted for the coining of new words, new ones were most usually coined. Yet this usage was not without exceptions; for had new words been coined on every occasion, the number of them would have been multiplied without end." ib. p. 22. 2. They are used for variety, and to avoid the frequent recurrence of the same word. This varies in different writers according to their genius and taste. 3. For illustration. For example, in speaking of mental states, or in describing abstract subjects, we are obliged to employ words with a figurative sense. At least, this is frequently so. In all such cases the figure is used to make the truth more clear and forcible. Such is indeed the *chief* purpose of tropes, though it is very apt to be overlooked. But the principle is so important that it ought to be impressed upon the minds of all, and especially of those who undertake to explain the Scriptures. We therefore repeat, that *the main design of figurative language is to render the subject more plain and intelligible.* So far then from seeking for occult, mystical, or eccentric applications of such passages, we should aim to understand their true import, the simple meaning of the author. 4. They are so used for ornament. By introducing analogies, allusions, and other references, the copiousness and richness of a language are greatly increased. Here, of course, logical accuracy is not to be expected, but the expressions are so familiar as to be easily understood.

A great mistake in regard to the figurative language of the Bible has occurred in supposing it to be mysterious and obscure, whereas it is the very opposite. It ever has been in all languages, and still is the language of common discourse and common life. When we speak of the *head* of a nail, the *legs* of a table, the *arms* of a chair, of *boiling the kettle, dressing food*, or of the *flow* of thought, the *kindling* of emotion, and numberless like things, who ever supposes such expressions to be unnatural or mysterious? Yet many figures of speech, used with the same simplicity of intention by the sacred writers, have been grossly abused in cases not a few.

J. J. B.

To be Continued.

SELECTED MAXIMS. Keep your temper.—Persevere against discouragements.—Employ leisure in study, and always have some work in hand.—Never be in a hurry.—Rise early and be an economist of time.—Maintain dignity without the appearance of pride.—Rather set than follow examples. P. S. B.

Eld. D. DUDLEY has removed to East Liberty, Logan Co., O., and wishes his communications directed accordingly.

Eld. A. HATCH to Marion, Marion Co., O., which is now his P. O. address.

Eld. G. P. RAMSEY'S P. O. address is now North Berwick, Me.

Moral Ability.

When we require scripture proof for the division of ability and inability into natural and moral, we are pointed to such as the following under the head of natural, &c.

Prov. 6: 27, "Can a man take fire in his bosom and not be burned." 23, "Can one go on hot coals and not be burned." James 3: 12, "Can the fig-tree bear olive berries?" Well, such texts as the above do indeed refer to what is naturally impossible, but where are we to find the moral ability texts? We are cited to Is. 49: 15, "Can a woman forget her sucking child?" Jer. 2: 32, "Can a maid forget her ornaments?" John 6: 60, "This is a hard saying, who can hear it."—(All will of course admit that such interrogatories as the preceding mean the same as absolute negations.) Joshua 24: 19, "Ye cannot serve the Lord." John 3: 43, "Ye cannot hear my word." Now we object to the idea that the above texts refer to any kind of ability or inability. It is *possible* for a woman to forget her child, and it is *possible* for the maid to forget her ornaments. Again, it will be admitted that the following text is of the same order as the class last quoted, (Job. 6: 6, "Can that which is unsavory be eaten without salt?" Here then is another *Calvinistic moral* impossibility. But such an impossibility has been accomplished time and time again, and will be again. I have eaten that which was unsavory without salt myself. Hence I know it to be possible.—Now, one of two things must be admitted by our opponents. Such texts as the class last quoted express no moral impossibility, or else a moral impossibility is *possible* which would be a contradiction in terms.

But why are the words can and cannot used in these passages, if they do not embrace the idea of ability or inability? Why, they are used in a lax sense, just as we use the terms every day in common parlance, and just as all words in our language are used. A man asks me to give him a dollar, and though I may have twenty in my pocket, I might reply I cannot. But from such an answer no reasonable person would suppose that it was in any sense whatever *impossible* for me to give the dollar. We might give numerous examples of this lax use of words in common conversation. We say of a man that he is an *eternal talker*, but from such an expression no one would infer that he would never cease talking. The scriptures are full of such examples, "Why stand ye *all the day* idle?" *All* the day had not passed away when that question was asked. "The world itself *could not* contain the books, &c." How very wrong for one to skim philosophical propositions from words when in such a limited sense. E. N.

Capital Punishment.

The question of Capital punishment is very important. It is now under discussion throughout the community. Excellent talent is enlisted on either side. Time will show the result. Concerning this, however, we have no fear, provided the parties prosecute the discussion with candor and impartiality. But here lies the danger. Controversialists are greatly liable to pursue the honors of victory, rather than the profits of truth. And, whenever this is the case, the quicker controversy ends the better. The writer trusts he is not insensible to his own danger in this particular. He feels that "to err is human."—And yet, the question proposed for discussion involves such awful consequences, that he trusts, provided these consequences are kept in view, he shall be kept from sacrificing truth to selfishness. His chief confidence, however, lies in the guidance of an overruling Providence.

Prejudice lies deep in the affirmative of this question. We do not say there is *none* attaching to the negative. But to the affirmative all argument drawn from general custom goes directly. Just as it does in favor of war and military glory. From prejudice, therefore, we have most to fear, while advocating the negative, viz. *the abolition of capital punishment.* It is necessary, first of all, therefore, to entreat the reader to lay his prejudices aside. Then has he hope. For, aside from prejudice, there exists no remarkable obstacle in the way of a just conclusion of this question. It is plain and scriptural.—It is not, in itself, very puzzling. But men puzzle it! If parties will follow where it leads, they will soon arrive at the common goal of truth, when all discussion will necessarily cease. And this will the writer do by divine assistance. It shall not be his business to affirm and deny, so much as to prove and disprove. If he finally disprove his own position, he will feel no cause for chagrin.—Truth being our object it mattereth little where we find it. And certainly nothing can be more desirable than the abandonment of error.

Finally, not to be tedious, the writer, relying upon the soundness of his position rather than upon his skill in defending it, doubts not that the view he advocates, will, eventually, win the popular approval. M. J. S.

(To be continued.)

MY RIGHTS. Oh how jealous men are of their rights in this day! One would think, from the loud vociferations against oppression in some of our religious bodies, that professors of religion are doing little more than oppressing each other. When men get this jealous spirit, you may labor to convince them that you have no desire to encroach upon their rights, and may even surrender your own; and, while they trample them under foot, they will cry with redoubled fury, oppression! *oppression!* E. N.

FASTING. When Paul and Barnabas were ordained to the work of preaching to the heathen, the church fasted. Do we not, in this day, more frequently have a feast upon such occasions? E. N.

Objects of Quarterly Meetings.

The usefulness of ministerial and church associations has long been proved. Believers are refreshed and strengthened by the tidings which they hear on such occasions, as they join in Christian intercourse and worship, and consult for the welfare of Zion.—There also is a favorable opportunity for settling, or counseling in regard to, difficulties, which might otherwise become sources of much evil; there light and truth can be disseminated, and an impulse given to every good work. No object bearing upon the interests of religion can be justly excluded from such meetings, although all cannot of course receive full attention at each session, but should be judiciously distributed and taken up from time to time. So important are these meetings, that every minister should be present throughout, and every church fully represented, unless something special prevent.—And one thing is worthy of particular attention, viz. that all these meetings, whatever may be the subject under consideration, should be strictly *devotional.* To secure this appropriate remarks should be frequently made, and meetings for prayer held.

We must confess, too, that we dislike to have nearly all the ministers and delegates shut up in one house, and but one or two preachers with the congregation in another. Necessity, it is true, sometimes requires this, but where it can be avoided, it is far better that all should be together throughout all the exercises of the Q. M. What a happy thing it would be if each session were a season of revival, in which some souls should be converted to God! And it might, and ought to be so, and brethren should come prepared for it and expecting it. Then would each church feel that it would be no burden, but a most delightful privilege to have the Q. M. with them, for it would be as of old a visit from the ark of the Lord. J. J. B.

God's Laws.

God's laws are not all the same as it respects the letter, but the spirit of all is benevolence. The laws by which he governs angels, men, beasts, insects and inanimate objects, are the best adapted to secure the best good of each, though the letter of these laws must of course be widely different. Men probably have a right to do some things which an angel has no right to do, and a beast has a right to do some things that a man has no right to do. The letter of God's laws also varies to suit the various circumstances of men. The ruler has a right to do what the common citizen has no right to do, the parent has a right to do what the child has no right to do, the married man is under obligations that the unmarried is not under, and the man who is under unjust human laws has a right to do what one under a perfectly just law would have no right to do. E. N.

Smithville Seminary.

The present term of this institution opens well, and certain we are that its prosperity must still increase, as the community shall correctly understand and justly appreciate the superior advantages it affords the student. It is no small recommendation to it, that it has, in the Academic Department, three Instructors of undoubted qualification for the stations they occupy. For, in consequence of this, no recitation is hurried through, or crowded quite out of its proper place. This is a consideration which cannot be too highly estimated. Calling at the Institution to day, I was introduced into one of the recitation rooms, where I found the teacher leisurely conversing with his class about the lesson.—Let me not interrupt you, said I. "O," said the teacher, "we were through with the lesson and merely conversing about it."—What a privilege for a student thought I. How different the case when every recitation is rather *hurried through* to give place for another, than *dwelt upon* for the advantage of the class.

Considering, in addition to this, the commodiousness & happy arrangement of the seminary buildings, and the fact that the teachers all have their permanent residence in them, we can but rejoice in the facilities the institution affords to as many students as will resort to it. It is when within its walls, if ever, that we wish ourselves back upon the spot whence we first gazed up the hill of science.

M. J. S.

FORBEARANCE.

This is a grace the exercise of which is often needed. The infirmities and foibles of others, on every side, tend to annoy and perplex the man of integrity. How shall he be kept from becoming uncharitable? One essential means is *self-examination.* Men are apt to look abroad to the neglect of home, and thus are exposed to a double temptation to impatience in view of the follies of the world. But let such an one withdraw his scrutiny from the external, and direct it for a season to his own heart—let him summon that to an impartial trial, meditate attentively upon the past, and commune with his own spirit, as in view of the Omniscient eye; and how soon must he be humbled in the dust, while his own sins of omission and commission, secret and open, are revealed to his consciousness. Nothing will so effectually cure him of censoriousness. The more he discovers of his own faults, the more will he be disposed, not indeed to extenuate, but to view with candor the faults of others. J. J. B.

READFIELD, Me.—Brother S. HATHORN writes, Sept. 16:—"I am now in Readfield, and have taken charge of the Readfield ch. This church is in good union and enjoying some of the revival spirit. We have some cases of awakening among the unconverted, and are looking for reformation. The church is building a new house of worship, which is nearly completed."

SLAVERY.

Prof. Hudson's Lectures on Slavery,

Delivered at the Oberlin Collegiate Institute.

Brief sketches reported by D. Marks.

LECTURE V. JULY 20, 1844.

(Concluded.)

As another specimen of the fruits of slavery, let us examine a few testimonies in relation to

THEIR DWELLINGS.

Mr. George A. Avery, elder of the 4th Presbyterian church, Rochester, N. Y., who lived four years in Virginia, says: "Among all the negro cabins which I saw in Virginia, *I cannot call to mind one* in which there was any other floor than the *earth*; and any thing that a northern laborer, or mechanic, white or colored, would call a *bed*, nor a solitary *partition* to separate the sexes."

Wm. Ladd, Esq., [quoted before on another question,] testifies that, "The dwellings of the slaves were palmetto huts, built by themselves of stakes and poles, thatched with the palmetto leaf. The door, when they had any, was generally of the same materials.—Sometimes of boards found on the beach. They had *no floors*, no separate apartment, except the Guinea negroes had sometimes a small enclosure for their 'god house.' These huts the slaves built themselves after task and on Sundays.

R. L. Macy, of Hudson, N. Y., a member of the So. of Friends, who lived in S. C. in 1819, says: "The houses for the field slaves were about 14 feet square, built in the coarsest manner, with one room, *without any chimneys, or floors, with a hole in the roof to let the smoke out.*"

Rev. J. Rankin, of Tennessee, says: When they return to their miserable huts at night, they find not there the means of comfortable rest; but, *on the cold ground they must lie, without covering, and shiver while they slumber.*

Philemon Bliss, Esq., Elyria, O., who resided in Florida in 1835, says: "The dwellings of the slave are usually small *open* log huts, with but one apartment, and very generally *without floors.*"

Hon. J. Trumbull, of S. C., a slaveholder, says: "The slaves live in *clay cabins.*"

As another specimen of the fruits of slavery, your attention is invited to

THE TREATMENT OF THE SLAVES WHEN SICK.

The following testimony is from *Sarah M. Grimke*, a sister of the late Hon. Thomas S. Grimke, of Charleston, S. C.

When the ladies' Benevolent Society in Charleston, S. C., of which I was a visiting commissioner, first went into operation, we were applied to for the relief of several sick and aged colored persons: one case I particularly remember, of an aged woman who was dreadfully burnt from having fallen into the fire; she was living with some free blacks, who had taken her in out of compassion. On enquiry, we found *nearly all* the colored persons who had solicited aid, were *slaves*, who, being no longer able to work for their "owners," were thus inhumanly cast out in their sickness, and old age, and must have perished but for the kindness of friends.

I was once visiting a sick slave in whose spiritual welfare peculiar circumstances had led me to be peculiarly interested. I knew that she had been early seduced from the path of virtue, as nearly all the female slaves are. I knew also that her mistress, though a professor of religion, had never taught her a single precept of Christianity, yet that she had had her severely punished for this departure from them, and that the poor girl was then ill of an incurable disease, occasioned partly by her own misconduct, and partly by the cruel treatment she had received, in a situation that called for tenderness and care. Her heart seemed truly touched with repentance for her sins, and she was enquiring, "What shall I do to be saved." I was sitting by her as she lay on the floor upon a blanket, and was trying to establish her trembling spirit in the fullness of Jesus, when I heard the voice of her mistress in loud and angry tones, as she approached the door. I read in the countenance of the prostrate sufferer, the terror which she felt at the prospect of seeing her mistress. I knew my presence would be very unwelcome, but staid, hoping that it might restrain, in some measure, the passion of the mistress. In this, however, I was mistaken. She passed me, apparently without observing that I was there, and seated herself on the other side of the sick slave. She made no enquiry how she was, but in a tone of anger, commenced a tirade of abuse, violently reproaching her with her past misconduct, and telling her, in the most unfeeling manner, that eternal destruction awaited her. No word of kindness escaped her. What had then roused her temper I do not know. She continued in this strain several minutes, when I tried to soften her by remarking, that ——— was very ill, and she ought not thus to torment her, and that I believed that Jesus had granted her forgiveness. But I might as well have tried to stop the tempest in its career, as to attempt to calm the infuriated passions nurtured by the exercise of arbitrary power. She looked at me with ineffable scorn, and continued to pour forth a torrent of abuse and reproach. Her helpless victim listened in terrified silence, until nature could endure no more, and casting on her tormentor a look of unutterable agony, exclaimed, "Oh, mistress, I am dying!" This appeal arrested her attention, and she soon left the room, but in the same spirit with which she entered it. The girl survived but a few days, and I believe, saw her mistress *no more.*"

Mr. Geo. Avery, an elder of a Presbyterian church, in Rochester, N. Y., who lived some years in Va., gives the following:

"The manner of treating the sick slaves, especially in *chronic* cases, was to my mind peculiarly revolting. My opportunities for observation in this department, were better than in, perhaps, any other, as the friend under whose direction I commenced my medical studies, enjoyed a high reputation as a *surgeon.* I rode considerably with him in his practice, and assisted in the surgical operations and dressings from time to time. In confirmed cases of disease, it was common for a master to place the subject under the care of a physician or surgeon, at whose expense the patient should be kept, and if death ensued to the patient, or the disease was not cured, no compensation was to be made, but if cured, a bonus of one, two, or three hundred dollars was to be given. No provision was made against the *neglect* or *barbarity* of the physician, &c. I have seen *fifteen or twenty of these helpless sufferers*, crowded together in the spirit of slaveholding *humanity*, like the "brutes that perish," and driven from time to time, *like* brutes, into a common yard, where they had to suffer any and every operation and experiment, which interest, caprice, or professional curiosity might prompt, unrestrained by law, public sentiment, or the claims of common humanity."

Rev. Wm. T. Allen, son of Rev. Dr. Allen, a slaveholder, of Huntsville, Alabama, says:

"*Col. Robert H. Watkins*, of Lawrence county, Ala., who owned about 300 slaves, after employing a physician among them for some time, ceased to do so, alledging as the reason, that it was cheaper to lose a few negroes every year, than to pay a physician. This Col. Watkins was a presidential elector in 1836."

A. Guthrie, Esq., elder in the Presbyterian church at Putnam, Muskingum county, O., furnishes the testimony which follows:

"A near female friend of mine, in company with another young lady, in attempting to visit a sick woman on Washington Bottom, Wood county, Va., missed the way, and stopping to ask direction of a group of colored children, on the outskirts of the plantation of Francis Keen, Sen., they were told to ask 'aunty in the house.' On entering the hut, says my informant, I beheld such a sight as I hope never to see again; the sole occupant was a female slave of the said Keen—her whole wearing apparel consisted of a frock, made of the coarsest tow cloth, and so scanty, that it could not have been made tighter around her person. In the hut there was neither table, chair, nor chest—a stool, and a rude fixture in one corner, were all its furniture. On this last was a little straw, and a few old remnants of what had been bedding—all exceedingly filthy. The woman thus situated, *had been for more than a day in travail, without any assistance, any nurse, or any kind of proper provision*—during the night she said some fellow slave woman would stay with her, and the aforesaid children through the day. From a woman, who was a slave of Keen's at the same time, my informant learned, that this poor woman suffered for three days and then died. When too late to save her life, her master sent assistance. It was understood to be a rule of his, to neglect his women entirely in such times of trial, unless they previously came and informed him, and asked for aid."

Rev. P. Smith, Centerville, N. Y., who has resided four years at the South, says: "Often when the slaves are sick, their accustomed toil is exacted from them. Physicians are rarely called."

Rev. H. Moulton, of Marlboro', Mass., who resided a number of years in Ga., says: Another dark side of slavery is the neglect of the *aged* and the *sick.* Many when sick are suspected of *feigning* sickness, and are therefore whipped out to work, after disease has got fast hold of them; when the masters learn that they are really sick, they are in many instances, left alone in their log cabins during work hours; not a few of the slaves are left to die, without having one friend to wipe off the sweat of death. When the slaves are sick, the masters do not, as a general thing, employ physicians, but doctor them themselves; and their mode of practice, in almost all cases, is to bleed and give salts. When women are confined, they have no physicians, but are committed to slave mid-wives. Slaves complain little, when sick, and when dead, are usually buried in the night, in a rough box, without ceremony." D. M.

Idle Boys.

Every village will present you with the spectacle of groups of idle boys, who give the appearance of having nothing under the sun to do. The parents of such boys may not be aware of what habits they may be forming in their idleness. If boys 10 to 14 years old have nothing to do by way of work, are not kept at school, nor directed to any employment, let it be remembered that they will not be satisfied with biting their finger nails or sitting in the chimney corner all day; they will be at something, and if left to shift for for themselves for pastime, they will usually group together and be at some mischief, and form habits that are not only idle but vicious. It ought not to be forgotten that character begins young and habits are early formed.—From ten to fourteen, the future man is forming as really as in any after period of life. Parents cannot be too careful. We know boys of the age alluded to, that do almost enough at suitable employments to support themselves; and they are all the better off for it, in the constitution, mental & corporeal, which is rapidly forming. Idle boys will play the truant, become profane, vicious, and form habits of idleness, which will follow them through life, or be broken from with difficulty. Better educate and work your boys,, than let them at this tender age learn to be idlers, loungers, baby-loafers. P. S. B.

IS MAN A CREATURE OF INSTINCT ONLY?—If man cannot act in opposition to his corrupt nature, he is a creature of instinct, and not a creature of choice. E. N.

The Winter Season.

The winter season of six months is again almost upon us, and it come as usual with its beautiful long evenings. For ourselves we love the winter season, with all its faults we love it still, for its lovely long evenings. And we love the winter season, because it affords such opportunities for getting, and for doing good.

O, student! all evenings and their days are thine, to inform thy soul and stuff thy brain with useful knowledge. But the laborer, the working man, spite of cares and work, may and will hail with welcome the long winter evenings that are drawing on apace, as the laboring man's allotted time for educating his intellect and improving his heart. What opportunities does the winter season present to thousands for mental improvement which are not enjoyed during the toil of long days! Winter then has its thousands of welcomes.

But it was the opportunities for usefulness, for positively doing good, the winter season with its long evenings affords, that we were thinking of; and on this we have but one idea to notice, and that is the facilities presented during the winter season for ministers and churches to labor for the salvation of souls. The summer is a short and busy season. People can hardly be collected for meetings except on the Sabbath. Now the circumstances change; and fit opportunities are presented in the approaching long evenings, for ministers and churches to multiply their meetings, and make protracted and continued efforts to persuade men to be reconciled to God. It has now been a long time of declension in the churches generally.—May the time soon arrive when accounts of religious revivals shall come in to us from many sections. Let the prayer ascend in faith, 'O Lord, revive thy work.'

P. S. B.

SIN. Sin does not consist in the outward act, but in the intentions for which the act is done. The commands of God can be violated only by the heart and they can be kept only by the heart. Let an unintelligent being perform the same outward act that an intelligent being performs in violating either or all of the ten commandments, and he would not sin, or let him perform the same acts that one does in keeping them, & it would not be virtue. Well has an apostle said: "The law is spiritual." E. N.

For the Morning Star.

Delegates to General Conference.

As notice was given in the Star a week or two since, that the delegates to Gen. Conference from the east should be in Boston, to meet at the Marlboro' Chapel on Monday morning, the 30th inst., in order to take the 7 o'clock train of cars for Albany, I wish to say to those delegates who may pass through Lowell on their way to Boston, that we should be glad to have them spend the preceding Sabbath, the 29th, in this place. There will be a conveyance for them to go to Boston on Monday morning in season to take the cars at seven o'clock. The expense from Lowell to Boston will not exceed 1,50, and if there should be five or six or more stop at Lowell, the expense will not exceed one dollar each; and in this case they will save the expense of staying in Boston from Saturday till Monday, as the brethren will be accommodated without expense in Lowell.

I would also add that I hope all the delegates will calculate upon staying at the Conference till the business is done. This will no doubt be a long and important session of our Conference.

Several of the delegates can be accommodated in Boston over the Sabbath free of expense; but as we have but few brethren in that place, it would not be convenient for them to entertain all the delegates who will go from Maine, N. H., and Vt.

SILAS CURTIS.

Lowell, Sept. 16.

☞ We are informed by Bro. NOYES that arrangements have been made to accommodate 30 delegates in Boston and vicinity over the Sabbath, *free of expense.* Delegates who stop in Boston can call on Bro. Noyes, Lowell St., (two doors east of Lowell House, near the Lowell Depot,) who will direct them to stopping places. W. B.

For the Morning Star.

Triumph of Truth.

Brother Burr:—On the 24th and 25th of June last, there was a public discussion on the subject of communion of saints at the Lord's table, between Rev. Frederick Kidder, of the C. Baptist denomination, and Dr. M. W. Alford, of our denomination. It took place in the Presbyterian church, at the village of Washington, Penn. The circumstances which led to the debate were briefly these:—Elder Stickney, according to previous appointment, preached on the subject of communion, and as he had said before then said again, "We challenge the world to prove that any of the members of Christ's body have not a right to his table." The C. Baptists endeavored to get Rev. Mr. Kidder to meet and oppose him; but did not succeed. Mr. Kidder, however, wrote a letter to Elder Stickney, directed to Charles Drake, instructing him to "read it at the close of Elder Stickney's sermon." This was done. The letter stated that the writer, Mr. Kidder, did wish to meet him "personally at the time," but could not; and now if Mr. S. did not debate the subject with him, "he should feel it his duty to preach his views to the same congregation." Elder Stickney informed him that he did not wish to debate with him; but he would find him a person that was willing to debate with him. Mr. Kidder finally debated, *or undertook to debate with* Alford; but, alas! for his cause! I have ever doubted the propriety of close communion; but I thought the C. Baptists had a little better ground. During the debate, I saw the very last nich completely "used up." On the first day of the debate, Mr. Kidder said he "had come there *prepared to stay* a week." Mr. Alford said he did not wish to boast, "But if Br. Kidder does not find his hands full during the week, I will admit I am a false prophet." But before the second day was near gone, Mr. Kidder said he was "not prepared to debate the subject, had not had sufficient time to prepare—did not know who he was going to meet, that Alford seemed not to be near through; but he was not prepared to debate longer." Alford told him that he said the day before he was "prepared to stay a week," "but," he replied, "I did not say I was prepared to *debate a week.*"—

Said Alford, "You only wished to inform the congregation that you was *prepared to sit here and hear me debate alone* "a week?"—I acted as one of the moderators by Br. Alford's request, and I must say there was nothing left of the gigantic system, but a hopeless wreck, a shattered colossus.

Yours with respect,
ASHLEY CRAFTS.

Auburn, O. 1844.

For the Morning Star.

Brethren who have subscribed to me as Agent of the F. W. Baptist Education Society, either to constitute themselves life members of said Society, or otherwise, can, if they please, send the money to Bro. WM. BURR, Treasurer of the Society, Dover, N. H. It is expected that the school will resume its operations immediately after the G. Conference, and money will be wanted; and it is hoped the friends of education will be prompt and active.

I have received in cash, since I commenced my agency, $171,70, and have obtained subscriptions of more than $1000, although I have been obliged to meet many prejudices, and, as the location is not yet established, to labor also under that disadvantage.

Under all the unfavorable circumstances, I think we have done well; and I feel much encouraged. May the Lord richly reward the patrons of our Society. J. WOODMAN.

Dover, Sept. 19, 1844.

For the Morning Star.

Bro. Burr:—Your statement in the Star of the 11th inst., that a remittance ought to be made to our Missionaries immediately, and that there is not enough in the treasury, by the sum of $700, to make out the amount due them, should induce our brethren and friends, to contribute immediately for that object. I hereby send you five dollars, regretting much that I can now do no more in this way for so good a cause. Such are my feelings for the perishing heathen, and for our dear brethren and sisters, who labor for their conversion, that, were I able, I would give five hundred, yea, five thousand dollars, as freely as I bestow this trifle. Let all who are able, do what they can for the cause, and soon the sum necessary will be made up.

E. HUTCHINS.

Sept. 18, 1844.

The following line from Brother Pettengill was received some time since, but has been overlooked:

Brother Burr:—We as a church feel that we have done but little for the cause of Christ. Under a sense of our neglect, I thought I would lay the claims of the heathen before the church at our last communion. The result was, we obtained $8,00, in part to constitute Eld. AARON BUZZELL a Life Member of the Foreign Mission Society. We hope we shall be able to send the rest soon. Our church is some divided in consequence of the disorganizing spirit abroad in the earth; but most of the brethren are steadfast in the faith once delivered to the saints. We hope for better days. JOHN PETTENGILL.

Strafford, Vt., July 12, 1844.

Letter from Bro. Sewall.

QUINCY, Ill., Sept. 4, 1844.

Bro. Burr:—Nothing specially interesting to the cause of God has transpired since my last. Our little church here, is in a prosperous condition. We have secured a pleasant location, for our meeting house, and most of the materials are on the spot. So we hope in a few months to be favored with a suitable place for the worship of our God. At present, we are obliged to meet in a private house; yet the Lord meets with us. Our prayer and conference meetings are well attended, and the brethren are willing to make great sacrifices to build our house, which will be small, (26 by 36,) but will cost much more than such a house at the East. We hope in a few years, to build a larger and more convenient place of worship.

Were it not for the pro-slavery spirit of the people here, our denomination would advance with rapid strides. Oh, the blighting, withering, soul destroying curse of slavery. It stops the eyes and ears of the people here; making them blind and deaf, so that they will not hear the voice of the charmer, though he charm never so wisely. If a minister is an abolitionist, it's enough for them; they'll scorn him, and his message too. But *truth* is mighty, and it will prevail; and when it does prevail, when slavery loses its dominion over public opinion in this State, there will be a general flocking to our churches, and to the standard of the cross; for it is the bitter pro-slavery spirit of the people, that keeps them away from Christ, that is the cause of the spiritual dearth that pervades this part of our land.

I shall preach in this place but once a month until our house is finished, when we shall need another preacher very much, either to take charge of the church here, or to travel and preach in the country. The 1st church in Adams Co., located about 13 miles from here, would do one half toward the support of a minister, if a good faithful preacher would come and settle with them, and preach to them one half of the time.

The church is in a healthy, pleasant neighborhood, on the prairie. Who will come out (the Lord his God be with him,) and help build up the walls of poor Zion in this Western world?

If the brethren of the East, knew how much we needed faithful laborers here, they would surely come to our help.

Yours, &c.,
C. M. SEWALL.

Yearly Meetings.

R. Island and Massachusetts Yearly Meeting.

-Held its last session with the Roger Williams church, Sept. 10th and 11th.

The season was interesting and we trust profitable to most present. The delegation present was as follows:

BOSTON Q. M.—Elders

S. Curtis,	J. B. Davis,
D. Sweat,	J. M. Durgin,
W. P. Merrill,	E. Noyes,
W. H. Littlefield.	

WESTERN R. I. Q.—M. Elders

D. Williams,	C. Wade,
M. W. Burlingame.	

R. ISLAND Q. M.—Elders

M. Cheney,	M. J. Steere,
J. Whittemore,	J. W. Colwell,
J. KcKenzie,	J. S. Mowry,
D. Whittemore,	B. Phelon,
Dea. R. P. Deberaux,	J. B. Baker.

A committee was chosen to nominate delegates to Gen. Conference, who reported as follows:

Rhode Island Q. M.— Eld's M. J. Steere, Whittemore.

Western R. I. Q. M.—M. W. Burlingame.

Boston Q. M.—J. B. Davis, S. Curtis.

These were all elected, with power to choose their own substitutes in case of failure.

Voted that each Quarterly Meeting defray the expenses of its own delegates to General Conference.

The Clerk was chosen a committee to fix the place of the next Yearly Meeting, and give timely notice in the Star.

Brethren J. McKenzie and J. B. Davis were appointed a committee to select subjects and persons to write and read before the next Y. Meeting.

Bro. Davis reported that Bro. J. M. Durgin be requested to write on "Christian Perfection," and Bro. M. Cheney read or speak on the "Moral Government of God."

We should judge the written discourses read at this meeting were very good and appropriate, and the preaching, exhortations, and prayers much in the spirit.

M. W. BURLINGAME, *Clerk*.

N. B. If the brethren of the R. I. Quarterly Meeting who design to go to Gen. Conf. will be at Waterford on Monday morning, the 30th, at 5 o'cl'k, and will inform me of their intention, I will make arrangements to convey them to Worcester so as to meet the Boston delegation, and take the cars for Albany.—We should be glad to have any or all with us over the Sabbath, and ready to start Monday morning, the Lord willing. I think this will be the most direct way. M. W. B.

Quarterly Meetings.

Geauga Quarterly Meeting.

The Summer term of this Q. M., was held with the church in Mentor, Lake county, Aug. 23d and 24th.

The conference was organized by choosing bro. S. B. Philbrick, moderator, and bro. C. Hyde, assistant Clerk.

The season was one of solemn interest, especially the meetings of worship, which were commenced with a funeral discourse by Eld. Warner Beebee, of Medina Q. M., on the death of a child.

We received visiting brethren from Medina, Stark, and Columbiana counties, who labored with us to good effect.

During the meeting, two young ladies professed to experience salvation, and we trust the work of grace was deepened in many hearts.

Brethren, EDWARD N. WRIGHT, of Munson church, received licence to preach the Gospel; he is expecting to start soon for Wisconsin. May the Lord go with him.

The next session is to be held with the church in Chester, commencing on Friday before the 3d Sabbath in November.

D. L. HERRICK, *Clerk*.

Adams Co. Quarterly Meeting

—Held its last session with the first church in Adams Co., Aug. 30th and 31st. The churches reported a steadfastness in the faith. Love and union generally prevail. Where there is not unity of action on the great moral and religious subjects, there is christian forbearance. There are no revivals in the Q. M. Most of the churches have not regular preaching, though most of our Elders preach every Sabbath. We think it would be of great benefit to the cause of God and to our denomination, for a good, active preacher to come out from New England, and labor among us. Do not some of our good ministers feel the missionary spirit? Here is a great field. Who will occupy it?

In the business meetings, questions of great importance came before us; and the brethren manifested a desire to act right. The religious services, during our meeting, were very interesting and profitable. The watchman was bid to cry and yet with a voice of love—to feed the flock with the sincere milk of the word; and yet sometimes to give a medicinal dose. The church was told her duty and exhorted to faithfulness; and sinners were warned to flee the wrath to come, and pointed to the Lamb that was slain.

Our next session will be held at Barry, Nov. 29th and 30th, 1844. H. H. LITTLEFIELD, *Clerk*.

Quincy, Adams Co., Ill. Sept. 3d, 1844.

Weare Quarterly Meeting

—Held its August term with the church in Warner. Elder Jonathan Rowe, Moderator. A general steadfastness and union seems to prevail among the churches, though we have by no means escaped the sinister and unhallowed effects of come-outism.

During the setting of the conference, harmony prevailed. Some resolutions were passed, and some effort made for advancing the Missionary enterprise. Our public meetings were fully attended, and a listening ear was given. The seed sown, we trust, through the blessing of Heaven, will prove a blessing not only to our brethren and friends of Warner, but to others who attended from adjacent towns, and result in the glory of God.

For the hospitable manner in which our friends of that place entertained us, may the Lord richly reward them. J. S. HARRIMAN, *Clerk*.

The place for the next session is not determined, as soon as it is we will give the information.

N. B. Several of the churches have not yet forwarded the sum assessed upon them at our last May term, which tax is (viz. three cents per member) to defray the expense of the delegates to next Gen. Conf. &c. J. S. H.

Contoocookville, Sept. 12, 1844.

Wolfborough Quarterly Meeting

—Held its last session with the first F. B. church in Ossipee. The churches generally reported steadfastness and union, but not revival. Love and forbearance prevailed in the meetings of business; and the seasons of worship were more than usually interesting. A collection was taken in behalf of the F. Mission. Communed at the close. In conference, voted to concur with the Yearly Meeting in the recommendation in relation to Missions. Also,

Voted, to take up a collection for the benefit of the F. Mission at each session of the Q. M. *The friends of the cause will please particularly notice this, and, when they shall not have a better opportunity to contribute, make provision to do so at the sessions of the Q. M. either in person or by proxy.*

The next term of the Q. M. will be held at Tuftonborough Corner, on Sat. the 2nd day of Nov.—Conference the day preceding at 10 o'clock, A. M.

B. F. PARKER, *Clerk*.

Wolfborough, Sept. 12, 1844.

Fulton (Ill.) Quarterly Meeting.

The June term of this Q. Meeting was held with the Sweegle Creek church—Br. E. L. Boynton, Moderator. The churches were all represented by letter and delegates. From the reports, we learn that it is generally a low time at present; but we bless God that he has not altogether forsaken us. The business of conference passed off in the spirit of harmony and love—the meetings of worship were interesting, and much love and good feeling was enjoyed. We have but two ordained preachers in our Q. M., and the harvest is truly great in this region of country. There are some here and there who have formerly belonged to the Freewill Baptists, that live alone, not finding a home any where else; others have united with other churches for a time, until the time shall come when they can enjoy the privilege of their own home; others have left us not to return again; while others, through the fatigues of moving, change of situation, habits, &c. and the trials incident to a newly settled country, have got discouraged, and gone back into the world again. O brethren, come over and help us. Come, brethren, come and let us raise the bloody standard of Jesus in the far west, that all may see and live. Do not, for the sake of Christ and the good of this ause, be afraid to lay your bones ar in the wiles of the Mississippi valley. Brethren of the Walnut Creek and Adams Co. Q. M's. remember us.

Our next session is to be held with the Sugar Creek church, commencing on Friday before the 3d Sab. in Nov. next, at 1 o'clock, P. M.

JOHN B. FAST, *Clerk*.

Bethany, Fulton Co. Ill. }
Sept. 2d, 1844. }

Windsor Quarterly Meeting

—Held its last session with the Gardiner Centre church, on the 10th, 11th, and 12th of September, 1844. Elder J. Lennan presided. From reports received from the several churches, it appears to be rather a low time; but a general steadfastness prevails, and they are striving to live and maintain gospel order. Harmony prevailed in the meeting of business: the object in view was, the glory of God and the advancement of his cause. Some business of importance was transacted, of which the following is a part, viz.

1st. *Resolved*, That we approve of having a Seminary established at Gardiner Village.

2d. *Resolved*, That we petition the Kennebec and Penobscot Y. Meetings, to concentrate their influence at the place aforesaid.

Chose Elder J. Stevens, corresponding messenger to Edgecomb Q. M., Elders Bush and Small, to Kennebec Q. M., Elder Tyler, to Montville Q. M., and Elders Lennan and Bush, to the Waterville Q. M. The meetings of worship were interesting; although no visible good resulted in the awakening of the impenitent, yet we hope and pray that the bread cast upon the waters will be gathered again after many days, and lasting good be the result of our meeting.

Brethren pray for us.

The next session of this Q. M. is to be held at the north meeting house in Windsor, on the first Wednesday and Thursday in December next—Q. M. Conference on Tuesday preceding, at one o'clock, P. M. F. REED, *Clerk*.

Windsor, Me., September 16, 1844.

Somerset Quarterly Meeting

—Held its first session with the Jenner church, August 24th, 1844—Elder S. G. Smutz, Moderator. By the reports, we learn that union and peace abound, and that there is general steadfastness among the churches. Meetings of worship were well attended, solemn, and interesting. A few souls gave themselves up to the Lord, who was present to heal.

The next term of this Q. M. is to be held with the Dunnings Creek church the third Saturday in Nov.—Conference Friday evening before.

S. B. SEAMAN, *Clerk*.

General Intelligence.

ARRIVAL OF THE BRITANNIA.

The Britannia arrived at Boston on Tuesday of last week from Liverpool, whence she sailed on the 4th inst.

The state of trade in the manufacturing districts appears to have in some degree revived. Money was more in demand. The wheat crop had been gathered in good condition.

FRANCE AND GREAT BRITAIN.—The London Times, of the latest date, says: "We beg to congratulate the country on the truly gratifying intelligence of a probable arrangement of the Tahiti question, and a termination to all fears of a rupture between ourselves and France. The question appears to have been settled in a way equally honorable to both countries. The indignity to England has been cancelled without the smallest loss of dignity to France; we have got every concession that we could justly demand, and France has only given what she could not in justice withhold."

O'CONNELL'S CASE—SENTENCE CONFIRMED.—The English judges (House of Lords) in the case of O'Connell and the state prisoners, have confirmed the judgment given by the Irish court of queen's bench. The lord chief justice, who read an elaborate paper, stated in substance that all the English judges agreed to pronouncing two of the counts in the "monster indictment" bad, and four of them unsupportable in law: nevertheless, with two exceptions, the judges were of the opinion that the verdict and punishment, founded upon the good counts, was valid in law and ought to stand. The two dissentients from this doctrine were Baron Park and Justice Coleman.

MEHEMET ALI.—The latest accounts from Egypt state that Mehemet Ali had abandoned his intention of resigning power. His absence lasted but four days, and he has returned to Alexandria to carry on the government as usual.

EXPULSION OF SISTERS OF CHARITY FROM RUSSIA.—Several sisters of charity have lately arrived at Berlin, having been conducted to the frontiers of Prussia from their convent at Wilna, in Russia, which was suppressed. They are young women of education and good families, and will return to their principal convent in France. They were put under the charge of Cossacks, of whose treatment they make severe complaints.

THE WAR BETWEEN FRANCE AND MOROCCO.—The Prince de Joinville has followed up the bombardment of Tangier by the bombardment and occupation of Mogador, on the 15th. After the destruction of the town and forts, he took possession of the island and port. On this occasion the Moors do not appear to have awaited the attack of the French, but to have fired upon them before they could bring their guns to bear: and the consequences, according to the French accounts, is, that seventy-eight men, of whom seven were officers, have been killed and wounded.

The war in Circassia, which has now continued so many years, does not appear yet to be about to terminate in the conquest of the country. On the contrary, the Russians have experienced a fresh defeat at Perdigorak, near Kouban.

A general recruiting is ordered in Russia. The western provinces are to furnish five men for every thousand of the population.

Shame! The Boston Atlas recently contained an advertisement for fugitive slaves.

CASSIUS M. CLAY of Ky. was in Boston last week, and delivered a speech in the Tremont Temple on Thursday evening in opposition to Slavery. He said, in the course of his remarks:—"I have no doubt I shall be called an enemy to the South in thus expressing my sentiments—I have been *denounced* by the parties at the South for these principles, but I owe them for nothing—*not even for my life!* They may denounce me if they choose; I DEFY THE PROSLAVERY SPIRIT here and every where. I stand as the representative of five hundred thousand free white laborers of Kentucky, and put them against the thirty-one thousand slaveholders, in making answer for my justification."

A Liberty party has been formed in Ky. which has issued an address to the voters of that State, decidedly opposed to Slavery. A Liberty party has also been formed in Virginia. An anti-slavery meeting was also held in Delaware a week or two since, the first ever held in the State.

At the close of this meeting the following resolutions were passed, with only one or two dissenting voices:

Resolved, That Slavery ought to be abolished in Delaware at the next session of its legislature.

Resolved, That we will vote for no candidate for office, unless he is in favor of such abolition.

Letters from Vera Cruz, via Havanna, announce the death of the wife of President Santa Anna, and the withdrawal from the secretaryship of State of Senor Bocanegra, the state of whose health compels his retirement from public affairs. He is succeeded by Don Crecencio Rejon.

A DREADFUL AFFRAY. A tragical occurrence took place at Marion, Miss. It is stated that "a Mr. Fisher had put up a brick-yard near the town of Marion, on what he supposed public land; and, after he had made a considerable quantity of bricks ready for burning, it was discovered that the land belonged to some person in Georgia, who appointed a Mrs. Shumacher his agent. Mrs. Shumacher ordered Fisher from the land, and refused to let him move the brick. She notified Fisher, in writing, that he must quit the premises, to which Fisher replied that he would *die first*, and proceeded to settle up his little matters. Mrs. Shumacher made her will. On the 6th instant, Fisher and his two sons, on one side; Mrs. Shumacher and her husband on the other, all heavily armed with guns and pistols, repaired to the brick-yard. It seems that the Fishers arrived first, and on the arrival of the other party, the battle took place; it is said that Mr. Shumacher fired the first gun, which was succeeded by a general firing from both parties, in which Mrs. Shumacher was mortally and Southey Fisher dangerously wounded. Eight guns were fired, and two shot by Mrs. Shumacher herself; she lived about 12 or 13 hours after she received the wound, and expired. It is thought that Fisher will recover. Mr. Shumacher has been committed."

HORRORS OF HYDROPHOBIA. The Greenville (S. C.) Mountaineer states that a slave in that vicinity, owned by Mr. Hiram Cosley, was bitten by a mad dog a few days ago. The rabid animal was instantly confined, and in two or three days died of the disease. All the dogs of the place were then confined, and continued so till Monday morning week, when one, which on the previous day gave signs of madness, had disappeared. Two of Mr. Cosley's sons took a gun and went out for the purpose of finding and killing him. They had proceeded some distance from the house without finding him, when the younger brother (12 or 14 years of age) started back, leaving the gun with his brother. Before reaching the house he met the dog, which instantly sprang upon him, lacerating the back part of his neck in a shocking manner. The dog was killed, but the agony of the youth, both in mind and body, was distressing in the extreme. He begged his father to shoot him, and thereby avoid the horrid death of hydrophobia, which he supposed awaited him.

INDIAN BATTLE.—The editor of the St Louis Republican learns from a gentleman from the Missouri, that a battle took place, three or four weeks since, on the Indian territory, between a party of the Sacs of the Missouri and a party of the Pawnees. The latter had eight men killed and the Sacs one man. The Sacs returned to their village with five scalps. The Pawnees stole five horses from their enemy, and thus brought on the fight.

HANGING.—We learn from the Journal of Commerce that the body of a well-dressed man was found suspended by the neck to a tree, in a wood near the 12th mile stone, on the King's Bridge Road on Monday morning. Supposed to have been hanging there for several weeks.

The body has been recognized as an engraver, by the name of Joseph M. Scott, who resided in Hudson street, New York.

THE COMET.—Professor Sears C. Walker, of Philadelphia, says the comet is approaching the sun nearly twice as fast as it departs from the earth; hence its brightness is increasing, and will be one-third greater than it is now, before the end of September.

A MONSTER.—Alfred Hill, of Epping, N. H., was lately tried at Exeter, on an indictment for the murder, by ill and brutal usage, of Laura Ellen Delano, a little girl of nine years old, whom he had taken from the poor house to live in his family. The jury returned a verdict of guilty; and the court sentenced the prisoner to solitary confinement, for the term of three months, and to confinement at hard labor, in the State prison, for the remainder of his natural life.—*Journal*.

As the 6 1-2 o'clock train from Jersey City was proceeding, last Tuesday evening, through the deep cut in Bergen Hill, (says the American) at one of the curves, and when too late to stop the locomotive, a man was seen sitting on the rail with his feet across the road. The cow-catcher struck him and turned him off, but he fell back with his arms across the rail, and both were cut off by the car wheels that passed over him. He was removed to Jersey City. A bottle in his pocket explained his situation.

NAUVOO.—The troubles in Nauvoo, since the death of Joe Smith, have led to emigration.—Some eighty families, containing about two hundred persons, have removed to the St. Croix river, under the charge of Mr. White, a leading Mormon. They have settled at a place called the Pinery.

DEATH IN THE CARS.—An old gentleman, Rev. J. B. Howe, a Methodist minister of Claremont, N. H., fell dead in the cars this morning, at the depot of the Mohawk and Hudson railroad in this city. He had paid his passage and taken his seat for Buffalo, and while reading a newspaper, was observed by a fellow passenger to fall, as was supposed, into a fainting fit, but when taken from the car life was extinct. A coroner's jury being sommoned, gave a verdict of "Death from apoplexy." No one knew him in this city, except a woman whose eldest child he had baptized some years ago, and from whom information of his name and profession was obtained.—*Albany Pat.*

TOGUS SPRING. This spring, in the east part of this town, is satisfactorily proved to be one of much value. It seems to be a sovereign cure for humors and cutaneous diseases; also for the gravel, and many others. We are inclined to believe it not at all inferior to Saratoga.—*Hallowell, Me. Standard.*

The crops of Maine were probably never more abundant. The fears of the farmers, that the frost would not allow the corn and potatoes to come to maturity, are dissipated by the delightful weather of two weeks past. Those crops are out of danger. *Ibid.*

Our minister, Mr. Shannon, reached Vera Cruz in the Falmouth, on the 28th August. On his way thence to the city of Mexico in the diligence, the vehicle was attacked by robbers, and the passengers, including Mr. S., rifled of their money.

A Fact worth remembering by all House Keepers Cabinet Makers, &c.—It is a well established fact, proven by the experience of house keepers in the South and West, that if bedsteads clothes' presses, clothes' chests, &c., be made of Red Cedar, they will never be troubled with *bedbugs, moths, roaches*, or other insects. The deeper the color, and stronger scented the wood the better. *Florida Red Cedar* is not quite so good for these purposes as Cedar growing in higher latitudes, provided it be sufficiently large, and free from knots.

Phelps on the Sabbath.—This book, of incomparable value, on the subject of which it treats, has reached its third edition. It has obtained great popularity, and is accomplishing great good. By common consent, it is placed at the head of works on the Sabbath, and for ourselves we can say with one who has already spoken, 'it is one of the finest specimens of clear and conclusive argumentation we ever read.'—*Bos. Recorder.*

What would the community say, were they to be informed, that this book is refused publication, by the Sabbath School Society, because it contains incidentally, a passage against slavery?—*Liberty Standard.*

IMPORTANT CONVENTION.—A Presbyterian Anti-Slavery Convention of ministers and elders connected with the Presbyterian church, [O. S.] was notified to be held in Hamilton, Butler Co., O., on Tuesday and Wednesday the 17th and 18th days of September; commencing at 11 o'clock on Tuesday. The object of the convention was to *deliberate* upon the course proper tobe pursued in *relation* to the subject of *slavery*, as connected with the Presbyterian church.

LOOK OUT FOR COUNTERFEIT BILLS ON THE DOVER BANK!—We learn from the Dover Gazette that Lyford, known as the "President of the counterfeiters' bank," and now confined in the jail in Dover, on a charge of making and passing counterfeit money, has informed Mr. Hanson, the jailor, that some fifty thousand dollars, counterfeit bills on the Dover Bank, will be brought from Canada and put in circulation about the time of the musters in this State.

On Tuesday last, as Mr. Thomas B. Randall of Pittsfield, was coming from that place to this town, he picked up in the road, in Chichester, a package of five dollar bills of the Dover Bank amounting in all to $625.00. The money was examined by the cashier of the Mechanic's Bank in this town, and Hon. J. P. Hale who happened to be present, and judged to be counterfeit. The bills resemble those struck from the *old* $5 plate of the bank, very few of which are now in circulation. The engraving is bad and the paper poor.

The counterfeit above alluded to is marked thus: dated, Jan 28, 1844—letter A—Jona. Dame, Cashier—A. Pierce, President—payable to Wm. Sawyer.

Leonard Gibbon, Esq., editor of the Smithfield (Ky.) Bee, was shot down in the street by a Dr. Synder, in a political quarrel—such is the state of morals in Kentucky.

In one town of North Carolina, the editor of the Philanthropist, a Liberty paper in Cincinnati, has received an addition of 16 new subscribers, which is progress in the right quarter.

The Exeter Bank, N. H., is about closing its concerns. The charter expired in January last. A few bills remain unredeemed, which the holders are advised to present before the first of January, 1845.

Slavery.—The following instance of the barbarous treatment of slaves occurred lately at Cayenne. Mr. Clatilde, the proprietor of an estate in the island, and his wife, were arraigned before the Court Royale, of the colony, for whipping to death one of their young slaves, a girl, only ten years old. The mother took the dead body of her child on her back, and, laying it down at the feet of the magistrate, piteously cried for justice on its murderers. Clatilde and his wife were brought to trial, but the woman was acquitted, and the only punishment inflicted on the cruel master, was one year's imprisonment, and forfeiture of all property n the dead child's mother.—*Galignani.*

Vermont.—The Liberty vote in Vermont will fall but little short of 6,000. The Freeman, of Montpelier, gives returns of representatives elected as follows:—Whigs, 128; Democrats, 53; Liberty, 14; no choice, 32.

Texas.—Bondurant & Co., of Mobile, advertise that though they can't give a high price for 'human cattle' until Texas is admitted into the Union! they 'will keep constantly on hand, a large and well selected *lot* of YOUNG NEGROES, of a description they will SELL low for cash. They will also *receive and sell negroes on commission. No. 68, Michael street.*' They promise to give better prices as soon as Texas is annexed.

Bro. Jeremiah Buzzell of Barrington, has our thanks for a fine melon from his garden.

Weekly List of Letters Received.

S. W. Libby J. S. Harriman, Wm. Palmer, S. Wheeler, B. F. Parker, W. B. Hamblen, J. Thomas, D. Smith, M. W. Burlingame, C. M. Sewall, E. Hutchins, S. Hathorn, A. Turner, E. Noyes, J. D. Heath, G. T. Day, I. Fernald, J. Davis, B. McKoon, S. Gaskill, J. F. Nason, J. M. Woodman, T. Weld, W. C. Byer, J. Pennington, I. Gray.

From Post Masters.

R. Foss, J. Ambrose, J. Demerit, E. Clark, S. Kendall, O. Boardman, E. S. Cade, K. Purdy, O. Marsh, A. S. Richardson, R. Foss.

New Agents.

Eld. S. HATHORN, Readfield Corner, Me.,

Receipts For Books.

A. Turner, 10,00. D. P. Perkins, 6,83. J. Dawes, 13,00. I. Gray, 3,50.

Subscribers for the Star.

S Wheeler 1. B F Parker 1. J Thomas 1. J Demeritt 1. O Boardman 1. S B Philbrick 1. D P Cilley 1. J D Heath 2. B McKoon, 2. R Purdy 1. E W Clapp 1. W C Byer 1. I Gray 1. D R Whittemore 2. J Gordon 1.—18.

Home Mission.

J. M. Woodman, Limerick, Me.,	1,38
T. Weld, Sturbridge, Mass.,	8,50
Eld. S. Curtis, Lowell, Mass.,	1,54
Whole amount,	11,42

WM. BURR, *Treasurer.*

Foreign Mission.

F. P. Newell, to constitute him a life member, with money sent before,	4,65
Wolfborough Q. M.,	4,00
C. Wheeler, Chesterville, Me.,	1,00
Eld. E Hutchins, New Market,	5,00
T. Weld, Sturbridge, Mass.,	15,00
J. S. & N. Mowry's Missionary Box,	8,00
F. W. B. church and Friends of Missions, Pittsfield, N. H., to constitute Eld. J. E. Davis a life member,	10,00
Whole amount,	47,65

WM. BURR, *Treasurer.*

For Education Society.

Eld. A. Files, Wales, Me.,	1,00
J. M. Woodman, Limerick, Me.,	42
P. Warren's Sabbath School Class, Lowell, to constitute him a life member,	10,00
Whole amount	11,42

WM. BURR, *Treasurer.*

Books Forwarded.

One package to A. Turner, Norridgewock, Me.
One " " S. A Davis, Conneaut, Ashtabula Co. Ohio.
One " " Eld. H. Holmes, South Bradford, N. H., by stage.
One " " J. S. Woodman, Hatley, L. C., by stage.

Monies received for F. W. B. Education Society by Elder J. Woodman, Agent.

Of Dr. A. Lawience's Sabbath School Class, Lowell, to constitute him a life member of the Society,	10,00
Also to make his wife a life member,	5,00
Of H. W. Hilton's S. S. Class, Lowell, to constitute his wife a life member,	5,00
For one Sabbath preaching in Sheffield, Vt.,	8,75
Of Sewall Bradley, Wheelock,	2,00
Of Sarah Levensworth, "	25
David Powers, Sutton,	5,00
Dr. Selim Newell, Lyndon,	3,00
Of Brethren in Portland, Me.,	2,00
Of Brethren " Gray, "	5,92
Of Brethren at Cabot, in Wheelock Q. M.,	5,52
Of Phinehas Wallace, Bethlehem, N. H.	1,00
Eld. E. True, Holderness, "	1,00
Eld. I. D. Stewart, Meredith, "	2,00
Of Sisters in Lowell, Mass.,	4,00
Eld. E. Hutchins, New Market, N. H.,	25,00
Contribution and Subscription, at Limington, Me.,	7,39
Of Jane Trott, Saccarappa, "	1,00
Contribution " "	1,81
Jane Freeman, " "	50
Stephen Cole, " "	1,00
Con. at Topsham, "	6,47
Mary Haskell, "	25
Eld D. Jackson, to constitute his wife a life member,	5,00
Eld. Stephen Williamson, Starks, Me.,	5,00
Con. at Woolwich, "	12,78
Of Brethren in Portland, "	2,75
Eld. S. W. Perkins, Kennebunk, "	1,00
Con. at G. Falls, N. H.,	4,47
Eld. H. Weaber, G. Falls, N. H.,	50
Joan Hamilton,	50
Almira Hamilton,	50
Jerusha Hamilton, G. F., N. H.,	1,00
Elizabeth Hamilton, G. F. N. H.,	50
Silas Hamilton, " "	50
Tamer Eaton, Lowell, Mass,	1,00
Con. at Holderness, N. H.,	2,75
Con. Wheelock Q. M., at Lyndon, Vt.,	7,57
Bro. Cochran, Wheelok, "	25
P. Cochran, Lyndon, Vt.,	1,00
G. Payne, Lyndon Vt.,	2,00
Con. at Corinth, and Subscription,	16,17
Eld. S. Cummings,	1,00
Benson Aldrich,	1,00
L. Bliss, Waldron, Vt.,	50
	171,70

MARRIED

In Manchester, Sept. 17, by Eld. D. P. Cilley, Mr. Matthew Senter and Miss Lydia F. Evans, all of M.

In Deerfield, by Eld. I. G. Davis, 11th inst., Mr. Charles F. Smith, of Raymond, and Miss Judith H. Cram, of D.

In Northwood, July 11, by Eld. W. D. Johnson, Mr. Charles Danielson and Miss Nancy Durgin. Sept 3, by the same, Mr. James Knowlton and Miss Jane M. Morrison, all of N.

In Paris, Me., July 28, 1844, by Eld. Jacob S. Smith, Mr. Geo. Berry and Miss Melissa Buck, all of P.

By Eld. J. D. Heath, Sept. 8th, Mr. Boyd Thornton, of York, O., and Miss Elizabeth J. Scott, of Hale, Ohio.

Near Mt. Sterling, Brown Co., Ill., July 26th, by Eld. A. C. Eggleston, Mr. Wm. W. Cate, of Payson, and Miss Sarah C. Green, daughter of Dea. John Green, of Brown Co., both formerly of New England.

DEATHS.

In Manchester, Sept. 16, Mr. Samuel B. Woodman, aged 18 years, formerly of Strafford, N. H.

BRIGHTON MARKET.—MONDAY, Sept 16, 1844.—At Market 1150 Beef Cattle, 150 Stores, 4300 Sheep, and 2450 Swine.

PRICES.—Beef Cattle.—Prices continue to decline gradually. We quote first quality, $4.25 a $4.50. Second quality, $3,75 a $4.00. Third quality, $2,75, a $3,50.

Stores.—A few sales only noticed.

Sheep.—Dull.—Lambs from $1,17 to $1,75.. Old Sheep from $1,75 to $2,25.

Swine.—Prices have again declined. Prime lots to peddle, more than half barrows, 3 7-8 a 4. Old Hogs, 3½ to 4. At retail, from 4 to 5½.

INFORMATION IS WANTED—Concerning the place of residence (if living) of IVERS CUMMINGS, who left Ashburnham, Mass., more than twenty years since, and has been heard from but once since. He was then at St. Louis, on the Miss. River. His relatives and friends are exceedingly anxious to hear from him, and any information concerning him will be most gratefully received by them. Editors, particularly in the Southern and Western States, will confer a favor by copying this notice into their respective papers, and greatly oblige those concerned.

Address Dr. A. Ivers Cummings, Rindge, N. H.
Sept. 15, 1844.

Notice.

BE it known, that CYRUS K. SANBORN, of Brookfield, in the County of Carroll, has been appointed by the Judge of Probate for said County, Administrator on the estate of BETSEY S. CHAMBERLIN, late of Brookfield, deceased.

CYRUS K. SANBORN, *Admin'r*
Sept. 14, 1844. 3w*23

Notice.

THIS may certify that I have this day given my son, EZEKIEL E. DUSTIN, his time, to act and trade for himself. I shall claim none of his earnings, and pay no debts of his contracting after this date.

IRA DUSTIN.

Witness—EPHRAIM G. CHENEY.
Sandwich, N. H. March 14, 1844. 3w*23

SHELDON HIGH SCHOOL

AT VARYSBURG, N. Y.

THE Trustees of this School respectfully announce to the public, that the Fall Term will commence on Wednesday, Oct. 2d, under the instruction of Mr. JAMES S. GARDNER, Principal, and Mrs. M. K. C. BLACKMER, Assistant. The Winter Term will commence, Jan 1st.

Tuition, per Quarter, $2,50 to $4,00.

Board may be obtained in private families in the village, exclusive of washing and lights, for $1,00 per week: also, rooms by those who prefer boarding themselves.

An effort is now being made by the friends of the Institution, to raise funds for purchasing an extensive Astronomical and Philosophical Apparatus, which will greatly increase the facilities for improvement.

No pains will be spared to promote among the students a salutary moral influence, and to secure a proper and becoming deportment.

We think that the advantages for improvement, the comparatively trifling expense, and the known experience of the Teachers, entitle this Institution to a liberal share of public patronage.

CHARLES WILDER, *Secretary.*
Varysburg, Sept 3, 1844. 3w22

REGISTER FOR 1845

IS now out of press and ready for distribution. It contains the usual astronomical calculations, which were made by Mr. LEAVITT of this state—the names of all our churches, Quarterly and Yearly Meetings, with the No. of members, and the alterations and increase the past year, &c. &c. Also, the names of all our preachers, ordained and licensed, and the churches with which they stand connected. It also gives the time when most of our Yearly and Quarterly Meetings are held—the names of preachers who have died the past year, with a brief biography of each—the names of our Benevolent and Literary Institutions, with their officers—and much other interesting and valuable matter.

The price is ten cents. A discount of 20 per cent will be made to those who take them to sell on commission—and 30 per cent for cash down, *by the quantity.* 21

STATE OF NEW HAMPSHIRE,

CARROLL ss. *To the Heirs at Law of the Estate of WEYMOUTH WALLACE, late of Sandwich, in said County, deceased, and all interested therein,* GREETING.

YOU are hereby notified that SAMUEL AMBROSE intends exhibiting his account of administering said Estate, at a Court of Probate to be holden at West Ossipee, in said County, on the second Tuesday of November next.

Dated at Tamworth, in said County, this 13th day of August, A. D. 1844.

By order of the Judge,
3w*21.] OBED HALL, *Register.*

Notice.

THIS may certify that I have given to my son, BENJAMIN E. WITHAM, his time to act and trade for himself, and shall not pay any debts of his contracting nor claim any of his earnings after this date. AMOS WITHAM.

Witness—ASA FOX.
Acton, Me. Aug. 28, 1844. 3w20*

FARM FOR SALE.

THE Subscriber offers for sale his FARM, situated one mile from Limerick Village, on the main road to Portland and Saco, containing 46 acres of good land, suitably divided into mowing, pasturing, tillage, and wood-land. The above Farm is mostly enclosed with stone wall. Buildings good and convenient; a well of never failing water, that accommodates both house and barn; a small orchard of thrifiy grafted apple trees. It will be sold cheap for cash or approved credit.

NATHANIEL C. BEAN.
Limerick, Me. Aug. 12, 1844. 3w*

SABBATH SCHOOL BOOKS.

A GOOD assortment of Sabbath School Books for sale at the Office of the

POETRY.

From the Christian Secretary.

COME TO THE CROSS.

Come to the cross in sorrow,
When darkness shrouds thy way,
Come, light and comfort borrow—
Strength equal to thy day;
Come, when thy heart is sadness—
Come when thy faith is weak,
Hark! hark! a voice of gladness,
Will to the humble speak.

Come thou, when sore bereaved,
And dearest friends depart,
Come when thy soul is grieved,
And stricken is thy heart:
Come lay each care and burden
Beneath the Savior's cross,
There humbly sue for pardon—
Count earthly hopes as dross.

Come when thy hopes are clouded—
When no bright star appears,
When heavenly joys are shrouded,
With penitential tears;
Come, and a light will guide thee
High up the heavenly hill,
Come, and the cross will hide thee
From many a threatening ill.

Come when the day is dawning
Pour forth thy fervent prayer,
Come in the calm of morning,
To meet thy Savior there;
And when the sun is setting,
'Mid clouds of purple dyes,
Each earthly care forgetting,
And let thy prayer arise.

Come when thy skies are lightest—
In the sweet days of *youth*,
When future hopes are brightest,
To this pure fount of truth;
Come, for rich grace is proffer'd,
And make the sacrifice;
Come let thy heart be offer'd,
For God will not despise.

JUSTITIA.

NO CONCEALMENT.

BY MRS. L. H. SIGOURNEY.

Think'st thou to be concealed, thou little *stream*,
That through the lowly vale dost wend thy way,
Loving beneath the darkest arch to glide
Of woven branches, blent with hillock gray?
The mist doth track thee, and reveal thy course
Unto the dawn, and a bright line of green
Tinting thy marge, and the white flocks that haste
At summer noon to taste thy crystal sheen,
Make plain thy wanderings to the eye of day—
And then thy smiling answer to the moon,
Whose beams so freely on thy bosom sleep,
Unfold thy secret, e'en to night's dull noon—
How could'st thou hope, in such a world as this,
To shroud thy gentle path of beauty and of bliss?

Think'st thou to be concealed, thou little *seed*,
That in the bosom of the earth art cast,
And there, like cradled infant, sleep'st awhile,
Unmoved by trampling storm, or thunder-blast?
Thou bid'st thy time; for herald Spring shall come
And wake thee, all unwilling as thou art,
Unhood thine eyes, unfold thy clasping sheath,
And stir the languid pulses of thy heart;
The living rains shall woo thee, and the dews
Weep o'er thy bed, and ere thou art aware,
Forth steals the tender leaf, the wiry stem.
The trembling bud, the flower that scents the air,
And soon, to all, thy ripened fruitage tells
The evil or the good that in thy nature dwells.

Think'st thou to be concealed, thou little *thought*,
That in the curtained chamber of the soul
Dost wrap thyself so close, and dream to do
A secret work? Look to the hues that roll
O'er the changed brow—the moving lip behold,
Linking thee unto speech—the feet that run
Upon thy errands, and the deeds that stamp
Thy lineage plain before the noonday sun;
Look to the pen that writes thy history down
In those tremendous books that ne'er unclose
Until the Day of Doom, and blush to see
How vain thy trust in darkness to repose,
Where all things tend to judgment. So beware,
Oh, erring human heart! what thoughts thou lodgest there.

[*Graham's Mag.*

COMMUNICATIONS.

For the Morning Star.

Moral Reform. No. 2.

"Thou shalt not commit adultery," is God's command. This law against impurity is in full force against every man and woman in the world at this time. We shall consider the terms adultery, fornication, whoredom, licentiousness, and lasciviousness, as synonymous, though there may be slight differences in their signification. The sin forbidden in this command consists in an unlawful intercourse between man and woman.

No one evil is more freely exposed and condemned in the Bible than licentiousness. Yet no one evil is said so little about in the pulpit at the present day as this. Now, why is it so? Not because the evil does not now exist; for there never was a time when it was more prevalent than at the present. Neither is it because the evil is not increasing among us; for, from what we know of facts, we are sure that this vice is so rapidly increasing in this country, that we are likely to become a nation of adulterers. But it is because it is a delicate subject, and its discussion in the pulpit would grate upon some delicate ear, and offend some person of wealth, yet, it may be, wanting in a good moral character.

Had the prophets and the apostles been influenced by these motives, the Bible would have been as silent on this subject as the pulpit now is. There ought always to be a correspondence between the Bible and the pulpit; i. e. the pulpit should expose what the Bible exposes, condemn what the Bible condemns, teach what the Bible teaches, and cry aloud as the Bible does against every evil, in high places and in low, whether the people like or dislike it.

But let us see what the Bible says against adultery.

1. God says by Solomon, (Prov. 5:5. 6:32. and 7:26, 27.) in describing the woman of ill-fame: "Her fect go down to death, her steps take hold on hell. But whoso committeth adultery with a woman lacketh understanding: he that doeth it *destroyeth his own soul.* For she hath cast down many wounded; yea, many strong men have been slain by her.—Her house is the way to hell, going down to the chambers of death."

Paul says, (1 Cor. 6:9, 10,) "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

Again, in the 5th chapter of this epistle, he says: "I wrote unto you in an epistle not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no not to eat."

Again, Paul says, Flee fornication. Abstain from fornication. Neither let us commit fornication.

The Revelator says, (21:8,) "But the abominable—and whoremongers and the sorcerers—shall have their part in the lake of fire and brimstone."

From the above passages (which are but a few of the many that might be quoted) we see that adultery destroys the soul of man; that the house of ill-fame is the way to hell; that many, even strong ones, have been cast down by this sin; that adulterers shall not inherit the kingdom of God; that Christians are forbidden to eat with them; and that they at last shall be cast into hell-fire. If therefore, this sin is not too delicate to occupy so prominent a position in the word of God, I see not why it is too delicate to occupy an equally prominent place in the pulpit.

Licentiousness is a great evil. It ruins the character, hardens the heart, blunts the sensibilities, alienates friends, destroys domestic happiness, spreads desolation through the community, and damns the soul of man.—Thousands have gone to hell by this sin, and thousands more are now in the same path and destined to the same fate, unless rescued therefrom. It is estimated that there are not less than one million of licentious people in the United States; and over three thousand in the city of New York. Now, this vast multitude, are a dead loss to the country. Yea, more, they are a direct curse to the nation, a pestilence in society, and, like the Upas tree, poison all that come within their reach.

We, in the country, know but little of the extent and magnitude of this evil. It is in our large cities and sea-ports, that it is more fully witnessed. Yet, we are not entirely unacquainted with its ravages. We have seen the broken hearts of fond parents, and beheld the ruined character of the once lovely daughter, whose hopes have been blasted forever. Here and there a son or a daughter of our farmers and mechanics in the country, fall by this vice. And, what is still worse, the sacred desk is often polluted by this sin.

Within my acquaintance, more ministers have fallen by this sin, than any other, or all others put together. This is true of all denominations.

We will next point out the sources of this great evil. H. WHITCHER.

Unadilla Forks, N. Y., Sept. 12, 1844.

For the Morning Star.

Bro. Burr:

I have a few remarks to make on your notes, appended to my communication in the Star of Sept. 4th, which I should be glad to have you publish.

In your first note you have raised a query, about my communication's being sent to Elder Hutchins. All the knowledge I have of the fact, was presented to me in a note from the Star office, stating that it had been sent to him. The note I did not preserve.*(a)*

Again in your first note, you have referred the reader to bro. Q———'s article and mine, that they may judge of the merit of both. The reader will perceive some impertinency* in being referred to bro. Q———'s article, which appeared in August, and comparing it with mine which did not appear till December. From a desire not to stand in opposition to the conductors of the Star, I did not reply to bro Q———'s article, but let it pass, till another on the same subject appeared.—The reader should know, that I then made known my dissatisfaction in a private letter, informing the Agent of the Star, that I did not think he betrayed much fear of controversy on the subject. The communication was then published. To show that it was not the manner, or spirit of my communication, that gave it a controversial character, I would refer the reader to a note in the Star, in which the article appeared Vol. 14, p. 137, presenting a request that no more be said on the subject.

A question arises here:—If the subject was a controversial one, and not my article merely, why was it rejected and others admitted? Let the reader judge.*(b)*

Will bro. Burr do me the kindness to refer the reader to the communication of the bro. from Ohio to which mine was a reply. It seems to me that consistency and candor would require a reference to that article in connection with mine.*(c)*

In the second note, it is stated that I expressed dissatisfaction, that notes were appended to my communication. I felt no such dissatisfaction, and was not sensible of expressing any. If bro. Burr honestly gathers it from my writings, I shall not judge him, but hope that all will read for themselves. It is also stated that my communication was not sent to bro. Butler to gain his consent to its publication, but that the reply might appear with it, and thus both writers be more readily understood. If this is the usual course of the Star, I have no fault to find; but how the writers could be better understood I see not.

The note sent, in which I am accused of requesting the F. W. Baptists to show that they are not religious bigots, being inserted I have nothing to say on it; as my extreme unreasonableness will appear without comment. The request is to the man who penned the note and not to *us* or F. W. Baptists, to which I suppose us refers.*(d)* If I should miss from my melon yard some of the fruits of my labors, and should solicit a suspicious character to declare his innocence, and he evaded my questions, or shunned my presence, I am fully aware, what my conclusions would be. For says one:—"Whoso doeth the truth cometh to the light that his deeds may be made manifest," &c.

In an editorial article No. 18 of the present Vol., p. 70, there is a prayer to be delivered from unreasonable men, was that designed to refer to me? If so, in what sense delivered? And is that the prayer of the people of whom the Morning Star professes to be the organ? Will brother Burr please to answer?*(e)* Yours, &c.

J. W. COLWELL.

* The discrepancy noticed above is seen from the length of time that elapsed between the publishing of the articles alluded to, and from the fact also that my article had no reference whatever to bro. Q———'s.

N. B. Nothing short of inserting this communication, as it is, will be satisfactory to me.

J. W. C.

(a) We informed bro. Colwell, in answer to his inquiry, that we sent a communication of his to brother Butler, but we think he is mistaken about this. Brother Hutchins writes us, "My impression is that the communication was not sent to me, but that I saw it at the office." After all, it appears to us that this is rather a small affair.

(b) Communications in opposition to note preaching being in accordance with the sentiments of the denomination, of course they were more readily admitted than those of a different character.

(c) We spent sometime in searching for this communication before, that we might refer to it in connection with the others, but did not succeed in finding it. Bro. C. has since informed us where it is, and we take pleasure in stating that it is in No. 32, Vol. 14, date Dec. 4, 1839. If you have that No. of the Star, reader, we hope you will turn to it, and read the communication referred to.

(d) We said that he sent 'us' a note, asking 'us' to show that F. Baptists were not religious bigots, &c. How can the bro. *suppose* that 'us' refers to Freewill Baptists in this connection? We hope he does not designedly attempt to misrepresent us.

(e) The reader will recollect that bro. Colwell had stated in another paper that he could "have access to the columns of the Star but seldom," when only one communication and a short note had ever been received from him which had not been published, and at the same time he had been understood to concur in the non-publication of the communication. This statement appeared to us to be without foundation & 'unreasonable.' The prayer, as he terms it, had some reference to him. We used the term delivered in its common acceptation. We spoke not for Freewill Baptists, but for ourself alone. As we are not informed in relation to the feelings of our brethren concerning unreasonable men, we shall not attempt to answer bro. C's question for them. We only add that we felt considerably vexed at the time we wrote that short article at what appeared to us manifestly unreasonable, and spoke perhaps too hastily, as David did when he said, in his haste, "all men are liars."

MISCELLANY.

Morning in Mexico.

Rowley and I sat still upon our mules, wrapped in Mexican *capas*, gazing at the morning star as it sank down, and grew gradually paler and fainter. Suddenly the eastern sky began to brighten, and a brilliant beam appeared in the west; a point of light no bigger than a star; it was of a far rosier hue. The next moment a second sparkling spot appeared near to the first, which now swelled out into a sort of firey tongue, that seemed toiling round the silvery summit of a snow clad mountain. As we gazed, five—ten—twenty hill tops were tinged with the rose colored glow; in another moment they became like firey banners spread out against the heavens, while sparkling tongues and rays of golden light flamed around them, springing like meteors from one mountain summit to another, lighting them up like a succession of beacons. Scarcely five minutes had elapsed since the distant pinnacles of the mountain had appeared to us as huge phantom-like figures of a silvery white, dimly marked out upon a dark spangled ground; now the whole immense chain blazed like volcanoes covered with glowing lava, rising out of the darkness that still lingered on their flanks and bases, visible and wonderful witnesses to the omnipotence of *Him* who said, "Let there be light, and there was light." Above, all was broad day, flaming sunlight; below, all black night. Here and there streams of light burst through clefts and openings in the mountains, and then ensued an extraordinary kind of conflict. The shades of darkness seemed to live and move, to struggle against the bright beams that fell amongst them and broke their masses, forcing them down wooded heights, tearing them asunder, and dispersing them like tissues of cobwebs; so that successively, and as if by a stroke of enchantment, there appeared first the deep indigo blue of the tamarinds and chicozapotes, then the bright green of the sugar cane, lower down the dark green of the nopal trees, the white, and green, and gilt, and bright yellow of the orange and citron groves, and lowest of all, the stately fan-palms, date-palms, and bananas; all glittering with millions of dew-drops, that covered them like a gauze veil embroidered with diamonds and rubies. And still, in the very next valley all was utter darkness. We sat silent and motionless, gazing at this scene of enchantment. Presently the sun rose higher, and a flood of light illuminated the whole valley, which lay some few hundred feet below us—a perfect garden, such as no northern imagination could picture forth; a garden of sugar canes, cotton and nopal trees, intermixed with thickets of pomegranite and strawberry trees, and groves of orange, fig and lemon, giants of their kind, shooting up to a far greater height than the oak attains in the States—every tree a perfect hot-house, a pyramid of flowers, covered with bloom and blossom to its topmost spray. All was light, and freshness, and beauty; every object seemed to dance and rejoice in the clear elastic golden atmosphere. It was an earthly paradise, fresh from the hand of its creator, and at first we could discover no sign of man or his works. Presently, however, we discerned the village lying amost at our feet, the small stone houses overgrown with flowers and embedded in trees; so that scarcely a square foot of roof or wall was to be seen.—Even the church was concealed in a garland of orange trees, and had lianas and star-flowered creepers climbing over and dangling from it, up to the slender cross that surmounted its square white tower. As we gazed, the first sign of life appeared in the village. A puff of blue smoke rose curling and spiral from a chimney, and the matin bell rang out its summons to prayer.—Our Mexicans fell on their knees and crossed themselves, repeating their Ave Marias. We involuntarily took off our hats, and whispered a thanksgiving to the God who had been with us in the hour of peril, and was now so visible to us in his works.—*Blackwood's Mag.*

Wealth of the Mexican Nobles.

The wealth of some of the nobles in Mexico, previous to the revolution in that country, which freed it from Spain, was equal to that which is now enjoyed by many of the Russian grandees. Many families derived incomes of $200,000 per annum, from lands alone. The Count of Valenciana possessed landed property of the value of $29,000,000, besides which, he drew from a single mine an annual revenue of nearly $1,200,000. Their extravagance was as great as their wealth. The Count de Regla, according to Madame de la Barca, "was so wealthy, that when his son, the present Count, was christened, the whole party walked from his house to the church upon ingots of silver. The Countess having quarrelled with the Vice Queen, sent her, in token of reconciliation, a white slipper, entirely covered with large diamonds.—The Count invited the King of Spain to visit his Mexican territories, assuring him that the hoofs of his Majesty's horse should touch nothing but solid silver from Vera Cruz to the capital. This might be a bravado; but a more certain proof of his wealth exists in the fact, that he caused two ships of the line, of the largest size, to be constructed at Havanna, at his expense, made of mahogany and cedar, and presented them to the King!"

Of course, in the terrible convulsions of which Mexico has been the scene, something has been done in the way of breaking down these wealthy families, but not so much as might be expected by a person unacquainted with the facts. Great inequalities mark the social condition of the Mexicans. Bustamente, whose name occurs so often in the accounts from that country, is possessed of 396,000 acres of land, and Santa Anna is reputed to be very rich. What is called agrarianism has no supporters in Mexico.

From the Organ and Washingtonian.

Reflections

ON THE DEATH OF A SISTER.

It came at last—the long expected, yet dreaded letter—with its black and startling seal—severing at a glance all hope—*She was dead*—that much loved and only sister. The sweet companion of my early youth—the sharer of my joys and hopes in opening manhood—the affectionate friend and adviser of maturer years, was gone—forever gone! Death has before struck near me.—Thrice has he entered my abode, and torn from my arms my cherished little ones.—The severing of those tender chords was agonizing, but others had been in mercy given to heal the parent's lacerated heart.

This void fraternal can ne'er be filled on earth. The only hope is heavenward. And, O! if on me this affliction bears thus hard, how heavy, how insupportable the blow to that aged pair, now ripe with years, who, of their only solace left to cheer and gladden the paternal home, to support the feeble step of their declining lives; and light, and smooth their downward path to everlasting rest, are thus bereft.———

O, thou inscrutable but just God—mete out in mercy to the bereaved parents, strength to bear the blow and bow submissive to thy will!

* * * * * * *

Spirit of my sister! If to the recipients of Heaven's joys, the power is given to watch over the loved of earth, and by the heavenly chord of sympathy, to hold communion with their souls—thy form invisible, on angels' wings, is hovering near, and in love's accents, whispering—Hope, and peace, and consolation to thy bereaved parent's heart. H.

A Good Daughter.

A good daughter! There are other ministers of love more conspicuous than her, but none in which a gentler, lovlier spirit dwells, and none to which her heart's warm requitals more joyfully respond. There is no such a thing as a comparative estimate of a parent's love for one or another child. There is little which he needs to covet, to whom the treasure of a good child has been given. But a son's occupation and pleasure carry him abroad, and he resides more among temptations, which hardly permit affection that is following, perhaps over half the globe, to be mingled with anxiety, until the time when he comes to reinquish the shelter of his father's roof for one of his own; while a good daughter is the steady light of her parent's house.

Her idea is indissolubly connected with that of his happy fireside. She is his morning sunlight, and evening star. The grace, vivacity and tenderness of her sex have their place in the mighty sway which she holds over his spirit. The lessons of recorded wisdom which she reads with her eyes, come to his mind with a new charm, as blended with the beloved melody of her voice. He scarcely knows weariness which her song does not make him forget, or gloom which is proof against the young brightness of her smile. She is the pride and ornament of his hospitality, the gentle nurse of his sickness, and the constant agent in those nameless, numberless acts of kindness, which one chiefly cares to have rendered because they are unpretending, but expressive proofs of love. And then what a cheerful sharer she is, and what an able lightener of her mother's cares! What an ever present delight and triumph to a mother's affection.

Ah! how little do those daughters know of the powers which God has committed to them, and the happiness God would have them enjoy, who do not, every time the parent's eye rests upon them, bring a rapture to the parent's heart. A true love will almost certainly always greet their approaching footsteps, that they will alienate. But their ambition should be, not to have it love merely, which feelings implanted by nature excite, but one made intense and overflowing by approbation of worthy conduct, and she is strangely blind to her own happiness, as well as undutiful to them she owes most, in whom the perpetual appeals of parental disinterestedness do not call forth the prompt and fond echo of filial devotion. —*Dr. Palfrey.*

When New England was first visited by colonists from Europe, the peninsula on which the city of Boston is now situated, was called *Shawmut*, by the Indians. It did not seem to possess many attractions to emigrants, who preferred Salem, Charlestown, and other places for residence. When its three hills, Beacon Hill, Fort Hill, and Copps Hill, the peninsula before it was submitted to the improvements of civilization, presented a conspicuous and picturesque appearance from the surrounding country, and was called *Tri-Mountain*, by the settlers of Charlestown.

A man by the name of Blaxton, and his family, were for several years the only inhabitants of the peninsula. He resided at the Western extremity, which for many years afterward bore the name of Blaxton's Point. He claimed the whole peninsula, as the first settler—but his claim was not allowed.—In the year 1630, Governor Winthrop, with a numerous company, arrived at Salem, from England. But not thinking Salem the most eligible location for the capital, they removed in the following year, 1631, to Charlestown, and soon afterwards to Tri-Mountain, and established a settlement which they named BOSTON, in respect to the Rev. Mr. Cotton, of Boston in England, who soon after followed them to this part of the world, and became a minister of the first church.

This part of Boston first settled by Governor Winthrop's Company, was on the eastern side, covering that part of the peninsula which is now traversed by Court and State streets, and the upper part of Washington street. But in a few years a number of inhabitants removed beyond the *Creek*, as it was then called, over the bed of which Blackstone street now passes, and established themselves in the north part of the town, and in a short time, "North-end" became a populous and flourishing place.

The result showed the sagacity of Gov. Winthrop in selecting the site for a capital—for the increase of business and population became rapid beyond all expectation; stores and wharves were built, school houses established and churches gathered. But during the early period of the settlement, the inhabitants were subjected to many trials and difficulties—they were repeatedly threatened with famine, and more than once were reduced to extreme want. The houses being built of wood, were greatly exposed to ravages by fire. Indeed it appears from early publications, that there were ten devastating fires within the first sixty-nine years after the town was settled, or previous to the year 1700.

Previous to that year the town had also been four times ravaged by the small pox, a disease which proved fatal to many of the inhabitants. In the year 1700, however, the town of Boston contained more than a thousand houses, and upwards of 7000 inhabitants.—*Bos. Merc. Jour.*

The Robin.

In the latter end of the year 1814, a robin flew into the cottage of Mrs. Wilkinson, in the neighborhood of Overton, near Lancaster; being winter season it was kindly treated, and did not offer to leave its quarters; it was without hesitation accommodated with bed and board. When spring time came, it resumed its free denizen-ship of the air, but not ungratefully, for it was always seen about her garden, and even came fluttering around its kind mistress when she went out. Being the male bird, it chose for itself a mate; a nest was built in a hawthorn bush, wherein four little ones were reared; some time after they were fairly on the wing, a gentle tapping was heard one evening at Mrs. Wilkinson's casement window. On being opened, to her surprise, in flew her favorite robin, with his family. They all received a hearty welcome, and remained there until the spring. This conduct has been pursued every year since, to the present year; and no less than eight robins have taken up their winter quaters in Mrs. Wilkinson's kitchen. If the window be not opened, the old robin will perch upon the latch of the door, and, fluttering with his wings, jingle it until he is let in; he perches upon her shoulder or her hand, if she holds it out to him, and will sing his merry song as if in grateful acknowledgment of the hospitality shown to his co-mates and himself. This fact is well known to every one in the neighborhood.—*London Gardener's Chronicle.*

Political Power of Slavery.

Let no man be deceived. Depend upon it, that system which can excite mobs in our Northern States, prostrate all freedom in the South, use the national treasure to the amount of $40,000,000, to break up a refuge for fugitive slaves in Florida, destroy freedom of speech in the National Legislature, reject our petitions, censure a member for introducing his views of the relations of the Constitution to slavery, use the army and navy and diplomacy of the country to maintain slavery, at the expense of the honor and character and money of the whole nation, fill our public offices with slaveholders, and make an oligarchy of two hundred and fifty thousand men, the rulers of these twenty-six States; so that no tariff can be laid which does not tax free labor for the support of slave labor, no distribution of public money take place, unless a bonus be given to the slaveholder for his slaves, no negotiation with foreign powers be conducted, without a paramount regard to the interests of slavery, and no party hope for success unless under the guidance of a slaveholder, and under the control of slaveholding counsels,—that system, we say, must be the greatest political evil of this nation, and the question whether it shall be permitted longer to maintain its usurpations, must be the paramount question.—*Cin. Philanthropist.*

From the Presbyterian.

The Reign of Terror, and the Empire.

The Reign of Terror in France is often viewed as the most bloody and calamitous period of the Revolution. Yet the agonies then endured were inferior to those which followed down to the end of the Empire. The sanguinary scenes of Paris and Lyons were less horrid than the many, many battle fields on which rests such a blaze of glory. The Empire has thrown over it by history a covering rich, variegated, and embroidered with gold; but when we lift this mantle, it is found to be a pall concealing underneath its gorgeous and dazzling colors, dead men's bones and all uncleanness. The sufferings of France were greater under the Empire than during the reign of Terror. More perished on the field of battle than under the guillotine. The able bodied men sacrificed by the wars of Napoleon, during the ten years of his imperial sway, were more than two hundred thousand a year. Not more than eighty thousand perished in the massacres of September; the setting sun of Austerlitz alone saw twelve thousand French in their gore. Less than nineteen thousand persons were guillotined by sentence of the Revolutionary tribunals; and if the nine hundred thousand men slain in La Vendee are not taken in the number, the victims of the Reign of Terror will not amount to one hundred and thirty thousand. More than two millions of Frenchmen were sacrificed at the altar of Napoleon's ambition. And in what respect were the conscriptions of Napoleon less dreadful than the proscriptions of Danton and Robespierre? Were the privations of the conscripts less than the privations of the inmates of the Abbaye? Did more die in those dungeons before coming to the scaffold, than died from privations on the single march to Moscow, before reaching the Smolensko or Borodino? Nothing being said of the horrors of the retreat, when the French army was reviewed at Wilna, within a week after entering the Russian territory, and before any collision with the enemy, the troops were hardly able to endure the sickening stench brought by the west wind from the innumerable carcasses of horses and men lying unburied along their line of march. Were the lingering agonies of the wounded in battle, under winter's frosts as at Elyau, under summer's sun as at Wagram, less than the agonies of those who fell in the palace of Louis XV.? Both were victims of ambition, the latter for strengthening the power of Robespierre, the former for strengthening the power of Bonaparte. Thus were they viewed by most of the French people, save the few who were able to display their abilities in the field at such a cost, save the great leader himself, for his officers grew sick of the carnage. Napoleon confessed that his wars were necessary for retaining his power, and that the moment his conquests ceased, he must fall. In other words, he sacrificed hundreds of thousands of his countrymen, year after year, for retaining office. Robespierre sent only a few thousand to the guillotine, for retaining office! Yet with what different feelings, do many of mankind contemplate the career of the two men. Could men be induced to look on war under all its aspects, their opinions must be changed. The heaps of slain, the ghastly carnage, the groans of the dying, are lost amid the splendor of the array and the wild hurrah of victory. In contemplating the battles of the Empire, the mind rests on the splendor of military evolutions without noticing the horrors underneath; in viewing the executions of the Reign of Terror, we gaze on the streams of blood, the injustice to the victims, the agonies of the dying, without the attendant military pomp and splendor. G. S.

My Mother's Grave.

I love to think of my mother's grrve. When engaged in the active scenes of life, or even in the giddy throng, one thought of that dear sacred spot, brings to mind a thousand associations connected with the dear sleeper there. Though months have passed since last I saw it—though numerous hills and vales separate me from that much loved spot—yet at this very moment it seems directly before me. And oft in meditation I fancy myself seated beside that lonely grave, holding communion with that sainted mother. Then my whole life comes up in review before me. The days of my childhood seem but yesterday, or scarce so long ago. In fancy I seem acting in the same scenes I then acted. The cot of my father, that "dear native home," with the many associations connected therewith, appear in all their former loveliness. In these meditations I almost forget that she who was the center of our happy circle, sleeps in the grave. But so it is. She sleeps in death. The noise and bustle of life she heeds not. She has gone to rest. No more will she pour out her soul in earnest prayer to God that his blessing might rest upon her absent son. No more will her voice be heard in giving wise counsel to those who looked to her for direction.

Her voice now joins with seraphs bright,
In songs of praise in realms of light.

Though these meditations are gloomy and sad, nevertheless I love to engage in them; for by them my heart is made better. As I think of the virtues and worth of that departed one, I endeavor to imitate those virtues, that I may be possessed of her worth. Should I be in possession of this, I know

When comes the time that I must die,
With joy I'll lay this body by;
My soul with God will beat rest,
Forever happy, ever blest.

A Beautiful World.

Truly, the world is a lovely place. Not the minutest blade of grass, or the humblest flower, I pass by without a blessing; or the perishing ephemeron, or the everlasting hills; or the faint tinkling streamlet, or the full, far-sounding ocean—all alike in their perfections, though differing in their degrees—all these are glorious to my eye and senses. But man! man is the outcast, the spoiler, the doomed. He is no more what he once was, and what he ought to be; and I seek no further proof of the necessity for a change in his nature and destinies.

The world—I mean the world of nature—is lovely. Tell me, dear reader, have you ever looked up straight into the clear heavens, when they were mirroring as soft a blue as your mistress's eye, and thought for an instant what space was, without feeling a weight suddenly plucked off from your head, and a moving thrill which made your pulses leap within you, from the vague sense of habitation bearing the same relation to locality that eternity does to time? And then, when you saw the smiling fields stretching far, far away on all sides of you, which led off your eye to rest at last on the distant hills, did you not pant to cast yourself abroad on that glorious scene, and involuntarily murmur—

Oh, that I were
The viewless spirit of a lovely sound,
A living voice, a breathing harmony,
A bodiless enjoyment—born and dying
With the blest tone which made me!

Once more: is there not something inexpressibly awful in the solitary magnificence of the noonday sun, as he pours down those ceaseless tides of glory on this lower world?—when you think that he is at one and the same moment shining for countless miles on the expanse of the glittering sea, and visiting the shady forest, the lonely country, the peopled city; the palace of the nobles, the hut of the beggar; the happy home of health, the heaped-up hospital; the rich, the proud, the rejoicing; the wretched, the dying, the dead, and the green graves. Yes, all these things, so widely differing, yet forming part of the same human life, that glorious eye takes in at once!

Stated Prayer.

"There is no religion without prayer. Have stated times for devotion. At the least, begin and end every day with God. Take time from sleep, rather than want time for prayer. Watch against formality in your devotions. It is heart-felt prayers that are alone acceptable to God.—Besides your intercourse with God at stated seasons, often be looking up to Him; and ever go to Him in the name of Jesus. Go into your closet, or down upon your knees for prayer, with as much reverence as if you beheld the great and blessed God. You require to be often reminded of this. For whether in childhood, in youth, in manhood, or in old age, we are all too apt to have a wandering heart in prayer, and repeat an outward form with the lips, but with a heart, alas, far from God. Oh! pray against this *heartlessness*, as one of the most powerful temptations of your spiritual enemy. Could you ascend into heaven every morning and evening, to offer your devotions to the *Most High*, and then return again to earth, what a life of holiness would you lead! What fervent prayers and thanksgiving would you offer! Consider that "the eyes of the Lord are in every place, beholding the evil and the good," and that "all things are naked and open before him with whom we have to do."

"Thrice happy souls, who, born from heaven,
Though yet they sojourn here;
Humbly begin their days with God,
And spend them in his fear.

"So may mine eyes with holy zeal
Prevent the dawning day;
May I devoutly read thy word,
And praise thy name and pray."

OBITUARIES.

Died in Dover, N. H. Aug. 13, MARY L. only child of Mr. Aaron Bridge, aged 6 mos. 22 days. Funeral attended at Barrington. Sermon by the writer.

In Northwood, Aug. 26, SARAH A. daughter of Joseph Bennett, aged about 13 yrs. and 8 months. This youth died suddenly, having been sick but a few days. May others remember their lives are uncertain. Discourse by the writer, from Job 19:21

W. D. JOHNSON.

Died in Newfield, in July last, Miss CATHARINE GRANT, wife of Mr. Reuben Grant, aged 65 years.

Died in Centre Harbor, May 11, 1814, ESTHER, daughter of John and Dolly Smith, in the 19th year of her age. Her disease, which was dropsy, was both lingering and distressing. Until a few days previous to her death she seemed unconscious of her approaching dissolution; but then became thoughtful and concerned for her soul, and sought and found, we trust, forgiving grace. A few days previous to her death, in conversation with her father upon the state of her mind, she inquired with apparent anxiety, what were the feelings of converts; and, when he proceeded to describe the days of pardoning mercy, she answered these are my feelings. Soon after a relative, who enjoyed the power of religion, in conversation, referred to the evidences of grace in the heart, when she seemed by faith to lay hold upon the hope set before her, and, with enrapturing visions of the glory about to be revealed, she triumphantly rejoiced in God her Savior. The day previous to her decease, she was informed that her case was hopeless, and that she must soon die. She soon called her parents to her bedside, and said she was willing to die, if they could be reconciled to give her up. They answered they could give her up, if she was happy. This seemed to complete her happiness, and she shouted for joy. She was then asked if she felt that she was ready and willing to leave. She answered yes; I can see a beautiful home beyond the blue skies! And, when her spirit was departing, she said to those standing by her, "the love of God is an impassible river." And her aspiring soul breathed out the fervent prayer, "Come Lord Jesus, come quickly, with all thy quickening power." And while her faltering voice pronounced "Glory to God in the highest," the spirit of young Esther took its upward flight to inhabit that "beautiful home beyond the blue skies," and left her affectionate parents and sisters to mingle in the society and songs of the redeemed in the regions of day.

SILAS GASKILL.

Died in Deerfield, N. H. Aug. 19th, 1844, Brother SIMON PALMER, aged 75 years, 9 months and 9 days. Br. Palmer was born in Northampton of this State, removed to this town when young, and has merited the name of a worthy citizen since. His mind had been awakened at times for more than fifty years; but he never renounced all for Christ till about four years ago, when he found the pearl. Since that time, his life has been that of a Christian. In his last sickness, which was dropsy of the heart, he evinced a brilliant evidence of saving grace; and on the day of his death, he expressed to me that he even longed to be with Christ. He calmly fell asleep in the arms of Jesus, and is now, we doubt not, with the blood-washed millions. He has left a large circle of mourning relatives,—an aged widow, children and grandchildren; and may God sanctify this dispensation to their eternal good. An affecting sermon was preached on the occasion by Eld. S. B. Dyer. I. G. DAVIS.

Died in Deerfield, N. H. Sept. 9th, 1844, Miss NANCY ELIZABETH WOODMAN, daughter of bro. Levi and sister Betsey Woodman, in the 15th year of her age. Funeral sermon by the writer, from 1 Pet. 1:24.

I. G. D.

Died in Mecca, Trumbull Co. Ohio, October 30, 1843, Deacon NATHAN PHILLIPS, of consumption and bleeding at the lungs, in the 44th year of his age. The deceased experienced religion and was baptized twelve years ago last May, was the first baptized among those who constituted the F. W. B. church and exerted his influence for the organization of a F. W. Baptist church in his town; and until he was confined by sickness, was a constant attendant on all the calls of the church, and meetings of public worship. For the last two years he was confined to his house, and for a long time to his bed, yet his zeal for the cause of God, and his interest for the church did not abate. His house was a home for the servants of God, and many have stopped to tarry for the night, and inquired for Bro. Phillips since his death. For seven weeks before his death he was one of the most distressed of human beings; yet he bore all with Christian patience, and died in the triumphs of living faith, having his reason to his last moments. He has left a wife in feeble health, and five children to mourn their loss. SILAS A. DAVIS.

Died in Raymond, Me. Mr. STEPHEN TENNEY, on the fourth of August, in the 27th year of his age. His death was sudden and much lamented, for he was a worthy man and we hope a Christian. Brother Tenney was a grandson of Elder Ephraim Stinchfield.

J. KEENE, JR.

Died in Chesterville, Aug. 23, 1844, Bro. DANIEL WADLEIGH, aged 32 years. Br. Wadleigh experienced religion about seven years ago, and for the most part we think he has maintained a christian course. When he publicly professed Christ he united with the F. W. Baptist church in Athens, Anson Q. M., and although he lived in several different towns afterwards, he never changed his church relation. His sickness was short and distressing. He was deprived of his reason most of the time. There were short seasons when he appeared rational, and he felt that he was prepared to meet his God in peace. He has left a wife, four children, a mother and brother and sisters, besides a large circle of friends and acquaintances, to mourn their loss. Sermon on the occasion by the writer. Text, "Be ye also ready, &c."

Dear brother, thou hast left us, thy journey is o'er,
Thy voice once so pleasant will cheer us no more.
Our circle of friendship no more wilt thou join
While here we remain in the borders of time.

Adieu, dear brother, thy sufferings are o'er;
Afflictions and sorrow can reach thee no more,
Adieu, till we meet thee in mansions above,
United forever in friendship and love.

SAMUEL WHEELER.

Died in Newmarket, 11th inst. Mr. JAMES G. BENNET, aged 67 years. He had been unable to work the last six years of his life, and his health had been quite poor a much longer time. Some six or seven years since he became interested in religion; but was unable to attend meeting most of the time subsequent to that period. He endured much pain and suffered greatly at times from shortness of breath, during the last three or four years before his death; but his sufferings were borne with great patience. He was a kind husband, father, brother, and neighbor; and his peaceable inoffensive life won for him the esteem and affection of most who knew him. COM.

In Strafford, Sept. 10, Miss ELIZABETH JOHNSON, aged 70. She was a member of the Freewill Baptist church, and for more than thirty years adorned her profession by a well ordered life and godly conversation. Her last sickness was very protracted; but during the whole she was an example of meekness and patience, and often expressed longing desires to depart and be with Christ, which is far better than all the health and pleasures this world can give. E. P.

In Strafford, Sept. 12, of typhus fever, Mr. BENJAMIN BERRY, aged 62 years and 7 months. He was an honest and upright man, greatly endeared to his wife and eight children, and much esteemed by his friends, neighbors, and fellow citizens. But with all this, he was not satisfied in view of his approaching dissolution. He found that he lacked the one thing needful—regeneration. He earnestly prayed, and others sought God's favor for him until light and joy beamed forth into his troubled bosom; and he gave hopeful evidence of having passed from a state of condemnation to justification. The funeral services were attended on the 13th in presence of a multitude, and a sermon preached suited to the occasion from 1 Thess. 4:13, 14. About 130 of his connexions followed in procession to the grave.

E. P.

THE MORNING STAR.

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MORNING STAR.

For the Morning Star.

Kingdom of God.

The term kingdom, implies the dominion of a king over his subjects. Also the kingdom of God, or heaven, implies God's reigning in and over his rational creatures, whether in heaven or earth, angels or men, by his providential, moral and evangelical government. "The Lord is a great God, and a great King above all gods. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." Ps. 95: 3, 103: 19. "His kingdom is an everlasting kingdom, and his dominion is from generation to generation." Dan. 4:3.

We frequently read in the N. Testament of the kingdom of heaven, in which there is a manifest allusion to the predictions of the prophets in the Old Testament, who speak of the kingdom of the Messiah being set up on earth. "In the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2: 44. "*In the days* of these kings." Not after they were all dead, and time itself ended: but during the existence of the Roman empire, the last of the four great Monarchies that had succeeded each other, the God of heaven set up a kingdom, that shall never be destroyed.

This kingdom was typified by the divine government of God set forth in the Old Testament, and preached at hand by John the Baptist, and by Christ and his apostles, (Mat. 3: 2, 4: 17, 10: 7;) but did not come with *power* till after his resurrection. "Verily, I say unto you, that there be some of them that stand here which shall not taste of death, till they have seen the kingdom of God come with power." Mark 9: 1, Mat. 16: 28, Luke 9: 27. This took place more especially on the day of Pentecost, as the apostle Peter saith. "This Jesus, hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." Acts 2: 32, 33. Also, Paul to the Gentiles, "And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet and gave him to be head over all things to the church which is his body, the fullness of him that filleth all in all." Eph. 1: 19—23. Then was fulfilled the words of Jehovah by David, "I have set my king upon my holy hill of Zion." Ps. 2: 6.

Hence the setting up, or commencement of Christ's kingdom, is in this world, and properly signifies the gospel dispensation, in and by which subjects are to be gathered to Christ; and his church built up in the most holy faith." Giving thanks to the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Col. 1: 12, 13.

The members of the church at Colosse, before their conversion, were in a state of heathenish darkness and wickedness, under the dominion of sin and satan, and in danger of eternal darkness in hell; but they were delivered by the great power of God, the Father, from the whole, and *translated* into the kingdom of his dear Son. The kingdom of grace is preparatory to that of glory. The word *translate*, means to remove or change. "By faith, Enoch was translated, that he should not see death; and was not found, because God translated him; for before his translation he had this testimony, that he pleased God." Heb. 11: 5. Enoch changed worlds. "He was not; for God took him." Gen. 5: 24. But the Colossians had only exchanged kingdoms, rulers, laws, etc. They were by regeneration, brought into the gospel state, and made members of the church of Christ; the kingdom of light and purity. "Ye were sometimes darkness, but now are ye light in the Lord." Eph. 5:8. "Who hath called you out of darkness into his marvelous light." 1 Pet. 2: 9. Hence, the conversion of a sinner is the translation of a soul into the kingdom of Christ out of the kingdom of Satan.—Then, it follows, in the fitness of things, that as Paul, then at Rome, and his brethren at Colosse, were already in the kingdom of God's dear Son, that all true Christians are in his kingdom, and under his peaceful government.

We shall now show that the establishment of the kingdom of God among men is progressive, and that it is destined at last to fill the whole earth; and that the figures used by the Prophets and Christ upon this subject, do so represent it. "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.—And the stone that smote the image became a great mountain and filled the whole earth." Dan. 2: 34, 35.

A stone cut out of the mountain without hands, not by any human power or policy, but by the power and spirit of the Lord of hosts. Small indeed at first, but it smote the feet of the image, and then by degrees became a great mountain, and filled the whole earth. So, on the setting up of the gospel church, vile idolatry and all other abominable errors, and practices of men, were smitten; and will be smitten (thank God) until the Christian church, or stone kingdom, shall fill the earth. Our blessed Savior has said much on this point in the 13th chapter of Matthew; but we have only room to notice the parable of the *grain of mustard seed*. "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field; which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a TREE, so that the birds of the air come and lodge in the branches thereof." The whole scope of this goes to show that the beginning of the gospel church would be small; its number few, compared with the great mass of mankind; but that, under God, it would increase, and become very great. Christ and his apostles, when compared with the great ones of the world, were looked upon as small, like the mustard seed; but the glorious gospel preached by them and their successors, accompanied by the divine influence of the spirit in the hearts of men, has shed forth such rays of light as never will be extinguished.

Small indeed is the beginning of the gospel in particular places, as in INDIA, etc. But it must and will increase; for the mouth of the Lord hath spoken it.

Again, it will be victorious over all opposition, for the gates (or powers) of hell shall not prevail against Christ's church, which has stood more than 1800 years, and increased; while Jews, Pagans, Papists, Mahometans, and Infidels, have poured their floods of bloody persecutions upon it, and put to death many millions of the saints of the Most High. Christ tells us plainly, that his "kingdom is not of this world," John 18: 36; but purely spiritual, and divine, and needs not the aid of human laws, or seculur force, to sustain it. It is not in meats and drinks, but in *righteousness, peace, and joy in the Holy Ghost*. All this the saints enjoy in this militant state, with their many afflictions pains, and sorrows; but in heaven they will have *righteousness* without mixture of sin, *peace* without strife, or contention, and spiritual *joy in the Holy Ghost*, without sorrow.

Then how consoling the thought that in the heaven of heavens, the righteousness, joy, and peace, of the Christian, will be ETERNAL.

From the evidences now before us, it is plain that the commencement of Christ's kingdom is in this world; where his *subjects* are born into it, (John 3: 3.) but that it will not be consummated until after their resurrection; when, with immortal and glorified bodies, they will be received into the New Jerusalem, to dwell in the presence of God and the Lamb, world without end. Amen.

E. PLACE.

Strafford Centre, Sept. 10, 1844.

For the Morning Star.

Biblical School.

Bro. Burr:—Not a little interest seems to be excited in the minds of many of our denomination in relation to a *Biblical School*. This is as it should be. In reference to the real object had in view, there cannot, in the minds of Christians, be any difference of opinion; for it is nothing else than to provide some means by which the ministers of Jesus Christ may become more fully instructed in the Scriptures of inspiration, which are "profitable for doctrine, for reproof, for correction, for instruction in righteousness, THAT THE MAN OF GOD MAY BE PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS."

As we have never had a Biblical School connected with the denomination, it may be looked upon as an innovation, and therefore by many with suspicion. But are we to assume that hitherto every thing has been just right, and that a change must be a change for the worse? Is there no room for improvement? And if there is, may not the establishment of a Biblical School for the instruction of those who are expecting to preach the Gospel be such an improvement? Certainly this is a question worthy of consideration.

But who are the individuals most zealously engaged in promoting the enterprise? If we mistake not, they are those who have been for many years connected with the denomination, and who have learned by long and painful observation and experience the deep necessity that exists for a more thorough acquaintance with the Bible on the part of the ministry. They are those who have ever been most active in promoting the interests of the cause of Christ in connection with every department of benevolent enterprise. Not that this fact is certain evidence that the measure they propose is a wise one. For the wisest men are fallible; the best maye rr. But if any should be troubled lest we are about to forsake the old and tried paths, they may console themselves with the reflection that those who propose the change, are those who have found the deep necessity of having given better heed to the injunction of Paul to Timothy—"Study to shew thyself a workman that needeth not to be ashamed, rightly dividing the word of truth." Therefore it is that they seek in behalf of those who are coming into the ministry a better path, that they may be "instructed in the way of the Lord more perfectly."

I say, then, with regard to the REAL OBJECT which is had in view there cannot be two opinions in reference to its desirableness. A *ministry adequate to meet the wants of the church must be deeply versed in Biblical knowledge*. The literature of the Bible, the history of the Bible, the doctrines of the Bible—oh how much is to be learned, that the man of God may be thoroughly furnished unto all good works! The Bible! What a mine of the richest knowledge!—the wisest precepts!—the profoundest instructions! Now all we ask is, that the ministry of Jesus Christ may be equipped with the whole armor of God, that they may know how to wield the sword of the spirit, WHICH IS THE WORD OF GOD. Let those who are to lead the sacramental host of God's elect have an intimate and profound acquaintance with the treasures of divine knowledge, and it is all we ask.

But what a vast book is the Bible! Well has it been named—"the Bible"—THE BOOK. For not a book on earth besides can be compared with that which God has written. And shall we expect to become thoroughly acquainted with its instructions, its history, its authenticity, its doctrines, WITHOUT STUDY? Presumption infinite! Of other sciences we may not secure a knowledge save with laborious and patient and long continued application, and yet with this, the greatest of books, the profoundest of sciences, we hope to be familiar without an effort!

God has not given us a book with which we are to be acquainted by intuition. Nor has he given us minds to leave them unculti vated and without employ. He has given us a book to study and minds with which to study; just as He has done in every other department of His works—making us capable of effort, and so arranging it that the putting forth of such effort is the condition of obtaining any great good. Ten thousand things of the first importance for us to know He has not revealed; but the book of nature he has spread open before us, and gifted us with minds adapted to its investigation. The indolent, who wait for God to instruct them without an effort of their own, will die in ignorance; and upon them alone the responsibility will rest. And just so will it be with the individual who neglects the arduous and persevering and studious pursuit of Biblical knowledge.

"But will not God instruct the ministry?" Yes, He will. *But he will do it in his own way*. And it were fanaticism surely, to expect, and an insult to God to ask, that when he has given us a book, containing a revelation of his truth, He should teach in some other way, those who neglect to study it. GOD WILL TEACH THE MINISTRY IF THEY WILL STUDY: *but if they will not*, THEY SHALL BE IGNORANT; and to their own ignorance, or wilfulness, or indolence, the fault must be attributed.

We may just as well expect that God will give us a crop spontaneously, or support life without food, as that He will give us knowledge without mental application, and that, too, the most vigorous of which we are capable.

The Bible is a book that the mightiest minds have studied for years and years and years, and yet have felt that they have but commenced to learn it. It is not expected that young men preparing for the ministry will be able in the course of two or three or four years study at a Biblical School, even if they come with thoroughly disciplined minds, to obtain any thing more than a general acquaintance with some of the most important things in the Bible. This is all that can be reasonably expected. They will make a commencement and pursue their course far enough to know how to continue it after they have left the school, and then they must calculate to make the study of the Bible the work of their lives, and I had almost said the occupation of their eternity. But what minister has not felt that thus much of study would be highly valuable to him, and through him to the cause of Christ.

But it is said—"Let the man study his Bible, and don't let him be spending his time in learning of men." But is it not God's plan that we should learn from each other, and is not this one of the ways in which he designs to teach us? May we not be of great assistance to each other in the work of studying and understanding the Bible? Do we not often consult those who are wiser than ourselves in respect to the meaning of different passages of Scripture, and feel that we are abundantly compensated for our trouble in the clearer views that we obtain of the truth? And may it not be possible also for those who are novices in the Bible, and in spiritual things generally, to learn from those who have studied long, and who are deeply read in Christian experience? Do we not often find ourselves greatly profited by explanations of scripture from the pulpit and at other times, as we listen to those who have studied the Bible incessantly for years? Why then object to a Biblical School, established on purpose to instruct those who attend, that they may the better understand the meaning of the Bible? Just as well might we say in relation to the congregations that assemble on the Sabbath, that it would be better for them to stay at home and study their Bibles. But not so has God ordained. "By the foolishness of preaching" is God's plan. AND WHAT IS PREACHING? Is it the mere utterance of words?—the pouring out of vampid declamation?—the boisterous, blustering expression of whatever happens at the moment to enter the mind of the preacher? If this were preaching, in the Bible sense, we might acknowledge that a previous study of the Bible was of but little consequence in order to preparation for performing it aright. But no: preaching rightly understood is INSTRUCTION *in the things of God*. This is the reason why it is worth while to listen to it upon the Sabbath, and this is the reason why it is important that the minister should be HIMSELF INSTRUCTED. How can he teach others, who is himself untaught? Now the only reason why a Biblical School is demanded is this: *it is regarded as the best means of furnishing the ministry with a knowledge of God's Word*.

But is the establishment of such a school ACCORDING TO SCRIPTURE? Have you a "Thus saith the Lord" for it?—some are disposed to ask. I answer that we most assuredly have authority enough for a study of the Bible by the ministry, and further than that God has not specifically spoken. He has not told us just *how* to study it, or *where*. These points he has left to our own judgment. We have just as much authority for studying the Bible in this way, as we have for building churches, establishing S. Schools, organizing missionary societies, printing Bibles, religious books, tracts and other periodicals, or for doing a thousand other things that we consider ourselves *authorized* and *obligated* to do, for the simple reason that God has assigned us the work to be done, and the general principles upon which we are to act in doing it, *leaving it to ourselves*, enlightened by his spirit and providence, TO ADOPT THE BEST PRACTICABLE MEANS FOR ITS ACCOMPLISHMENT. A church in New Hampshire might just as well refuse to build a meeting house, because God has not spoken specifically in his word in reference to building of meeting houses, as to object to the establishment of a Biblical School, because it is not specifically commanded. In both cases we have clearly enough laid down the general principles requiring that we should promote the true worship of God and the thorough study of his word; and in both alike we are left to something else than direct instruction in the Bible as the best means of accomplishing these ends.

A LOVER OF THE BIBLE.

For the Morning Star.

Attendance on Divine Worship.

Were it not enjoined upon man in scripture, both by precept and example, to meet for religious worship and instruction on the Sabbath, common observation teaches that those who neglect thus to do, act contrary to their own true interests, as well as exert a pernicious influence on others. Some of the reasons why professing Christians, in an especial manner, should attend divine worship, are here noticed.

1. *That they may secure and preserve a proper state of religious feeling.*—Close attention to the ordinary business of life often checks Christian ardor, and induces dullness and stupidity. This is a common, though not an absolutely necessary, consequence.—Hence, every proper expedient should be resorted to in order that the mind may be kept in a healthy state,—and one very successful is a frequent attendance on divine worship.

2. *That they may duly encourage faithful Christians, and particularly their minister.*—How frequently have those brethren who are constant at the house of God been filled with grief, on account of the absence of others that were under the same obligation to be present; and how often has the weeping pastor been compelled to address, as it were, the empty seats of persons reckoned within the pale of the church. Let delinquent professors prevent such sorrow by attending to their duty.

3. *That they may exert a salutary influence on the unconverted, and be proper examples for their own households.*—If professing Christians forsake the assembly of the saints, it cannot be expected that the impenitent will do otherwise than imitate them; and thus a stumbling block be placed in the way of sinners by those who should be instrumental in directing them to the means of grace. This neglect is, however, productive of still greater harm to the members of one's own family. Vain is it for parents to exhort their children to attend religious worship, whilst they themselves ordinarily remain at home. Precept, without corresponding practice, is but a dead letter. Of the importance of children's being at the house of God on the Sabbath there can be no question; since, if they are not well employed, they will be engaged in that which is pernicious; and should their parents exercise sufficient restraint to keep them from an open profanation of God's holy day, (which is seldom the case with such as do not themselves attend meeting,) they will be very likely to spend their time in devising mischeivous schemes. Neither can anything but religious teaching give the youthful mind that direction which will lead to happiness in this world or the next.

All who have any regard for the welfare of their offspring should properly weigh this matter, and if not for their own, yet for their children's sake become regular attendants on the worship of God. None should suffer any circumstance, as a slight attack of illness, or unpleasant weather, to keep them from the sanctuary on the Sabbath, unless the same would be a sufficient excuse for not attending to their ordinary business on other days, nor indeed always then. Neither should the presence of a stranger in the desk, nor the performance of some unusual rite, be a principal incentive to visit the house of God.—Such an idle curiosity is very far from being a true Christian zeal. Higher motives should govern—a desire to *increase in holiness*,—to encourage saints, and to exert a salutary influence on sinners, and thus promote the interests of Zion, and exalt the name of her gracious King. These are inducements worthy a disciple of Jesus Christ. P.

For the Morning Star.

The Cause of Religious Stagnation.

The patient and pious Job, in chapter 29: 16, says, "And the cause which I knew not, I searched out." Though this servant of the Most High was an afflicted and greatly tempted man, yet he was a great observer of human nature. He sets before the mind of every Christian an example in the text which is worthy of imitation by all; viz.: that we should 'search out the cause' of every thing that tends to impede our Christian race.—There are in these last days many things which produce a religious declension; and, upon serious reflection, we ask ourselves the question—What are the causes of this spiritual dearth? That there is a spiritual stagnation in the religious church, no one can fail to observe. Permit me, then, friendly reader, to point out some of the causes.

1. One cause, if no other, is this: the church has been too much fed and even frequently glutted with *excitement*. Many Christians have honestly but erroneously supposed that no religion could be enjoyed unless an unusual excitement was produced. Men's passions were raised to a high pitch, whilst their understandings at the same time were not appealed to. Thus when their passions had subsided, their minds were left at the same degree as if no excitement had taken place. This, however, is not always the case; but in a majority of instances it is so. Churches, therefore, have relied principally upon periodical protracted meetings, rather than upon their own responsibility and obligation which they owe to God, themselves, and the world. Wherever you find a church that has been living on excitement, you will find that she has left her first love unless that state of feeling is kept up. Such churches, in seasons of spiritual drought, are wells without water; trees whose fruit is withered; and whose leaves, which should be for the healing of the nations, have become (as Bunyan says) parched, and fit only to supply the devil's tinder-box. During a protracted meeting, a spiritual tide is often experienced, and many a Christian bark seems to sail pleasantly and joyfully before the breeze of the Holy Spirit; but when the tide of excitement begins to ebb, and the adverse wind of persecution to blow, then their feelings fall with the tide, and, through their neglect, some of their barks are driven on the flats of worldly-mindedness; others on the fragments of mistaken notions; and others into the 'slough of despond.'

There have always been, however, some in these instances of revival excitements, who keep their bark in the channel of God's love; who have their eye single to their Lord and Savior; who have and examine the Bible as their *chart*, and take the faithful Morning Star as their *log-line*, and who keep a daily *look-out*, and fearlessly stem all the storms of spiritual adversity.

2. Another prevalent cause is, that many suppose that good Holy Ghost preaching consists almost entirely in tones and vociferation. At a certain meeting, a brother spoke so loud for nearly an hour that it seemed he could never speak again. After the close of the services, a sister remarked, 'That's an excellent preacher!' Said a brother, 'That man was never called to preach; and he did not know how to preach, unless preaching consists in vociferation.' Persons who act from principle, and that too a right one, will always be impelled onward by a proper degree of excitement, which will keep them in their places.

3. Another cause is, that many often find fault with preaching, and especially with their own minister's. Nothing seems to suit them. This is without doubt one of the principal reasons why preachers stay no longer in a place. Those professors who labor hard during the week, and who attend meeting not from principle but from curiosity, or something else not much better, will soon be seen nodding, or in a sleeping posture, if the preacher should be speaking to them good heavenly truth in a moderate, sober and pleasant manner. And unless he speaks in thunder-tones, why, they will continue in their slumbers of indifference, dreaming of their farms and merchandise. Thus the meeting would close and they be left alone in their glorious repose, unless some accidental circumstance should take place to interrupt their sleepy reveries. And, though strange to tell, yet these are generally the persons who complain of preaching, and say that the minister is a dull and lifeless preacher, and his heart is as cold as an iceberg! It would require the power of Omnipotence to raise such dead Lazaruses from their spiritual graves.

4. Another cause, and no less important is, that the professed churches of Christ are too much, either directly or indirectly, favoring those principles which are heaven-daring; and many members of such churches who are opposed to those means of grace which should be sent to bless the heathen in his spiritual blindness. If the reader is sensible that these causes exist in himself, or in the church to which he belongs, what ought he and they to do to remedy these evils?

B. VAN DAME.

Epping, Sept. 14.

For the Morning Star.

The History of the Past.

There is a pleasure in turning away from the thousand vexations of every day existence, and mounting the fleet car of imagination—guided by the beacons of the historian—roll back through the labyrinths of departed ages, and converse in the spirit of silent sympathy with the busy actors of other days. Each and every period is fraught with its own peculiar scenes, and brings its own moral lesson to instruct and improve the hearts of all who wait as willing disciples at the feet of wisdom.

Greece was once "Mistress of the world." Athens was renowned for the wisdom of her sages—the perfection of her political policy—the patriotism of her hardy sons—the magic power of her unequalled poets—& the mighty, almost irresistible influence of her orators over the minds of men by their electrifying eloquence. There, whatever was regarded as ennobling in national or individual character, was portrayed in living models—personified in the thousand statues which graced its public walks, shadowing forth the greatness of departed heroes, and venerated with a reverence due only to creation's Master Builder in the tragedies of the Olympian stage. The world gazed with admiration and envy, looking wistfully from afar, yielded the homage she had no power to withhold. The sun of prosperity had dawned upon her with auspicious beauty, and, rising upward in the clearness of his strength, seemed to tarry in gladness at the zenith of its brilliancy; and its fertilizing beams fell not repulsed upon the mental soil of her chivalrous sons, but lent their vivifying power, until the choicest plants of genius sprung up to beautify with their luxuriance. There Socrates discoursed to the youthful listeners who hung with emotions of rapture upon his lips—there Plato with his giant mind grasped as with a single effort the wonders of Metaphysics, and delved deep and eager into the unexplored chambers of mental action, and traced out by the magic taper of his own originality the secret springs of man's mysterious existence—there Epicurus sent back from the deep shades of his retreat the spirit of his philosophizing soul upon the pinions of an aspiring and restless fancy, to converse with time's most hoary sons, and gaze upon nature in the freshness of her childhood. There Homer awoke his lyre, and chanted the strains that draw responsive music from every soul of tenderness, and awake with the kindling power of their own exaltedness, the dormant spirit of sublimity, where stoicism has seemingly long since congealed every fountain of lofty impulses—there Appelles seemed to breathe a living influence within the forms which he had delineated upon his easel, until the fair images seemed to speak from the canvass, and converse in noiseless whisperings from the walls of his studio—and there, too, Demosthenes rose up to scatter the despondency of his countrymen from the crowded forum, by the mighty inspiration of his eloquence,—lift up the billows of excited patriotism and determined revenge by his mandate, or hush the raging tumult of passion by his forbidding gesture.

But the glory of Attica has departed.—From the lofty pinnacle of her ancient magnificence, she has hastened with rapid strides down the declivity of decay. The massive walls and lifted columns of the Lyceum and Academy are no longer here to greet the eye of the traveller, or respond in repeating echoes to the intonations of her sage instructors, but pilaster, and architrave, and pillar, are scattered abroad in wild confusion, the only remaining fragments of departed grandeur.—The Muses have left their habitations on the summit of Parnassus, where the Castalian fount sent up its sparkling waters, and the springs of Helicon murmured in the softness of an angel's whisper, and are found but unfrequently among the mouldering ruins, chanting some plaintive strain as a dirge over the remains of expiring literature, or sighing a farewell to the departing spirit of ancient genius.

Greece has been convulsed to her centre by the revolutions of the eastern world, and, weakened by each successive shock, she has become the sport of almost any and every dynasty that may choose to revel amid her spoils. She bowed her neck in humble submission at the haughty mandate of Rome, and the effeminate Ottoman has long ruled her with a sceptre of iron. Her sons are depressed and illiterate; but egotistic, and tenacious of their claim to superiority, they point to the glory of their ancient capital, and boast in their debasement the illustriousness of their ancestry.

So fades away the glory of the world!

Change is enstamped upon whatever bears the impress of earth. Time discloses its vanity, and decay and destruction feed upon the vitals of an empire and an insect with equal avidity. Earth itself must measure its years, and fall with languid lifelessness into the arms of dissolution, while suns and systems will mingle in the grand concussion!

G.

S. Seminary.

For the Morning Star.

Scripture Exposition.....No. 136.

"It is naught, it is naught, saith the buyer, but when he is gone his way then he boasteth." Prov. 20:14.

This refers to the common practice of attempting to beat down the price of goods and whatever articles are purchased. The buyer having ascertained the price begins to speak of its defects, or of the low price for which he has obtained something of the same kind or better in times past, or how cheap it can be bought now at another place. The seller perhaps has offered it at his "asking price" and can afford to fall. So after giving assurance that it is the best article of the kind that was ever seen at the price, and that he gave about as much or more for it, than he now offers it for, yet for the sake of accommodation he will sell it at a price which he thinks must suit the buyer. The article is taken, and no sooner does the purchaser get away than he boasts of his success in making a great bargain. This is downright deception, dishonesty and often lying. The man of good moral principles on the contrary will not be guilty of this course. If he is a trader he will have but one price. If those who want the articles cannot pay that, he can keep them. Those who purchase will not undervalue them, attempt to beat down, and then make a loud boast of what they have done. Let all remember that "honesty is the best policy." J. F.

For the Morning Star.

The idea, that no man can become a new creature in Christ without first *being baptized*, has become somewhat modified by those who admit that this change may take place, on condition of being baptized immediately afterwards. This appears to be leaving one error for another. It is true, however, that a willingness to obey is indispensable. But if baptism is a condition in this way, then a person is a child of God before he is baptized, and not a child at the same time; or he is a child before the time he should be baptized, and ceases to be one if he neglects that duty. That he can be a child, and not a child at the same time, is absurd. Now, if he ceases to be a child at the time he neglects baptism, he ceases to be one until he is baptized, and then must be constituted one solely by baptism. The truth of the case appears to be this. A person becomes a child of God when he complies with the terms prerequisite, and ceases to be a child only when he voluntarily renounces his first engagement. That baptism is the only prerequisite, no one will admit. But if a person can become a child of God without it, it is no prerequisite at all. And if not, its neglect will not destroy the relationship of the child. By holding baptism essential to constitute a child of God, or, that a person ceases to be a child by its neglect we are unavoidably led to unchristianize all who have not been baptized, unless we can be satisfied, that the particular time they ought to be baptized has not yet arrived. The experience of all who have received the spirit of adoption before they were baptized, is satisfactory upon this subject. But why talk of experience to those who have no experience. The New Testament is also plain upon this subject. But I will leave it for those who are more able, to show the impropriety of connecting baptism in any form whatever with being adopted children of God.

S. B. S.

For the Morning Star.

Enjoyment.

There are two kinds of enjoyment, earthly and heavenly. Earthly enjoyments are of a transient nature. They are mingled with disappointment, sorrow, and distress. In the hour of dissolution, these enjoyments depart forever. How vain and uncertain they are! But not so with heavenly enjoyments. They create in the soul peace and love. Nothing of a sorrowful nature is connected with the joys of heaven. They do not cease with the individual, when the corporeal body dies.—They may be commenced in this life, and continued on through the boundless ages of eternity. Are not such enjoyments as these worthy your attention? They certainly are. Then forsake the vain enjoyments of this world, and seek those of religion. By so doing, you will make a happy exchange.

S. H. BARRETT.

For the Morning Star.

Hope.

The word hope is a consoling word. It buoys up the broken heart, and dries up the flowing tears of myriads. To man, the hope of better days imparts new energy to his faculties. The hope of heaven calms his fears, and soothes his distress. But it is well to examine the foundation of our hopes. If they are not substantially based on objects of certainty, sad disappointment will sweep away the fondest hopes of life and immortality. No one should rest assured of heaven, until he can say with confidence, that his hope is "as an anchor of the soul, both sure and steadfast." S. H. BARRETT.

It is not reasonable that man, to whom the whole creation ministers, who can be like God if he will, should live wholly for himself.

BIBLICAL DOCTRINE.

For the Morning Star.

No. 6.

Independence of God.

BY M. M. SMART.

The independence of God *is* involved in his eternity and immutability. The independence of God implies *that he* does what he pleases, and that he *has* within himself an infinite resource for *so doing*. He says of himself—My *counsel shall* stand, and I will do all my *pleasure*. Is. 46:10. He doth according to *his will* in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doest thou? Dan. 4:35. His most mysterious proceedings are called "judgments." He is said to work all things "according to the counsel of his own will." Here we see that not blind will, but will subject to "counsel" is God's sovereign will, who is ever guided by invariable justice. He says, 'I love them that love me, and will cause them that love me to inherit substance; I will render vengeance to mine enemies, and reward them that hate me.'

MORNING STAR.

WEDNESDAY, OCTOBER 2, 1844.

Rules for Interpreting Figurative Language.

1. Ascertain whether the language of the passage is tropical or not. This can be done in most cases in common discourse, by considering the nature of the subject. When for instance we say, *the fields smile*, it is obvious at once that the language is not literal, but figurative. In the Scriptures, however, where language is applied to the divine nature and operations, the invisible state, and other subjects beyond our scrutiny, we must resort to other means. And in general, where the distinction is not at once apparent, we must consult usage—compare the passage with parallel ones in the same writer and in other writers, and study the context. In this way the *sense* of the passage may in all ordinary cases be determined.

2. If the language is found to be figurative, interpret it as such. Some will insist on the *literal* meaning of a passage, though it is evidently figurative. The best way to deal with those who are perpetually stickling for a literal application of every passage, is to let them have their own way for a while. Refer them to the passage which says that *God is a rock*, or the one that declares him to be a *sun and shield*, or the one that speaks of his feathers; and request them to give a literal interpretation. Or ask them for a sum of money, and quote for authority Matt. 5:42. What is remarkable with this sort of persons is, that while they contend for a literal application of figurative passages, they most generally insist with equal tenacity on *a figurative application of literal passages*. And not so very remarkable either; for a man that is inconsistent or eccentric in one thing, is apt to be in others. They delight in inversions. Every thing to them must be upside down, and wrong end foremost.

3. Every figure has a literal import; this should be ascertained, and explained. Many evils arise from the neglect of this rule. By not apprehending the *sense*, the expression is used with no meaning, or with one very vague and indistinct, or one very gross and repulsive. How often for example such phrases as "purification of the heart," "growth in grace," "partaking of spiritual nourishment"—phrases full of significance, are entirely perverted in some of these ways. It is then of the highest importance to learn the true meaning, *the design* of the figure, and not give it up until we can form a clear conception of it in our own minds, and explain it in clear, intelligible terms to others. We should allow ourselves to use no word whose meaning we cannot define. Want of discrimination in this particular is a great source of indefiniteness and dullness in preaching, and a serious obstacle to the dissemination of truth among the people.

No part of figurative language is more frequently abused, perhaps, than parables and allegories. While the rules above referred to apply to them, there is one other important rule, which we quote from Stuart. "*Comparison is* NOT *to be extended to all the circumstances of the allegory.* Thus in the parable of the good Samaritan, the point to be illustrated is *the extent of the duty of beneficence.* Most of the circumstances in the parable go to make up nearly the verisimilitude of the narration, so that it may give pleasure to him who hears or reads it. But how differently does the whole appear, when it comes to be interpreted by an allegorizer of the *mystic* school? The man going down from Jerusalem to Jericho is Adam wandering in the wilderness of this world; the thieves who robbed and wounded him are evil spirits; the priest who passed by on one side without relieving him is the Levitical law; the Levite is good works; the good Samaritan is Christ; the oil and wine are grace, &c. What may not a parable be made to mean, if imagination is to supply the place of reasoning and philosophy? And what riddle or oracle of Delphos could be more equivocal, or of more multifarious significancy than the Bible, if such exegesis be admissible? It is a miserable excuse which interpreters make for themselves, that they render the Scriptures more edifying and significant by interpreting them in this manner. And are the Spriptures then to be made more significant than God has made them; or to be mended by the skill of the interpreter, so as to become more edifying than the Holy Spirit has made them? If there be a semblance of piety in such interpretations, a semblance is all. Real piety and humility appear to the best advantage in receiving the Scriptures as they are, and expounding them as simply and skilfully as the rules of language will render practicable, rather than by attempting to amend and improve the revelation which God has made." Ernesti, pp. 78, 9. A knowledge of history, the customs of antiquity, the circumstances of the sacred writers, and of other like things is requisite for the accurate interpretation of the figurative language of Scripture. But on these we have now no room to enlarge.

J. J. B.

Seceding Ministers.

Four of the ministers of the Rockingham Christian Conference, have seceded from the Connection within a few months; though some of them had been seceders in sentiment and sympathy for two years. This is the action of the Conference just held in Portsmouth: "Voted, That the membership of Elders Edwin Burnham, Elam Burnham, Thomas F. Barry, and Timothy Cole, agreeably to their own request, cease with this Conference." They identify their interests hereafter with the Millerites. In our opinion the Conference is better with them off than on.

P. S. B.

A Church Unchurching itself.

The Christian church at Exeter has passed through several different phases, of late. There was so much Millerism in it, that many of its best members became dissatisfied; and withdrawing, constituted themselves into a 2d Christian church, consisting of 41 members, and have recently been received into the Rockingham Conference. They worship in the Exeter Town Hall, and are doing well. Since the secession of the 2d church, the old church, failing in an attempt to pass a resolution to *burn up* the church Records, adopted a resolution to give them into the hands of one of its members to be kept *locked up*. This resolution has been so far carried out, and the old church is going forward on the *no-church* plan. With this state of things however, all are not satisfied; some of the most ultra come-outers thinking that yet they are partially in darkness; and it is now expected there will be another division soon. We mention this fact only as another instance developing the truth, that the *terminus* of Millerism is rank and stubborn come outism. This is the turn it is taking wherever it has gained any considerable number of adherents.

P. S. B.

Prejudice against Color carried a little too far.

A church in New York, a few years since, accepted a deed for a *cemetery* demised upon the expressed condition "that they should never suffer any *colored person* to be buried in any part of the same," and all the vaults and burial places the church should sell were to be subject to the same condition. It seems to us that this is carrying the foolish prejudice against color a little too far by a good deal. In the *graveyard*, where pride and power and beauty lose all distinctions, where the slave is free from the oppression of his master, and all the weary rest together,—it would seem that the adventitious distinctions which men have fancied to exist in life, should cease forever, and brother sleep quietly beside brother.

P. S. B.

Which party will become the ascendant.

An exchange paper has opened its columns pretty freely for the discussion of education in the ministry and out of it. For several months it has contained some spirited articles, *pro* and *con.*, making something like two parties of the writers. Let them write on. Truth is mighty and will prevail, and a good cause suffers nothing from proper and fair discussion. It is by no means difficult to divine which party will become the ascendant.

Why should it be thought a thing incredible, that, whilst everybody is becoming more intelligent, ministers of the blessed gospel should seek to become more intelligent also? Specially in denominations backward on education, this must inevitably be the course of things. Stop it! You might as well stop the agitation against slavery—or the Niagara waters from coursing onward to Old Ocean. Stop it! You cannot; prepare for it you may if you will. That's the way the cars are going—Off the track! Off the track!!

P. S. B.

SLAVERY.

Prof. Hudson's Lectures on Slavery,

Delivered at the Oberlin Collegiate Institute.

Brief sketches reported by D. Marks.

LECTURE VI. JULY 22, 1844.

In pursuing the subject which has been under consideration for two evenings past, others as well as myself, have been led to inquire, "Where are we? In what dark regions of earth has our lot fallen? Are we in Russia, where millions tremble at the nod of the Czar? Or are we thrown back thousands of years, and surrounded with all the darkness of heathenism, and the cruelties of the darkest parts of the earth? Are we in the atmosphere which produced the horrible code of Draco? Or in the dark regions where no moral code of laws has ever been heard of?" No! No! We are in *America—Republican and Christian America!* We are under the very shadows of a thousand Christian temples, and the instruction of thousands of Christian ministers, including large numbers of doctors of Divinity, and Professors, and teachers of Theology. "O, tell it not in Gath." Here in the land of the pilgrims, a land that has made louder professions of the love of liberty, and equality, than any other people, since the world began, retains such remnants of barbarism as are not found in any other code of laws on earth. Yes, such features of barbarism are found in the laws of republican, *Christian* America, as were never found in the laws of Greece and Rome, or even in the blood-chilling system of Draco. I remember that in former years I thought this representation of the American slave laws an exaggeration; but a thorough examination of the subject, contrasting our slaveholding system with the most cruel codes which the darkest corners of the earth have ever produced, has satisfied me, that all who compare the laws presented in the last lectures together with the practices which are constant under the sanction of those laws, will agree with me that their barbarity exceeds that of any other code of laws which has ever been known to the world. I might rest the whole argument on the comparison, and challenge the gain-saying of my position; but I choose to assign a reason for this startling fact, that *republican*, and *Christian* America has for barbarity of law out-stripped all nations and tribes since the world began. Where there is the greatest amount of freedom enjoyed by the common people, and there is among them a class of people deprived of their liberty, it is unavoidable in the nature of the case, that the oppressed should, according to the light that surrounds them, either arise, shake off their chains, and enjoy the same freedom; or else sink into a degradation which is proportionately as much lower than the common level of freedom, as their oppressors are higher than that standard. In short, it is impossible for *republican Christians*, under the constitution of our government to hold slaves, under laws as mild and humane as those under which less enlightened people can hold slaves—like as the moral turpitude of crime increases proportionately to the light under which it is committed, so the cruel characteristics of slavery must of necessity increase proportionately to the light enjoyed in the nation where slaves are held. Were it otherwise the slaves would learn all the principles and instrumentalities of freedom, and soon shake off their bonds. Hence, we see the necessity for a fine of $500 in the first case, and death in the second instance, for even a father's teaching his own child to read the Bible. The oppressors well know what would be the result of the advantages of science to the slave, and if they hold slaves at all, the chains must be sufficiently tight to secure their prey. Remember that it has been said "That tyrants are never more terrible, than when they plead loudest and longest for freedom."

It has been objected to the two last lectures, that I presented too great a proportion of *law* and *facts*, in relation to slavery, and not enough of comments. To this, I reply, That these facts are such as need to be known, and duly considered; they need to be spread out fairly before the whole community; and I may further add, that they are the very foundation of the Anti-slavery movement. If we would act intelligently, and upon principle, rather than upon the excited feelings of the moment, we should understand what the entire system of slavery is in all its branches, and influences. After the substantial facts have been presented, if you want comments of my own, you can have them, but in the half dozen evenings which have been assigned me, I must present the most important facts. Those already presented, have been taken from published authorities. I shall soon vary from my usual course of lecturing, and call on a few individuals present, to state what they have seen and known of the workings of the system of slavery. A number have been engaged to present facts with which they have been personally acquainted.

[Prof. Morgan. It has been objected that the cases you present, are those of an extreme kind; that there are instances of cruelty at the North, and that were the extreme cases of these collected together, they would present a distorted view of Northern customs and morals.]

Prof. Hudson. Nearly all the witnesses which I have summoned, have been express on this point—represent the cases to which they allude, as being a *fair specimen* of the *every day* occurrences among the communities in which they happened. Indeed, they have often represented them as being so *common* as to attract no attention—to be nothing thought of. Before calling on living witnesses that are present, I will present some more authority as to the fruits of slavery.

THE CRUELTIES OF SLAVERY.

Extract of a letter from Mr. Jonathan F. Baldwin, of Lorain county, Ohio. Mr. B. was formerly a merchant in Massilon, O., and an elder in the Presbyterian church there.

DEAR BROTHER:—In conversation with Judge Lyman, of Litchfield co., Conn., last June, he stated to me, that several years since, he was in Columbia, S. C., and observing a colored man lying on the floor of a blacksmith's shop, as he was passing it, his curiosity led him into it. He learned the man was a slave, and rather unmanageable. Several men were attempting to detach from his ancle an iron which had been bent around it.

"The iron was a piece of a flat bar of the ordinary size, from the forge hammer, and bent around the ancle, the ends meeting, and forming a hoop of about the diameter of the leg. There was one or more strings attached to the iron, and extending up around his neck, evidently so to suspend it as to prevent its galling by its weight when at work, yet it had galled or gripped till the leg had swollen out beyond the iron, and inflamed and suppurated, so that the leg for a considerable distance above and below the iron, was a mass of putrefaction, the most loathsome of any wound he had ever witnessed on any living creature. The slave lay on his back, on the floor, with his leg on an anvil, which sat also on the floor, one man had a chisel used for spliting iron, and another struck it with a sledge, to drive it between the ends of the hoop and separate it, so that it might be taken off. Mr. Lyman said that the man swung the sledge over his shoulder as if spliting iron, and struck many blows before he succeeded in separating the ends of the iron at all, the bar was so large and stubborn—at length, they spread it as far as they could, without driving the chisel so low as to ruin the leg. The slave, a man of twenty-five years, perhaps, whose countenance was the index of a mind ill adapted to the degradation of slavery, never uttered a word or a groan, in all the process; but the copious flow of sweat from every pore, the dreadful contraction, and distortion of every muscle in his body, showed clearly the amount of his agony and all this while, such was the diseased state of the limb, that at every blow, the bloody, corrupted matter gushed out in all directions, several feet, in such profusion, as to literally cover a large area around the anvil. After various other fruitless attempts to spread the iron, they concluded that it was necessary to weaken by filing before it could be got off, which he left them attempting to do."

John M. Nelson, Esq., a native of Virginia, and now a highly respected citizen of Highland county, O., and member of the Presbyterian church in Hillsborough, in a recent letter, states the following:

"In Staunton, Va., at the house of Mr. Robert McDowell, a merchant of that place, I once saw a colored woman of dignified and intelligent appearance, who appeared to be attending to the business of the house with an iron collar around her neck, with horns, or prongs, extending out on either side, and up, until they met at something like a foot above her head, at which point there was a bell attached. This *yoke*, as they called it, I understood was to prevent her from running away, or to punish her for having done so. I had frequently seen men with iron collars, but this was the first instance that I recollect to have seen a female thus degraded."

[Here, some one in the assembly, spoke out and said, "I have frequently seen these iron yokes and bells on the slaves."]

The Rev. Thomas Savage, pastor of the Congregational church at Bedford, N. H., who was for some years a resident of Mississippi, and Louisiana, gives the following fact, in a letter, dated Jan. 9, 1839.

"In 1819, while employed as an instructor at Second Creek, near Natchez, Mississippi, I resided on a plantation, where I witnessed the following circumstance. One of the slaves was in the habit of running away. He had been repeatedly taken, and repeatedly whipped with great severity, but to no purpose. He would still seize the first opportunity to escape from the plantation. At last his owner declared 'I'll fix him, I'll put a stop to his running away.' He accordingly took him to a blacksmith, and had an iron head-frame made for him; which may be called a lock-jaw, from the use that was made of it. It had a lock and key, and was so constructed, that when on the head, and locked, the slave could not open his mouth, to take food, and the design was to prevent his running away. But the device proved unavailing. He was soon missing; and whether by his own desperate effort, or the aid of others, continued to sustain himself with food; but he was at last taken, and if my memory serves me, his life was soon terminated, by the cruel treatment to which he was subjected."

BRANDING, MAIMING, GUN-SHOT WOUNDS, AND SCARS.

Besides the cruelties inflicted on the slave by the lash, there are multitudes of other punishments, (as will appear from the testimonies of slaveholders themselves,) constantly inflicted on them. These testimonies are taken from the public advertisements of the slaveholders, proving conclusively that these wounds and scars are so common as to excite neither sympathy nor even a serious thought.

Mr. Micajah Ricks, Nash Co., N. C., in the Raleigh Standard, July 18, 1838:

"Ranaway, a negro woman and two children; a few days before she went off, *I burnt her with a hot iron* on the left side of the face; *I tried to make the letter M.*"

Mr. Asa B. Metcalf, Kingston, Adams Co., Mi., in the Natchez Courier, June 15, 1832:

"Ranaway, Mary, a black woman, has a scar on her back and right arm near the shoulder, *caused by a rifle ball.*"

Mr. Wm. Overstreet, Benton, Yazoo Co., Mi., in the Lexington (Ky.) Observer, July 22, 1838:

"Ranaway, a negro man, named Henry—*his left eye out*, some scars from a *dirk* on and under his left arm, and much *scarred with the whip.*"

Mr. J. Gruyler, Savannah, Ga., in the Republican, April 12, 1837:

"Ranaway, Laman, an old negro man, grey, has only one eye."

J. A. Brown, jailor, Charlestown, S. C., in the Mercury, Jan. 12, 1837:

Committed to jail, a negro man, has *no toes* on his left foot."

Mr. J. Scrivener, Herring Bay, Anne Arundel Co., Md., in the Annapolis Republican, April 18, 1837:

"Ranaway, negro man Elijah, has a *scar* on his left cheek, apparently occasioned by *a shot.*"

Madame Burvant, corner of Chartress and Toulouse Streets, N. Orleans, in the Bee, Dec. 21, 1838:

"Ranaway, a negro woman, named Rachel, has lost *all her toes*, except the large one."

Mr. O. W. Lains, in the Helena (Arkansas) Journal, June 1, 1833:

"Ranaway, Sam, he was *shot* a short time since through the hand, and had *several shots in his left arm and side.*"

Mr. R. W. Sizer, in the Grand Gulf (Mi.) Advertiser, July 8, 1837:

"Ranaway, my negro man Dennis. Said negro has been shot in the left arm, between the shoulders and elbow, which has paralyzed the left hand."

Mr. Nicholas Edmunds, in the Petersburgh (Va.) Intelligencer, May 22, 1838:

"Ranaway, my negro man, named Simon, he has been *shot badly* in his back and right arm."

Mr. Weld has presented one hundred and nineteen advertisements of this character,—see "Slavery as it is," pp. 77 to 82,—and the nine examples just quoted are the first in order. The rest are of the same character;—and yet let it be remembered that these 119 cases are but a part of the advertisements of this character, which appeared within a few months or years. And from these facts you may begin to imagine what are the fruits of slavery on this point.

[Here some one remarked that it had been assumed that the *interest* masters have in slaves is sufficient to prevent them from being as prodigal of their lives as the testimonies presented represent. And then asked—How do you account for slave owners being so careful of their money and yet so prodigal of the lives of their slaves?]

Prof. Hudson. The love of money is not the ruling passion in every man's bosom.—When a slave runs away, this circumstance, unless counteracted, endangers his possession of all the other slaves. Hence, self interest prompts the slaveholder in such a case to treat the offender with the utmost cruelty.

[President Mahan. Why do masters *generally* treat their slaves as cruelly as the testimonies represent, when this course evidently conflicts with their own interest?]

Prof. Hudson. Always when we meet with opposition to our *will*, we are more affected than by any mere interference with our *interest.*

This characteristic of human nature is seen in children who often get *vexed* at a stick or stone, because their action or some circumstance in relation to their wishes does not suit them. The same spirit is often seen in the manner that the passions of some men are affected toward their horses, and other animals under their control. But by nothing are the passions of men roused to a higher pitch than when their wills are opposed by those whom they regard as inferior intelligencies. But when the opposition is united equally against both their wills and interests, their wrath rises to its highest pitch, and bursts forth like a volcano. A leading principle with the slaveholders is, that the slaves must be kept down—that nothing like a manly feeling, a feeling of dignity, is to be allowed. And it is not in human nature not to become tyrants under such circumstances.

[Here President Mahan arose and said he wished to state a circumstance which came under his observation while travelling in S. C. several years since, as illustrative of the position just advanced. A certain master was exceedingly lenient to his slaves, insomuch that neighboring slaveholders considered his course an injury to them, causing discontent to their slaves. But a rebellion arose. The lenient slaveholder supposed that his kindness had secured his slaves against joining in the insurrection. To convince some of his friends, he called one of his favorite slaves, and stating to him the particulars of the insurrection, he inquired:—Should the slaves in this neighborhood join in the rebellion, would *you* unite with them? The slave said, "Yes, master." The astonished master repeated the question—Do you say that *you* would join them? The slave persisted in the confession he had made—"Yes, master; me *certainly* would *choose* to be *free.*" And now what did this lenient and kind master do, when his will was crossed by his noble slave in a case where he simply showed that he had something like the feelings of a man in choosing to be free if an opportunity should present? Why, enraged to the highest degree, he says, "I'll fix you out, if this is the manner in which you would reward my leniency." So he fixed a narrow place, just large enough for a man to crawl into, and had it so lined with sharp points that one could not move without being pricked. Into this horrid enclosure he compelled the offending slave to crawl; and, forgetting his confinement, left the place, and passed two days before it came to mind. He was alarmed, hasted home, and found the poor sufferer but just alive. He drew him out, and with much difficulty saved him from death. This was done to carry out the principle that the slave must not show the feelings of a man. And yet no one seemed to see any fault in this course by the proverbially lenient and kind master.]

Prof. Hudson. I was about to read some testimonies from Mr. Weld to this point;—but as I have promised a statement of facts by Mr. McArtney, who spent the last winter in Louisiana and Mississippi, I will call for his testimony in connexion with that of the President.

[Mr. McArtney (a student) arose and said, "I usually boarded with those who were the most kind and lenient to their slaves, and, of course, the facts which fell under my observation were not of the outrageous kind, and such as constantly occur in those families where humane feelings are not cultivated. I shall confine my statements to my personal observations among those who were *most kind & humane.* In one family I observed a young slave whose bright and intelligent countenance attracted my attention and excited peculiar interest. And I remarked to one of the family, that I thought that slave could not be so stupid as the others, but his intelligence must render him more valuable than the other slaves. To this he replied, "Not so; he has too much devil in him to make him more valuable." I asked an explanation, and learned that "*too much devil*" in a slave, signifies a slave's *love of freedom.*

D. M.

Concluded next week.

A communication from R. I. Q. M. Ministers' Conference has been received and will be attended to at the earliest opportunity.

Eld. NATHANIEL BOWLES has removed to Sugar Hill, Lisbon, N. H., which is now his P. O. address.

For the Morning Star.

Freewill Baptist Church in Boston, Mass.

Brother Burr:—

At a meeting of the Executive Committee of the F. W. B. Home Mission Society, held at Dover, N. H., on the first day of May last, a committee, consisting of the writer, J. J. Butler, and J. M. Durgin, was appointed to advise with Bro. Noyes, in relation to his labors in Boston, and to organize a church in that city, when they considered the interests of the cause required it. Agreeably to the request of Bro. Noyes and the brethren with whom he labors, a meeting was held in their place of worship, Marlborough Chapel, Hall No. 1, on the evening of the 20th inst., for the purpose of organizing a church, provided it should be thought advisable after suitable examination. Two of the committee were present, and Elders J. Woodman and J. B. Davis, who had been requested to act with the committee. Several other brethren in the ministry were also present. For several weeks previous to this, Br. Noyes had been making preparation for the organization of a church. He had obtained the names of such as were desirous to come into the church—had inquired into their fellowship with each other, their Christian character, &c.—and had distinctly informed them that no one could be admitted unless he sustained a good Christian character, and agreed with the doctrine and usages of the F. W. B. denomination. After the meeting was opened, twenty-one persons, twelve brethren and nine sisters, presented themselves as candidates for the church. The doctrine contained in our Treatise was read to them to which they all assented. Close and faithful examination was then made in relation to their Christian characters and their fellowship with each other, which was very satisfactory. A covenant was then read, embracing all the Benevolent institutions of our denomination, the duties of church members to maintain secret and family prayer, to live holy lives, to watch over each other, to maintain gospel discipline in the church, to willingly bear their proportion, according to their ability and circumstances, in supporting their minister and defraying all expenses of the church, and excluding from their fellowship all slavery and pro-slavery. To this covenant they all heartily assented.—After consultation, the council unanimously decided that, in their opinion, the cause of God required that they should be organized into a church. The candidates came forward, joined hands, and received the hand of fellowship, and a charge by Bro. Woodman.—After which they all knelt in a circle, and prayer was offered by the writer.

The church voted to acknowledge brother Noyes as their pastor. Some ten or twelve others had given their names for membership, but were not present at this meeting. They, with others, will, no doubt, unite soon. The services at this meeting were very interesting, and the Lord Jesus was manifestly in our midst. May this little church stand fast upon the Rock, defying all the mighty billows which may dash against it, and the storms and tempests which may howl around it.

SILAS CURTIS.

Lowell, Sept. 23.

Annual Meeting of the F. W. Baptist Home Mission Society.

The Tenth annual meeting of this Society was held agreeably to previous notice, at Danville, Aug. 28, 1844. Eld. D. P. Cilley, one of the Vice Presidents, in the chair.—Prayer by bro. Chaney.

Chose H. Webber, J. J. Butler and J. Fullonton a Committee to nominate a Board of officers for the ensuing year.

Agreed that the reading of the Report of the Cor. Sec. be referred to the anniversary of the Society.

The Committee on nominations reported as follows:

Enoch Place, *President.*
Theodore Stevens, Nath'l King, Simeon Dana, D. P. Cilley, H. Webber, } *Vice Presidents.*
Silas Curtis, *Cor. Secretary.*
Joseph Fullonton, *Rec. Secretary.*
William Burr, *Treasurer.*
P. S. Burbank, *Auditor.*

Directors.

John Chick,	R. M. Carey,
John Kimball,	Stedman Cummins,
David Moody,	Ebenezer Allen,
John Stevens,	James Bignall,
Charles Bean,	Seth C. Parker,
Thomas Perkins,	P. Hanscom,
Austin Wheeler,	M. M. Smart,
Jeremiah Fullonton,	Lemuel Mason,
S. W. Perkins,	Ezekiel True,
Thomas Parker,	Asa Dodge, Jr.
E. Noyes,	Nahum Brooks,
M. J. Steere,	J. W. Darling,
H. Whitcher,	David Marks,
John Horn,	Frederick Walker,
Joshua Furber,	Amos Tyler,
John Keser,	John Davis,
D. S. Frost,	Jonathan Hinkley,
J. L. Sinclair,	G. P. Ramsey,
D. Waterman,	A. K. Moulton,
Matthias Ulmer,	M. W. Burlingame,
Adam Bullock,	W. Burr,
B. S. Manson,	H. Quinby,
S. Hathorn,	Hiram Gilman.

Executive Committee.

Elias Hutchins	Wm. Burr,
D. P. Cilley,	Joseph Fullonton,
Silas Curtis,	P. S. Burbank,
H. Webber,	E. Place,
T. Stevens,	Jona. Woodman.
J. Chaney,	

Agreed to accept and adopt the report.

Agreed to adjourn to meet for an anniversary some time during the setting of the Gen. Conference at Plainfield, N. Y. in Oct. at the call of the *Rec. Secretary.*

Western Reserve F. W. Baptist Education Society.

The annual meeting of this Society was held at Chester ⋈ Roads, Ohio, on Wednesday, the 11th inst. The following brethren were chosen as officers for the ensuing year: Samuel B. Philbrick, President; Elds. Ransom Dunn and Pemberton Randall, Vice Presidents; Daniel Branch, Secretary; Heman D. Johnston, Treasurer; E. H. Higbee, W. S. Phillips, H. Woodsworth, D. L. Herrick, and J. Walters, Directors.

D. BRANCH, *Cor. & Rec. Sec'y.*

☞ The following address has been forwarded to me by the Committee in Baltimore, and I would respectfully recommend it to the consideration of the friends of the Sabbath, hoping some measures may be taken to comply with the solicitations of the friends of this noble and deeply interesting cause.

ABNER J. NUTTER.

Dover, Sept. 18, 1844.

To the Friends of the Lord's Day

THROUGHOUT THE UNITED STATES.

At a convention of the friends of the Lord's day from Maryland, Delaware and the District of Columbia, held in Baltimore, in January last, a *National Lord's Day Convention* was recommended in an official communication from the Philadelphia Sabbath Association. That recommendation met with a hearty response on the part of the Convention; and a Resolution in accordance with it was promptly offered, which after being so modified as to leave the *time* for holding the National Convention to the decision of the Baltimore Lord's Day Association, was unanimously adopted.

That Association, after taking the subject into mature deliberation, fixed on *Wednesday, the 27th of Nov. next*, as the time for holding the National Lord's Day Convention, in Baltimore, Maryland, and appointed the subscribers to announce the fact to the public, and urgently invite the friends of the Lord's Day, of every Christian denomination, throughout the length and breadth of our land, to hold preparatory meetings and appoint delegates

from all quarters of the United States, to attend said National Convention, and co-operate in devising such means and proposing such measures as in their judgment will be most likely, with God's blessing, to promote the proper observance of the Christian Sabbath in all the various relations of life.

In performing the important duty assigned us, we do not deem it necessary to enter into a labored argument to prove the propriety and necessity of such a Convention as is now contemplated. It is well known that the Lord's day is fearfully desecrated in our beloved country, whereby the progress of virtue and Christianity is greatly retarded and public morals on which depend domestic, social and national happiness and the perpetuity of our free institutions, are corrupted. Unless this great evil is arrested, and the claims of the Sabbath are recognized, the most alarming consequences may justly be apprehended.

The Sabbath is confessedly of Divine origin; its observance is required by the highest considerations, and cannot be overlooked without periling the essential elements of public weal as well as the dearest interests of civil, social and religious prosperity. Blot out the Sabbath and the gospel of our Lord is placed in imminent jeopardy, and with it all those inestimable advantages and prerogatives which we enjoy in our moral and political capacity. "Where there is no vision the people perish; but he that keepeth the law, happy is he." A recuperative energy pervades the vegetable kingdom; but not so the moral economy. A career of sin is ever downward, "evil men and seducers waxing worse and worse." There is therefore a special necessity, that those who love and observe the Sabbath should interpose by their collective as well as individual influence, for the rescue of that wise, most holy & benevolent institution.

If the Sabbath is essential to the prevalence of the gospel, its varied tendencies to promote human purity and happiness, being involved must be admitted. Moreover, if it be not consecrated to wholesome instruction it will become an occasion of increased moral corruption. If it lead not to the closet, the Bible, and the sanctuary, it will furnish an occasion for throwing open the doors of the haunts of crime and dissipation and for inviting to a participation in demoralizing amusements.—The melancholy effects of the abolition of the Sabbath in infidel France, are still witnessed in the Sabbath military parades, the horse-race, the cock pit and the theatrical exhibitions in at least one section of our own country. Compared with which abuses, Belshazzar's prostitution of the cups of the temple for idolatrous libations were innocent & safe!

The fact that Sabbath breaking has the sanction to some extent of government, and of distinguished individuals, so far from deterring us from concerted action on this great interest, only renders it the more imperative. It is deeply to be regretted that a sin so odious and fearfully fraught with danger, should come down to our youth under the approving auspices of wealth, office and eminent social and intellectual worth! The more necessary therefore is the prospective effort now proposed. It is proper that the friends of the Sabbath throughout the land should aim at diffusing universally a wholesome sentiment on this subject, and that all transgressors, whether high and powerful, or humble and obscure, should be solemnly and emphatically reminded, that there is ONE higher than the highest as well as mindful of the doings of the lowest, who has said, "Remember the Sabbath day to keep it holy," and also, "vengeance is mine, and I will repay."

While as citizens we approve all wise laws which protect the Sabbath, it is not our design to have a convention which in its assembled capacity shall invoke the aid of human legislation; our appeal is not to servile fear, but to the understanding, the conscience—the piety and patriotism of our fellow-citizens.—Our experience has taught us, that laws unsustained by public sentiment are but cobwebs; and that a healthy public opinion on the Sabbath would render all laws unnecessary. Hence our appeal is to man, as a free, social, and immortal being, and we rejoice in the hope that the appeal will not be made in vain.

"In the name of our fathers, who periled their lives to give us the inheritance of civil and religious liberty,—in behalf of our children, who are to be moulded by the influence of our example,—in the name of the oppressed poor, whom avarice is now robbing of a day of rest,—in the name of every interest dependent on moral principles,—in the name of the HOLY ONE, whose mercy none should slight, and whose final retribution none can escape,"—we implore the people of this great Republic to come to the rescue, by sending up a numerous delegation from all Christian churches; from every city, town, neighborhood and hamlet; from all the mechanical professions and laboring classes, so that every interest may be fully and fairly represented. Our reliance for a consummation so glorious, is in a great degree on the devoted clergy of our country, aided, as they will be, by the sympathies, and prayers, and co-operation of all who love the Sabbath. The clergy alone can employ the power of the Sabbath for its own protection. They, in connexion with the intelligent and exemplary school-masters, have been and are yet exerting an influence in the cause of education and sound morals, which is contributing more to the amelioration of the condition of society and the perpetuity of 'virtue, liberty, and independence,' than, perhaps, any other order of men in our land. They are emphatically the salt of our benevolent institutions; their instructions and efforts in the cause of intelligence and virtue are the palladium of our free institutions; and, as they are ever ready for "every good word and work," we look to them and the friends of the Christian Sabbath throughout the land, for the efficient carrying out of the noble purpose herein recommended.

Let us all remember—*the time of meeting is Wednesday, the 27th of November*, 1844, *and the place, Baltimore, Maryland;* and let all unite with us, in invoking the guidance of the Most High, and the smiles of Heaven upon the proposed undertaking, conscious that, without the divine blessing, all our strength is weakness, our wisdom folly, and our labor ineffectual.

Ex. Com.	B. Kurtz, R. G. Armstrong, Wm. Geo. Baker, A. B. Kyle, H. A. Stinnecke, Wm. B. Canfield,
of the	Beverly Waugh, Fielder Israel, John Clark, Chas. W. Ridgely, Jas. G. Hamner, Alex. M Carter,
Lord's Day	David B. Prince, Wm. M. Kemp, Christian Keener, J. Aldrich,
Association.	C. Dubois, P. Riegart.

Baltimore, June 20, 1844.

N. B. Editors of papers throughout the United States, would confer an important favor, by giving the above one or more insertions.

A HARD FATE.—Poor Dr. Wolf, whose generous sympathy led him to undertake the dangerous office of seeking for the two British officers, Col. Stoddart and Capt. Conolly, who are supposed to have been murdered by the barbarous Khan of Bukhara, will probably share their fate. He wrote a letter on the fly-leaf of a memorandum book, paper being forbidden him, in which he expresses a fear that the officers he was in pursuit of, had been made way with. At the last accounts he was imprisoned, and had not the least hope of escape. The well-known firmness of the Khan renders it too probable that before this he has fallen a sacrifice to his philanthropy. Such courage and zeal deserve a better fate. —*N. Y. Evan.*

HOPE FOR THE ROMANIST.—While all the lessons of prophecy teach us to expect no reformation or amendment of the Roman church as a church, and that no destiny awaits it but destruction from the presence of the Lord, it is gratifying to know that individuals belonging to her communion may hear and obey the call to come out of her, and thus secure the portion of the people of God. There are encouraging signs that the work of Catholic conversions is to go on increasingly. The American Messenger states that a colporteur of the Tract Society, himself a convert from papacy, has met with such success in his labors among Romanists in this city, as to induce him to commence a new church, to be composed exclusively of converts from Popery. It commences with more than 30 members.—*Ib.*

THE WORLD COMING TOGETHER.—Steam is working wonders in bringing the ends of the world into neighborhood with each other. An arrangement has been recently effected, by which a monthly communication is to be had by steam between China, India, and G. Britain. Steamers are to leave India twice a month, once direct from Calcutta, and once by way of Bombay, each through Egypt, the Mediterranean, and France. With these a monthly line of steamers is to communicate with Hong Kong, touching at Penang and Singapore. By this arrangement, correspondence will be transmitted between Calcutta and London in forty-one days, and between London and China in forty-eight days. Add the twelve days between Boston and England, and we have a communication with China in something like sixty days! The prophetic day draws nigh when many shall run to and fro, and knowledge shall be increased.—*Ib.*

SLAVERY A HERESY.—Some time since, Rev. Mr. Graham, a member of the Presbytery of Cincinnati—a body which it will be remembered has taken decided ground on the subject of slavery, published a pamphlet defending the practice of slaveholding from the Scriptures. For this, charges were tabled against him for heresy, and recently the trial has been had. The discussion lasted three days, and the final vote of the Presbytery was, that the pamphlet of Mr. Graham does contain sundry great and dangerous errors, demanding their deliberate attention; and that the whole case be referred to Synod for their final adjudication. This is a new and important issue, the decision of which may have great effect. We shall await the event with no common interest.—*Ib.*

Religious Intelligence.

BRUNSWICK, ME. Bro. DAVID LANCASTER writes, Sept. 11:—For the encouragement of the friends of Zion, I would say that we have just closed a series of evening meetings, in the 2d church, and, to the praise of God, we have had a refreshing season. The church have been quickened, backsliders reclaimed, and sinners are inquiring the way to Zion.—Our prayer is that God will commence a work here that will spread through this region.—We have been favored with the labors of Eld. C. Thing for several days, which have proved a blessing to us.

Revival in the Western Reserve M. L. Seminary.

The friends of Zion will rejoice to learn that a work of grace has commenced in this Institution. Several young persons (mostly members of the school,) have experienced emancipating grace. The precise number I am not able to state. Many backsliders have been reclaimed, and the church much revived. The converts thus far manifest a disposition to go immediately forward in duty—20 have united with the church since the work commenced. Brethren, pray for us.

D. L. HERRICK.

Chester, O., Sept. 13, 1844.

Yearly Meetings.

Vermont Yearly Meeting

—Held its session with the 2d church in Corinth, on the 13th, 14th, and 15th of Sept. inst. Eld. Jonathan Woodman was chosen Moderator.

The Q. Meetings were all reported. The current year has not been one of general revival with this Y. M. though there has been some conversions and additions to some churches. The reports represent that there are some trials caused by the doctrines of men which are so rife in the world at the present day, yet most of the Q. M.'s represented that that there is a general steadfastness at present with them. Some interest is felt in the benevolent enterprises, rather an increasing interest in Sabbath schools, also in the cause of the oppressed slave.

In Conference much business was done in harmony. The subject of American Slavery was taken up and a number of resolutions discussed and passed. The claims of the F. B. Education Society were laid before the Conference and also before the public congregation on Saturday, by Eld. Woodman, and some money raised for that Society.

Appointed for delegates to the Gen. Conference, Elders Jonathan Woodman, John Pettengill, Gilman Sanborn, and N. W. Bixby.

OPHIR SHIPMAN, *Clerk.*

West Fairlee, Vt. Sept. 21, 1844.

Quarterly Meetings.

Deerfield & Nottingham Q. Meeting

—Held its August session with the church at Poplin. Eld. S. B. Dyer, Moderator. According to the reports it is not a time of revival among the churches, though steadfastness seems generally to abound. Harmony prevailed during the business exercises. A growing interest appears to be felt in the Religious enterprises. Corresponding Messengers from New Durham and Rockingham Q. Meetings were cordially received, and invited to take a part in all the discussions and acts of the Conference.

The following Resolutions passed:

Believing as we do that *American Slavery* is a sin against God, and a disgrace to Zion,—Therefore,

Resolved, That in our opinion it is the duty of the Ministry, and Membership, as Christians to cast their influence against it.

Resolved, That we recommend to the churches composing this Q. M. to not only use their influence in favor of *Missions* but to contribute of their substance for their support as God may prosper them.

It was proposed to have an additional Article prefixed to the Constitution, which now lies on the table, to be taken up at the next session; in substance as follows: "We believe it to be our duty to plead the cause of the down-trodden *African* in our land, and as Christians we are resolved to do it both in public and in private.

By request of the church at Nottingham, Bro. Ezra Tuttle's license to improve his gift in public was renewed. The public meetings were quite interesting and spirited. The word was preached by Elders A. Merrill, M. Atwood, S. Sherburn, and I. G. Davis. The people gave great attention and appeared anxious to hear the word, and we trust that our meeting in Poplin will not be in vain.

Elders S. B. Dyer and J. O. D. Bartlett were chosen Cor. Messengers to the New Durham Q. M., and Elders J. Marsh and I. G. Davis to Rockingham.

The next session of the Q. M. will be holden at Deerfield, commencing on the last Saturday in October next. Conference on Friday preceding, at one o'clock, P. M.

ALEXANDER LUCY, *Clerk.*

Nottingham, Sept. 1844.

Otisfield Quarterly Meeting.

The Otisfield Q. M. held its last session with the church in Buckfield, on the 4th and 5th of Sept. It appears by the letters from the churches that it is a low time in the Q. M. No special revival, but generally steadfast. We had rather an interesting meeting. Good attention was given to the word preached by Elders G. W. Whitney, G. Perkins, Samuel Whitney, and Zachariah Jordan. Eld. Samuel Whitney also delivered an able address on the subject of abolition, on Wednesday, at 4 o'clock, afternoon, to the general satisfaction of a large congregation.

In Q. M. Conference, cordially received Elder Levi Hersey Cor. Mess. from Cumberland Q. M., and also Elders Samuel Whitney and Zachariah Jordan, visiting ministers from other Q. M's.

Appointed Eld. Wheeler, Cor. Mess. to Kennebeck Q. M.; Eld. Whitney to Cumberland; Eld. Hayes to Farmington; Eld. Willey to Gorham; brethren L. A. Long and Silas Dunn to Parsonsfield.

Appointed Elders Whitney, Wheeler, Witham, and brethren J. Dawes, S. Jenkins, E. Ricker, and A. Pumpilly a Committee to meet with Bridgeton church.

Voted to renew license to Br. R. T. Lurvy, of Ist Paris church, to improve his gift in public for one year.

Appointed Eld. Willey and brethren S. Dunn, J. Stevens, and T. E. Long, a council to meet with Waterford church.

Agreed that next Q. M. be holden with the church in Shelburn, on the first Wednesday and Thursday following in Nov. next. Ministers' Con. at the house of Br. J. Burbank, on Monday, at 6 o'clock evening. Q. M. Conference at the meeting house on Tuesday, at one o'clock, afternoon.

CHARLES WALKER, *Clerk.*

Harrison, Me. Sept. 23, 1844.

Anson Quarterly Meeting.

The Sept. session of the Anson Q. M. was held at the Union meeting house in Starks, on the 13th, 14th, and 15th inst. We learn from the report of the churches, that they still remain in a low state, but generally in love and union and striving for gospel order. The business part of the meeting was transacted with great harmony and dispatch We were favored with the labors of Eld. John Foster, and others from sister Q. M.'s The preaching was delivered with demonstration and power: we thought that better times were beginning to dawn upon us.

Our next December session is to be held in Anson, at the north meeting-house, to commence on the second Saturday, the 14th, at 10 o'clock. forenoon.

HENRY PARSONS, *Clerk.*

Lexington, Me. Sept. 16, 1844.

Cumberland Q. M. Conference

—Met at Poland, Me. Sept. 11th. Chose Elder I. Libby, Moderator, and Levi Hersey, Clerk. Business transacted in love and harmony. There appears to be in this Q. M. a general steadfastness and union. Not a time of revivals. O that Zion might come up from the wilderness of the world, leaning on her beloved. Cor. Messengers to Gorham Q. M., Elders Jesse Hayes, Wm. P. Nevens; Otisfield, J. F. Hamblin; Bowdoin, L. Hersey, P. Folsom.

Next session to be holden in Casco, Gay meeting-house, (so called.) Ministers' Conference Tuesday, 1 o'clock, P. M. Q M. Conference Wednesday, 8 o'clock, A. M. at the school house near Br. Cooks'. LEVI HERSEY, *Clerk.*

Religious Notices

Dedication.

The new F. W. B. meeting-house near Readfield Corner, Me., will be dedicated on Wednesday, Oct. 16, the services to commence at half past 10 o'clock. Ministering brethren are invited to attend.

S. HATHORN.

ORDINATION. Br. CALVIN MOXLY, of the Huntington Q. M. was publicly set apart to the work of the gospel ministry by the laying on of the hands of the Presbytery, at Wolcot, Vt. July 14, 1844, in the following order: Reading select Scriptures by Eld. I. Gray; Sermon by Eld. Samuel Lord; Consecrating prayer by Eld. Ira Gray; Charge by Eld. Ira Gray; Hand of fellowship by Eld. S Lord; Singing by the Choir; Concluding prayer by Eld. George W. Town; Benediction by the candidate. IRA GRAY, *Chairman.*

SAMUEL GLINES, *Clerk of Council.*

ORDINATION. Br. ELIPHALET B. ROLFE, of Montezuma church, was publicly set apart to the work of the gospel ministry, July 12th, 1844, in the following order: 1st. Singing, hymn 640; 2d. Sermon by Eld. S Wire, Text, Mark 16:15; 3d. Consecrating prayer by Eld. H Shepherd; 4th. Reading select Scriptures by Br. H. Esten, jr.; 5th. Charge by Elder Wm W. Young; 6th. Right hand of fellowship by Eld. A. Hopkins; 7th. Concluding prayer by Br. Esten; 8th. Benediction by the candidate.

WM. W. YOUNG, *Clerk.*

General Intelligence.

MYSTERIOUS CIRCUMSTANCE. About two months since, a lady in a delicate situation, apparently about twenty-five or thirty years of age, genteelly dressed, and having the appearance of one who had enjoyed the smiles of the world, was brought to the house of Mr. Cory, residing about a mile west of the village of Athens, by a middle aged man, having the appearance of a farmer. He desired Mr. Cory to take charge of her, assuring him that her expenses, whatever they might be, would be promptly paid, but requesting him and his family to ask her no questions, nor to pry at all into her history or circumstances. Mr. Cory received her into his family, and a short time since she was safely delivered of a fine healthy infant. The mind of the lady was, apparently, ill at ease before and after her confinement; and soon after her child was born she gradually sunk and pined away until last week, when she died, apparently of a broken heart. Her physician, (Dr. Wheeler of Athens) before her death, timely informed her that she could not long survive, and endeavored to induce her to reveal her secret, but without success. All that could be obtained from her was that her name was Heard, and that she had an aunt residing in the city of New York. On examining her trunk there were found three dollars in money, and scraps of a manuscript journal from which it would seem that about a year since she had visited some relations in Ontario county. The man that brought her to Mr. Cory's visited her but once during her residence there. The infant remains with Mr. Cory.

We have felt it our duty to give publicity to these facts, in hope that from them the friends of the unfortunate lady may learn her fate.—*Hudson (N. Y.) Republican.*

SOMETHING NEW. A Convention of Political Abolitionists has been held in Ohio county, Virginia, and nominated a Birney Electoral Ticket, and issued a very able Address to the People of that State. We insert two of the resolutions adopted by the Convention as expressive of the sentiments there entertained:

Resolved, That in organizing a Liberty Party in the State of Virginia, we do it from a sense of duty to God; and are determined to support no man or party in the management of political affairs, farther than measures and men in office are governed by the Bible, which we take as our supreme law, to which all other laws must conform.

Resolved, That the principles we profess, are the principles of the Declaration of Independence, and if carried out according to the intentions of the fathers of our country, our whole land will soon be free from one of the foulest stains that ever disgraced any nation.

IMPORTANT, IF TRUE. The Cincinnati Commercial says: We learn that a gentleman of this city has made an important discovery in making a new species of light, surpassing, it is said, the Bude or Drummond. As soon as the patent can be procured, it will be put in use here. One lamp, at the height of 200 feet, will light the whole city. The brilliancy is said to be equal to the sun at noon, and the material cheaper than that used for any other light. It is said $300 will light the city as above, one year.

A COLPORTUER IN PRISON.—Mr. B.———, a colporteur in France, on the borders of Italy, having been requested to send Bibles to a friend across the line, afterwards went to visit him, when he was seized and thrown into prison. From thence he was dragged from place to place, like a felon, chained, thrust into a more loathsome prison, and at length set free on the borders of Switzerland, his trunk having been rifled of many of its papers and books, and most valuable contents. So much for freedom in Italy, under the dominion of the Pope.—*Am. Mes.*

FROM BALTIMORE.—Mr. Andrews has returned from Baltimore, and brings unwelcome intelligence in regard to poor Torrey's situation. His health is declining, he is still in his cell, and in irons! The brain fever is on him, and apprehensions are felt as to the result of protracted confinement. Torrey's unfortunate attempt to escape was not prompted by any desire to avoid a trial, and its legal consequences, which he was in fact anxious to meet. But it was occasioned by some injurious and unfounded reports circulated without, and which coming to his ears in the crisis of his disappointment about a hearing before Chief Justice Taney, drove him almost to madness. The report circulated by the Anti-Slavery Standard, of New York, that Andrews had been indicted for aiding the escape, is entirely unfounded and gratuitous.—*Morning Chron.*

EXTRAORDINARY CIRCUMSTANCE.—A daughter of Mr. Ephraim B. Irish, of this place, aged about 12 years, who has been subject for the last 18 months to spasmodic complaints, has had, within a few days, ten pins and needles taken out at different times from one of her heels, and it is supposed some yet remain. She has no knowledge of the manner in which the pins and needles came there, as it is supposed that she must have swallowed them while unconscious of the act.—*Newport Mercury.*

The New Orleans papers report that an invading army of 10,000 has already commenced its march from Mexico for Texas,

DISEASE IN THE WEST.—The St. Louis Gazette says:—"The fever and ague, and, indeed, remittents and intermittents of every type and degree, seem prevalent enough; while from the interior, from all sections of Illinois, Missouri, and the Upper Mississippi, comes to us intelligence of universal sickness. St. Louis, indeed, is now probably the most healthy spot in the circuit of a thousand miles.

The Bangor Whig says, 'the wheat and potato crops in Maine, will be better this year than for some years past.'

WESTERN VIRGINIA.—That part of Virginia which lies west of the Mountains, is a fine country, with a good climate, and a fertile soil. The people are honest and industrious, and being blessed by the absence of many vices, are hardy and prosperous. Many of them are of German descent, from Pennsylvania and Maryland, and large and lofty *barns* are frequently met with. The land is hilly, but productive, and the vallies are luxuriant. There are iron works in this section of Virginia, and other manufacturing establishments, at wh ch much of the surplus raised by the farmers finds a market, and there is no reason why western Virginia should not increase in population and prosperity as any of the new States. It furnishes coal, iron, lead and salt in abundance, and is heavily timbered. A correspondent of the N. Y. Commercial, writing from this section of the country, says:

'The people, as far as I have seen them, appear to be sober, serious and virtuous. Although a mountain region like this would in Spain be filled with robbers, human life is no where more safe, than in the mountains of Virginia. There is a great want of schools and churches. There is, however, much piety, and in no part of the country is there a stronger desire for the preaching of the gospel. I hope those who contemplate emigration from New England and New York, will turn their eyes to Virginia. No region is more inviting—land is cheap. There is room for a million. The character which will rise up amid these mountains and vallies, must be worthy and noble, unless the eye and heart be closed to the most exalting influences of nature.'

IMPORTANT ENTERPRISE.—A Railroad from Baltimore to Cincinnati, is now in contemplation. The distance, over the contemplated route, is said to be 500 miles, and the time for running that distance over a railroad, 28 hours. Should this enterprise be carried into effect, there would be a continuous line of railroads from Portland, Maine, to Cincinnati,—a distance of 1000 miles!

ARREST OF A MURDERER.—John Furguson was arrested this morning at the Washington House in this city, by Messrs. Shedd and Meserve, charged with having killed Jefferson Spaulding, on the 23d of September, 1843, in Canaan, Maine. Furguson was at that time connected with a circus, but has lately enlisted in the U. S. army service.—*Lowell Adv. Monday.*

A writer in the New Bedford Mercury, states that some of the followers of Father Miller have taken a new start of late, and that several of the deluded believers in that vicinity have actually given up every temporal concern, to wait for the day in which our earth is to be burned up. Some of these men have families, and they are suffering from their utter neglect of business.

RECEIPT FOR MAKING CISTERN CEMENT.—Ashes, two parts, three parts clay, one part sand, mixed with oil, will make a cement as hard as marble, impenetrable by water forever.

ANTI-SLAVERY BAPTISTS. The Anniversary of their Missionary Convention was held at Albany, the 4th and 5th inst.

This Convention provides, through a Provisional Committee, for the support of Mr. and Mrs. Wade, the celebrated missionaries to Burmah, they having declined to be supported by the old Board, connected as it is, and giving sanction as it does, to slaveholders.

Considerable debate arose in the Convention, respecting the Provisional Committee and the new Missionary Board which was organized in this city last spring. Elder Colver of Boston, on the one hand, with a few others, contended that the Provisional Committee was quite sufficient for anti-slavery purposes, as it refused to co-operate with the old Board so long as that Board maintained its connection with slaveholders; while, on the other hand, Elder Grosvener and the majority of the Convention contended for the new Society, because it was a permanent institution, and maintained its agents, and was therefore, as it should be an aggressive institution, while the Provisional Committee was only a negative affair, with no agents, &c. The new Society, therefore, bore the most unqualified testimony against slavery, and was actively employed in calling on the people to forsake their connection with the old Society, on the ground that such connection gave sanction to the slaveholders, and was therefore sinful. Much was said by Elder Colver *in a conservative tone*, and with considerable feeling against his opponents, about the *disastrous results in the churches*, of sending agents among them, such as the new organization were sending. On the other hand, Elder Warren, an agent, contended that the people were anxious to hear, and the only difficulty he had met with was *to get through the Ministry at the people!* And no such disastrous results had been the consequence.—*Albany Pat.*

THE BLOODY AND OPPRESSIVE SOUTH!—The Paulding (Miss.) Aurora of the 15th inst., announces two murders as recently committed in that State, in both instances by negroes on the persons of their masters. One of the victims is Andrew E. Denham, Esq., late of Perry county, who was shot in his own house, and in the presence of his family, about 10 o'clock, on the night of Tuesday, the 7th inst. He had just taken his seat after the conclusion of prayer by the Rev. Mr. Impson, preparatory to retiring for the night. He pushed open a window shutter at his elbow. A crazy old African negro, who had stationed himself without, presented a musket heavily loaded with buckshot, within a few feet of his head, and fired. Mr. Denham received upon his chin the whole charge, which passed out at the left side of his neck, fracturing his jaw-bone and lacerating his wind-pipe and jugular vein. He expired in his chair instantaneously, and without a groan. The negro completed the tragedy by repairing to Leaf River, in the immediate vicinity, and drowning himself. The other case is that of a man named Plunkett, who was killed in Clark county, a few days ago, by his own negro man. The negro confesses the killing, and says he was persuaded to commit the deed by a white man—the son-in-law of the deceased. He was committed to Clark Co. jail to await trial at the term of the Court which commences on Monday next.

THE SLAVE BUSINESS. The British vessel-of-war Ringdove arrived at Sierra Leone on the 23d June, and found there the Spanish brigantine, "Sirius," with 326 slaves on board, bound to Havanna, and sent in by H. M. S. Sappho. There were 2500 slaves at the Callinas, in the factories, ready for shipment. The Hydra had lost twenty men by sickness. The Albatross and Wasp had also arrived at Sierra Leone. *The Madagascar had captured ten slave vessels with 1400 slaves. She would sail for England on the return of the* Penelope, which vessel had left Port Paya for Ascension with fresh water. The rain had set in—the weather was not unusually hot—there was very little sickness. The Ringdove had, as do all men-of-war on that station, shipped several Kroomen; she was to sail immediately to cruise off Gallinas.

SOUTHERN METHODISM. Not long ago, at a camp-meeting in Virginia, a colored man was brought upon the stand by those who had charge of the meeting, and delivered an earnest exhortation, "to flee the wrath to come," to the colored people, assembled, as is the custom, behind the stand. He was taken from the midst of those white ministers, at whose instance he had performed his pious labor, by order of a magistrate, by whose order, too, he was tied to a neighboring tree, and received twenty-five lashes on the bare back. Such is the law of Virginia, which Dr. Smith alledges the Methodists could alter, but voluntarily sustain. We have been assured that the Methodists at this camp-meeting were deeply afflicted by the act of the magistrate; but the law authorized it, and they could not prevent it. We have always supposed the Methodists submitted to these unrighteous enactments from necessity, not choice. Dr. Smith asserts the contrary.

A late Methodist paper.

BIBLES FOR SCHOOLS.—The British and Foreign Bible Society have issued a notice to the managers of all schools for the poor, whether daily or Sunday schools, which have been opened since the first of January, 1843, that the sum of twenty-five thousand dollars has been appropriated for the purpose of gratuitously supplying such schools with copies of the Holy Scriptures.

THE MORMONS.—We learn from the St. Louis Reveille, of the 13th inst., that Sidney Rigdon and Elder Hyde have arrived there from Nauvoo; the former on his way to Pittsburg, to establish a paper, The "twelve apostles" have rejected his revelation appointing himself successor to the prophet for life. Sidney remains in the fold a firm believer, although the church will not have him to reign over them. The twelve will retain the supreme command for the present; but they have no leader—are without a master mind to direct their movements, and concentrate the energies of the church—divided among themselves, their councils distracted, and harrassing lawsuits instituted by one against the other; we do not see how they can be kept together much longer.

INCREASE OF CRIME. Within forty years, commitments for crime have increased in England from 5000 to 31,000, more than six fold—four times faster than the increase of population.

In Scotland, the increase of crime in the same period, has risen from 89 to 3,884—forty three fold, and has advanced twenty-five times faster than the population.

That this prodigious increase has occurred during a period of almost unbroken peace, amid great improvements in criminal legislation and prison discipline too, and notwithstanding unparelleled efforts to diffuse education and religion—creates a problem of no easy solution.

It is stated, also, that the prevalence of crime in England is fourteen times greater than in France—that the *educated* criminals are to the uneducated, as two to one. Facts like these demand thorough investigation, and strongly urge every pious mind to reflection and prayer.—*Boston Recorder.*

On Saturday evening last, two of the large Harlem cars, full of passengers, capsized over a small precipice, but through a dispensation of Providence, all escaped without any serious injury.

POTATOES The Christian Watchman, in an article relating to the disease which prevails among potatoes in different parts of the country, says:

"Various causes have been mentioned, to account for this general deterioration and destruction of the potato, which we will not at present undertake to examine; but whatever be the cause, we would advise our friends in the city to be very cautious in purchasing for family use; for few articles of diet are more dangerous to health than diseased potatoes. And we would suggest to our friends in the country, who raise this useful vegetable, the importance of preserving seed from the balls, for the purpose of renewing their kinds, and at the same time obtaining healthy plants. It is well known that the potato gradually deteriorates by being long propagated from the root, and that new varieties may be obtained by means of the seed contained in the balls."

DISEASED POTATOES.—From all directions we hear complaints of rot, or premature decay, in the potato crop. The Cleveland (Ohio) Herald says: "The potato crop in this section, which a few weeks since promised to be a very large one, we learn from our agricultural friends is much injured by diseased potatoes. In many fields a considerable share of the potatoes are diseased and rotten, and in some so much so as to be entirely worthless. Digging does not appear to arrest the progress of the disease in potatoes, as some have lost their crop after taking it from the hill. We are informed that in some instances diseased potatoes have proved fatal to swine fed with them."

SERIOUS EXPLOSION AND LOSS OF LIFE.—We learn that on Thursday one of the workmen engaged on the fort at Bucksport Narrows, was regaling himself by smoking a cigar while sitting upon a keg of powder. Several persons present remonstrated with him for thus exposing himself, when in a sort of daring bravado, declaring there was no danger, and applying the end of his cigar to a few grains of loose powder, the whole ignited, and in an instant he was blown to a great distance and instantly killed. Seven or eight persons were injured—some of them seriously.—*Bangor Whig.*

Weekly List of Letters Received.

C. F. Garland, H. Eaton, Jr., L. H. Witham, S. N. Morse, A. Webster, J. Jewett, S. C. Parker, E. Jones, S. Plumb, E. Harvey, V. S. Rose, M. Bonney, S. Hutchinson, G. W. Barrows, J. L. K. Staples, I. B. Colman, J. F. Nason, Stephen Coffin.

From Post Masters.

C. Hastings, Jr., J. Wood, B. W. Seamans, A. K. Brayton, C. A. Knox, C. N. Paige, J. Maguires, L. Hathaway, A. B. Southworth, S. Thayer, C. Servoss.

Receipts For Books.

S. N. Morse 50. H. Gilman 75. G. W. Barrows 1,00. I. B. Colman 50.

Subscribers for the Star.

C Hastings 1. D P Harriman 1. J Jewett 2. B W Seamans 1. E Jones 1. S Plumb 1. M Bonney 1. P Conant 1. Rev. J. Stevens 1. I B Colman 3.—13.

Home Mission.

F. W. B. church, Clarenden, N. Y.,	25
Cushing Dawes, Harrison, Me.,	2,00
Whole amount,	2,25

WM. BURR, *Treasurer.*

Foreign Mission.

F. W. B. church, Clarenden, N. Y.,	25
Eld. S. C. Parker, Peru, Ohio,	50
Julia Ann Latham, Buckfield, Me.,	1,00
Moses Smith, West Fairlee, Vt.,	1,00
Eld. O. Shipman, " "	50
Female F. M. Society, Great Falls, Somersworth, N. H.,	15,10
Judith Davis, " " "	1,00
Charlott Smith, " " "	1,00
Stephen Coffin, Wolfborough, N. H., to constitute himself a life member,	10,00
Whole amount,	30,35

WM. BURR, *Treasurer.*

For Education Society.

John Farnham, Acton, Me.,	1,00
Fanny Farnham, " "	50
Alanson Johnson, So. Atkinson, Me.,	25
Amanda Johnson " "	50
Whole amount	2,25

WM. BURR, *Treasurer.*

MARRIED

In Groton, N. H. Sept. 5, by J. C. Cilley, Esq., Mr. Reuben Clark and Miss Harriet N. Towle, both of Canaan.

In Montpelier, Vt. July 14, by Eld. Ira Gray, Mr. Ebenezer Tabor and Miss Phebe P. Gray, both of M. In Stow, Aug. 2, by the same, Mr. Abner B. Powers and Miss Polly Manard, both of S. In Waterbury, Sept. 16, by the same, Mr. Benjamin Barrett and Miss Caroline A. Daniels, both of W. Also, in W. Sept. 17, by the same, Mr. Edmund T. Sheldon and Miss Lovina Fisk, both of W.

In Brunswick, Me. Sept. 12, by Eld. D. Lancaster, Mr. James Ham and Miss Catherine M. Thompson, both of B.

In Lowell, Mass. Sabbath morning, Sept 22, by Eld. S. Curtis, Mr. Seth T. Thatcher, A. B. and Miss Deborah Y. Emerson, both of L.

Boston Wholesale Prices Current.

Corrected with great care weekly.

SEEDS. Herds Grass, $1,62 a 1,87 per bushel. Red Top, 55 to 60 cents. Clover—Northern, 9 to 11c.—Southern, 7 to 9c. Flax Seed, $1,50 per bushel. Lucerne, 33c. per lb. Canary Seed, $2,25 a 2,37 per bushel.

GRAIN. There have been no arrivals of consequence for a long time, and good mealing Corn is much wanted.

Corn—Northern, new, bushel (none) 00—Southern, round yellow, (none) 00—Southern flat yellow, new, 00 a 54—do. do. white 00 a 00—do New Orleans, 00 a 00—Barley 00 a 00—Rye, Northern, 68 a 70—do. Southern, 00 a 65—Oats, Southern, 00 a 00—Northern do. 00 to 00—Beans, per bushel 1,00 a 1,62.—Shorts, per double bush. 00 a 00—Bran, 00 a 00.

FLOUR. In consequence of the excessive drought that prevails in almost every section of the country, and has prevented the usual supplies coming forward, together with the recent speculative operations in New York, the market, for the last two or three days, experienced an increased demand for the article, and an improvement in prices.

Baltimore, Howard Street, 4 mos. cr. $4 37 a 4 50—do. wharf, $0,00 a 0,00—do. free of garlic, $0 00 a 0,00—Philadelphia do. 4 mos. $0 00 a 0 00—Fredericksburg, low l'd 4 mos, $0 00 a 4,12—Alexandria, wharf mountain, 4 00 a 4 12.—Georgetown, $0,00 a 4 50—Richmond Canal, $0 00 a 0 00—do. City, 0 00 a 0 00—Petersburgh, South side $0 00 a 0 00—do. Country $0,00 a 0 00—Genesee, common, cash, $4 56 a 4,62½—do fancy brands $4 69 a 4 87—Ohio via Canal, $0 00 a 0 00—do do New Orleans, cash $0,00 a 0,00. Rye, 3,18 a 3,25—Indian Meal in bbls. $2,50 a 2,56.

PROVISIONS. There has been a steady demand for Beef and Pork for vessels' stores and Eastern markets, at the quoted rates.

Beef—Mess 4 mo. new bbl. $6 50 a 7 00—Navy—$6 00 a 6 50.—No. 1, 5,50 a 6,00—do Prime $3,75 a 4 00—Pork—Extra clear 4 mo. bbl $00,00 a 00 00—do. Clear $11 00 a 11,50 do. Mess, 9 25 a 9 75—do Prime $7,50 a 7,75—do Mess from other States,— a — —do Prime do do $0 00 a 0 00 do. Cargo do. 0 a 0 00— —Clear do do $00 00 a 00 00—Butter, shipping, 00 a 00—do store, uninspected, 16 a 12—do dairy, 17 cts. a 20—Lard, No. 1, Boston ins. 00 a 0—do South & Western, 5 3-4 a 6½—Hams, Boston, a 7 00—Southern and Western, 5 a 6—Cheese, Ship'g and 4 meal, 3 a 4½—do new milk, 4½ a 5½.

WOOL. Duty. The value whereof at the place of exportation shall not exceed 7 c. per pound, 5 per cent. ad val. All whereof the value exceeds 7 cts. per pound, 40 per ct. ad. val. and 3 cts. per pound.

There has been but little done by private sales in this article, since our last review.

Prime or Saxony Fleeces, washed, lb. 50 a 55c.—American full blood do 43 a 47—Do. 3-4 do 40 a 42—Do. 1-2 do 37 a 40—1-4 and common do 32 a 35—Smyrna Sheep, washed, 20 a 25—Do unwashed. 10 a 17—Bengasi do 6 a 13—Saxony, clean, 00—Buenos Ayres unpicked, 7 a 10—do. do. picked, 10 a 15—Superfine Northern pulled lamb 42 a 45—No. 1 do. do. do, 37 a 40—No. 2 do do do 25 a 33—No. 3 do do do 18 a 20.

HOPS. Duty 20 per cent.

But few of the new crop have been received during the past week, and yet there has been very little demand for early picked Hops.

1st sort Mass 1843, lb. 0 a 10; 2d do 6 a 7.

HAY, 12 to 15 per ton—Eastern Screwed $8 to 10,00.

EGGS, 12c.

[REPORTED FOR THE MORN

POETRY.

We admire the following lines both for their graphic portraiture of the horrors of war, and for their beautiful poetry. How long ere the din of war shall give place, the wide world over, to the melodies of peace?

C.

THE ARSENAL AT SPRINGFIELD.

BY HENRY W. LONGFELLOW.

This is the Arsenal. From floor to ceiling
Like a huge organ, rise the burnished arms;
But from their silent pipes no anthem pealing
Startles the villages with strange alarms.

Ah! what a sound will rise, how wild and dreary,
When the death-angel touches those swift keys!
What loud lament and dismal Miserere
Will mingle with their awful symphonies!

I hear even now the infinite fierce chorus,
The cries of agony, the endless groan—
Which, through the ages that have gone before us,
In long reverberations reach our own.

On helm and harness rings the Saxon hammer,
Through Cimbic forest roars the Norseman's song,
And loud amid the universal clamor,
O'er distant deserts sounds the Tartar gong.

I hear the Florentine, who from his palace
Wheels out his battle-bell with dreadful din,
And Aztec priests upon their teocallis
Beat the wild war-drums made of serpent's skin.

The tumult of each sacked and burning village;
The shout, that every prayer for mercy drowns:
The soldiers' revels in the midst of pillage,
The wail of famine in beleaguered towns!

The bursting shell, the gateway wrenched asunder,
The rattling musketry, the clashing blade;
And ever and anon, in tones of thunder,
The diapason of the cannonade.

Is it, oh man, with such discordant noises,
With such accursed instruments as these,
Thou drownest nature's sweet and kindly voices,
And jarrest the celestial harmonies?

Were half the power that fills the world with terror,
Were half the wealth, bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals and forts.

The warrior's name would be a name abhorred!
And every nation that should lift again
Its hand against its brother, on its forehead
Would wear forevermore the curse of Cain.

Down the dark future, through long generations,
The echoing sounds grow fainter, and then cease:
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say "Peace!"

Peace! and no longer from its brazen portals
The blast of War's great organ shakes the skies!
But beautiful as songs of the immortals,
The holy melodies of Love arise.

THE TREE WITH GOLDEN FRUIT.

FROM THE GERMAN OF C. G. BARTH.

Upon a hill a tree there stands
Where golden fruit is found;
'Tis seen alike by distant lands,
It shines for all around.

Here many come by day and night,
Its gold their fond pursuit.
They shake its branches with delight,
And bear away the fruit.

And yet its riches always stay,
The tree is never bare,
Whatever fruit is borne away,
As much still glitters there.

"What is its name? And where its place?
"Can *we* this wonder see?
"What man can tell us? Who can guess?"
The BIBLE *is that tree.*

MOTHER.

Of all the words in language, there's no other
Equal in gentle influence to mother!
It is the first name that we learn to love—
It is the first star shining from above!
It is a light that has a softer ray
Than aught we find in evening or day!
Mother!—It back to childhood brings the man,
And forth to womanhood it leads the maiden.
Mother!—'Tis with thy name all things began,
That are with love or sympathy full laden.
O! 'tis the fairest thing in Nature's plan,
That all life's cares may not affection smother,
While lives within the yearning heart of man,
Melting remembrance of a gentle mother!

COMMUNICATIONS.

For the Morning Star.

Moral Reform. No. 3.

Sources of the evil of Licentiousness.

1. The corruption of the human heart is the main source of this evil.

Every thing in man was originally good, and still is, *rightly used*, but the perversion of these principles or their use in a wrong direction, constitutes sin. e. g. Amativeness is an essential principle of man's nature, but its abuse is licentiousness. This principle was possessed by man in his originally holy state, but then it was not perverted to base purposes; but now, in man's fallen state, it is. This, then, is what we call the corruption of the human heart.

It is probable that there is no vice to which people in general are so strongly inclined as to this. Hence the necessity of doubly guarding ourselves against this propensity of our nature.

In our purest state we may be tempted; but if we resist the temptation, do not indulge it in our thoughts a moment, we commit no sin. But the moment we entertain the temptation in our thoughts we sin. This is what our Savior means in saying, "He that looketh upon a woman to lust after her, hath committed adultery with her already *in his heart.*"

Licentious thoughts produce licentious feelings, and these feelings lead to the actual commission of adultery.

If, then, a person will but control his thoughts, and keep them pure, there is no danger of falling into this snare. But if a person suffer his or her thoughts to dwell upon forbidden things, base feelings will be awakened, and ten chances to one if that person does not fall into temptation.

Hence the propriety of the apostle's exhortation, "Keep thy heart with all diligence, for out of it are the issues of life." Doubtless hundreds that have fallen by this vice, now look back with deep regret to lascivious thoughts which were the open door to a licentious life. Let others, then, take warning, lest they dash upon the same rock.

2. Another source of licentiousness is improper associations. Among these, we may name the theater, the circus, dancing schools, balls, and parties for play. These associations, and the performances connected with them, are peculiarly calculated to awaken and produce licentious thoughts and feelings; and they have been the means of the fall of thousands. I consider these associations to be schools of vice and dissipation. All good moral people should shun them as they would a contagious disease. Our youth should be kept from them unless we wish them to become vicious and be ruined. Dancing schools, balls, and parties of play, are thought by many to be innocent amusements, calculated to refine the manners of our youth, but from my observations I am satisfied they are nothing less than hot-beds of licentiousness.

3. Old fashioned courtships are another source of this evil.

A young gentleman and lady sitting up two-thirds of the night, frequently in a dark room, is altogether unbecoming a virtuous character. That this is not an unjust charge, I need only refer the reader to the many ruined females, resulting from these night associations, and the many hurried marriages to conceal guilt, that have occurred under his own observations. The fact is, many young men perform their night visits under a pretence of love, for no other purpose than the gratification of a beastly lust.

Courtships should never be performed where marriage is not intended, and then it should be performed in the day-time.

Men love darkness rather than light, *only* when their deeds are evil.

Marriage is of sufficient importance to require the day-time to settle its preliminaries. I am serious in this matter. I know this practice has been the source of great evils.—It has been the ruin of thousands of unsuspecting and innocent females. I will therefore proclaim against it, let it offend whom it may.

4. Ignorance is another source of this vice. Many young people grow up to manhood entirely ignorant of the magnitude of this evil, and of the many temptations and allurements with which they may be beset. The guilt of this generally rests upon the parents. Children should be taught the magnitude of this sin, and be instructed in regard to the many dangers with which they are surrounded.—Many a young lady has been ruined, and parents' hearts broken, for the want of proper instruction. Let every mother remember that her daughters are not safe: they may be ruined as others have been. Some villain may now be plotting their destruction, under a pretence of love. You should spread before them their danger, and surround them with impenetrable walls of protection, lest they fall in an evil hour, and you mourn your neglect when it is too late. The mother that neglects this important duty may not wonder if her gray hairs are brought down with sorrow to the grave.

As a source of information, our children should be furnished with the Advocate of Moral Reform, the Golden Rule, or some other similar periodical. The expense is nothing compared with the benefit derived from a perusal of such works.

H. WHITCHER.

Unadilla Forks, N. Y., Sept. 20, 1844.

For the Morning Star.

Reflections while in the Cupola of Boston State House.

One has a fine prospect from the cupola of the State House in Boston, and finds it a place most favorable for reflection. Yesterday morning, in company with a friend, I, for the first time, ascended to this celebrated and venerable old dome. I do not recollect the exact height; but, as the old people used to say, it is 'dreadful' high, and makes one's flesh quiver to think of jumping down.—The little lords of the world below, as they psss hither and thither, some with slow and some with quickened pace, remind one of an ant hill.—Every part of Boston, with all the towns within a range of ten miles, can be distinctly seen, and also the harbor, where go and come the ships that supply us with so many good things. Oh, how many poor young men have sailed out of this harbor, bidding a last adieu to friends and country, to find a watery grave! How many, stung by remorse, have sought on the deep a refuge from the just reproaches of injured society! How many a wild lad to escape the sharp arrows of a parent's eye, and to free himself from his restraint, has stolen out of this harbor, choosing the more bitter bondage of the sailor! Here is the pathway of the men who make and love fortunes, and here go those who give us all the information we have of the wonders of the deep and of foreign lands. The water spout, the great whales, the trade winds and monsoons, the Maggellan clouds, the beautiful cross of the southern hemisphere, and the icebergs of the Arctic and Antarctic seas, have sent out their silent voices which have been wafted up this Bay, and as we have been made acquainted with these wonderful works of God, our minds were filled with pleasing astonishment.

My eye extends over the great watery bridge that connects all countries, till vision is prevented by the clear blue sky apparently closing down upon the water, but imagination goes still onward. Away, away beyond that silvery expanse are verdant groves of palm and banyan, and grassy plains, covered with grazing flocks and herds, and rippling streams and flowing rivers. And there, too, the lofty Himalehs lift their rugged snow-capped heads above the clouds, casting cold frowns upon the burning plains beneath. There ancient Jumna famed by Hindu bards forth issues from the rock, and Ganges, too, whose very name strikes Hindu hearts with awe, is seen emerging from the frozen snow, and comes tumbling down over rocks and ice, widening and widening as it reaches the plains, till it becomes a mighty river so wide at the mouth that from a ship in its midst its shores cannot be seen. And in this land are temples, monuments, and forts, covered with inscriptions, sculpture, and imagery of various kinds, all bespeaking great antiquity.

And in this land are men; but O what men!—Men without humanity! Men lost to truth, to knowledge, and happiness! Men who worship gods of wood and stone! Men who have no Book of Life, Sabbath or Sanctuary!

This is the land where our beloved missionaries are toiling to save the heathen. Here is a little band of converts from dark and bloody Hinduism, meeting on holy day to serve the Lord; and here are swarms of little orphan boys and girls, all clad in flowing white, who recently were snatched from the very jaws of death. And here, too, lie entombed the sacred dust of two darling babes, still precious to *my* heart.

Again imagination gives way to sight, and I gaze on the clusters of buildings immediately beneath me. Now, could I, like God, look thro' the roofs of all these houses, and see all that is being done, what a spectacle I should behold!—Some would be talking about what went on in Philadelphia and New York yesterday and the day before, what was done in England fourteen days ago, and in India but little more than two months ago! Some would be drinking and cursing, some would be gambling, some would be talking about politics, and some would be talking about religion, some would be going out of the world, and some would be holding communion with God in the closet. Oh how great and glorious is that being whose eye at all times surveys the whole universe, and from whose sight not an individual is hid, though like a grasshopper in his sight!

E. N.

For the Morning Star.

Bro. Burr:—I have written for the Star concerning a meeting of Come-outers held in Liberty, Me.; but I see in a late No. that Br. J. Erskine has written on the same, therefore I omit sending mine for publication. But, such a system of Come-outism is surprising to many, and they often inquire, "can the statement of Br. Erskine be relied on?" I would state that I heard most of the expressions that are contained in the letter of Br. Erskine; but did not witness the baptizing scene. There were also some of our ministers who heard the same, among whom were Elders E. T. Fogg, and J. Couliard. I was not aware, when I left to attend that Conference, that such a system of come-outism was to be advocated; for I abhorred all such things; yet I confess, that within a year I have been favorable to the theory held forth by the Advent brethren; but had no evidence in regard to the TIME. Although *favorable*, I never attended an Advent Camp-meeting, nor before this, one of their Conferences; neither would I do any thing that would say my Lord delayeth his coming. But I must say where the ministry and the church are denounced as they were there, infidelity will spread; we will not deny the statement, that the churches are in a measure corrupt; but this sending every one to *hell* who has his name on the church book, is not of God. While hearing these statements, I was led to say, where will it stop? Every organization is of the *devil*, they say. The earth in its present state is the devil's, and if any one owns *any property* when *Christ* comes, he will go to hell, as true as there is a God. This expression was often repeated. Now, we will carry it out. Admitting that we must let our property all go, because it belongs to the devil; then of course we ought not to dwell in any of the devil's houses, nor to wear any clothing, nor eat any food, nor drink any thing connected with the earth, nor breathe the *air*; for this is thus connected with the earth. Where then, shall we stay? My readers may think this strange; but their arguments in favor of *coming out*, would lead them to do as I have stated. May God have mercy on us, and keep us from such delusions.

W. B. H——N.

For the Morning Star.

Mr. Charles Torrey.

The case of this gentleman, who went from Boston to Baltimore a short time since, and who is now confined there in prison, may well resemble the situation of the man represented in the N. Testament as having fallen among theives.

Jerusalem may represent the city of Boston,		
Jericho	"	" Baltimore,
Thieves	"	Slaveholders,
Priest	"	Slaveholding clergyman,
Levite	"	Proslavery politician.
Samaritan	"	Good Christian abolitionist,
Beast	"	Liberty, and the freedom of speech,
Inn	"	The friends of freedom and humanity.

B. VAN DAME.

Epping, Sept. 14.

For the Morning Star.

Guard against Temptation

Each one has his own peculiar temptations. In order to shun the consequences of temptation, all should guard carefully against it. When beset with an evil suggestion, a season should be spent in humble prayer to God. If we have an earnest desire to yield no more to the strong arm of the enemy, God will give strength and grace to bear us up.

S. H. BARRETT.

MISCELLANY.

From the True Wesleyan.

Isaac T. Hopper and the Methodist Slave-holder.

During the late session of the General Conference of the M. E. Church, in the city of New York, that well known friend to the slave, Isaac T. Hopper, was introduced to three young ladies, daughters of a slaveholding Methodist preacher, from Mississippi. Said the friend at whose house they were visiting, "This is Isaac Hopper, one of the most rabid Abolitionists in the North. And these," turning to the ladies, "are the daughters of a slaveholder from the South."

By this means they were soon well known to each other. And the conversation which ensued, with other interesting incidents, I will give in the language of friend Hopper, who related it to me to-day.

"They were very intelligent girls. I was much pleased with them. One of them assured me, however, that she could not do without the slaves.

"'Why, Mr. Hopper,' said she, 'I never dressed or undressed myself until I came to the North. And I did not know what to do when I left home; I felt inclined to bring a servant with me.'

"'I wish thee had brought one,' said I.

"'Why? What would you have done, Mr. Hopper, if you had seen her?'

"'I should have told her that she was a free woman now, but if she went back to the South, she would go as a pig, or a sheep, to be sold as occasion called for it.'

"They only laughed at the frankness thus expressed, and continued the conversation for some time on the same subject. I then told them I should like to see them at my house, with their father. And in a few days they came very much to my satisfaction. We had a long talk about slavery.

"Said this preacher, 'Mr. Hopper, do you say and think that I am not a Christian?'

"'I certainly do not regard thee as a Christian.'

"'Why, Mr. Hopper? do you think I cannot get to heaven?'

"'That I will not say. But, slavery is a great abomination, and no one who is guilty of it can be a Christian or Christ-like. I would not exclude thee from the kingdom of heaven. To thy own Master thou dost stand or fall. If thou dost enter there, it will be on the ground of ignorance of the fact that thou art living in sin.'

"We reasoned on it at some length, when the conversation turned upon the conduct of abolitionists.

"Said the preacher, 'If the abolitionists were all like you and Mr. Gibbons, we could come to some agreement on this matter. Why, I never was treated so well by any body as you and Mr. Gibbons, your abolition friend, have treated me. But your abolitionists generally are so violent and abusive.'

"A friend present remarked to him that none were more generally execrated, as vile and abusive abolitionists, than was the 'notorious Hopper,' as the Southern papers called me. I then said, the slaveholders love and make a lie in this thing.

"'Well,' said he, 'we should be glad to see you with us, friend Hopper, on a visit.'

"'Ah! and thou wouldst lynch me, or thy friends would, if they caught me.'

"'O, no, sir: we would treat you well. But how would you do about slavery, when there?'

"'Why, I should tell thy slaves to be obedient, faithful, industrious, and never think of running away from so good a master, unless they were sure they would escape! and in that case, be off as soon as possible! for if caught, they would fare much worse than they do now. And I would say to thee, that as thou claimest to be a minister of Jesus Christ, consistency of character, and the spirit of thy Master, require of thee to give deliverance to the captive—to let the oppressed go free.'

"Before we separated, I saw tears in his eyes. I appealed to him closely, and bore a faithful testimony.

"'My friend, dost thou have a conscience void of offence? When thou liest down at night, is thy mind always at ease? After pouring out thy soul in prayer to thy Maker, dost thou not feel the outraged sense of right, like perpetual motion, restless and disquieted within thy breast, telling thee 'tis wrong to hold these men in slavery—their wives and their little ones?

"To this he answered frankly, that sometimes he doubted; yet, upon the whole, he thought it best and right. When they were about leaving, one of his daughters, a young widow, thus addressed me;

"'Mr. Hopper, I thank God for this privilege. I never saw and talked with an abolitionist before. I am now persuaded that slaveholding is sinful in the sight of God. When my husband died, he left me several slaves. I have held them for five years. But I return home now, resolved to be the owner of a slave no longer.' We bade each other farewell."

This narrative has interested me. I think it will edify the reader. It teaches this sentiment; abolition is the truth of God. Slaveholders may be happily influenced by it. And the relation which pro-slavery men sustain, is that of tattlers and mischief-makers, between abolitionists and slaveholders. Let these alone, and the issue will be a fair one, and fairly met.

L. C. MATLACK.

Philadelphia, Aug. 16.

Let brothers and sisters read the following affecting little tale, and learn to treat each other with kindness and affection, especially such as are afflicted with any bodily deprivation or deformity.

The Little Hunchback.

I have just returned from the funeral of poor Emma G——, a little girl to whom I had been for years most tenderly attached. As there was something very touching in the circumstances connected with her death, I will relate them to you. She was the daughter of a widow, a near neighbor of mine. When I first knew her, she was a sprightly child of about four years of age, perfect in form and feature. The bloom of health was upon her cheek; her eye was the brightest I ever saw; while in her bosom there glowed a generous affection that seemed to embrace all with whom she came in contact. But when she reached her seventh year her health began to decline. The rose suddenly paled upon her cheek, and her eye had acquired prematurely that sad, thoughtful expression, which gives so melancholy a charm to the features of wasting beauty. Her mother looked on with an anxious heart, and at an utter loss to account for so sudden a change in her health. But soon a new source of anxiety appeared. While dressing her one day, she observed on Emma's back, just between the shoulders, a small swelling, of about the size of a walnut. As she watched this spot, and observed that it grew larger from day to day, the mother began to have sad misgivings. These, however, she kept to herself for a time. Soon afterwards, a slight stoop in her gait became visible. The family physician was now called in, and the worst forebodings of the mother were confirmed. Her idolized child was fast becoming a hunchback!

I will not attempt to describe the feelings of the mother, who was thus doomed to witness from day to day the slow growth of that which was to make one so dear to her a cripple and a dwarf. Suffice it to say, her love as well as care seemed to be redoubled, and Emma became more than ever the child of her affections. Nor did her little companions neglect her when she could no longer join in their out-door sports, and her own sprightly step had given place to a slow, stooping gait, and the sweet ringing voice to a sad or querulous tone, that sometimes made the very heart ache. On the contrary, all vied with each other in administering to her amusements. Among them, none clung to her with more assiduity than her brother William, who was the nearest to her own age. He gave up all his own out-door play, in order to be with her, and seemed never so happy as when he could draw a smile, sad though it was, from her thoughtful features.

But after a while Emma grew wayward under her affliction; and unfortunately, though generally good-natured, William had a quick temper, to check which required more self-command than commonly falls to one so young. Sometimes, therefore, when he found plan after plan, which he had projected for her amusement, rejected with peevish contempt, he could hardly conceal from her his own wounded feelings. Yet, though at times ungrateful, Emma was perhaps not so in fact; and she loved her brother better than any one else save her mother. It was only in moments when her too sensitive nature had been chafed perhaps by her own reflections—for like the majority of children in her circumstances, she was thoughtful beyond her years—that her conduct seemed unkind. And then, when she marked the cloudy expression of her brother's face, she would ask forgiveness in so meek a spirit, and kiss his cheek so affectionately, that he forgave her almost as soon as offended.

Years thus passed on, when one day, after she had been more than usually perverse and fretful, William, who had been reading to her, on receiving some slight rebuff, started suddenly from his seat by her side, and called her "*a little hunchback*," and left the room. In a moment, however, his passion subsided, and returning, he found his sister in tears. He attempted to put his arm around her neck, but she repulsed him, and slipping away, retired to her own chamber. Her mother soon after learned what had happened, and going to Emma, found her upon the bed in a paroxysm of grief. She endeavored to soothe her feelings, but in vain; she refused to be comforted. "I want to *die*, mother," she replied to all her endearments; "I have long felt that I was a burden to you all." She cried herself to sleep that night, and on the morrow was too ill to rise. The doctor was called in, and warned the mother against an approaching fever. For three days she remained in an uncertain state; but on the fourth, the fever came in earnest, and thenceforth she was confined to her pillow.

In the meantime the grief of William had been more poignant even than that of his sister. Thrice he had been to her bedside to ask her forgiveness, and kiss once more her pallid cheek; but she turned her face resolutely away, and refused to recognize him. After these repulses he would slowly leave the room, and going to his own chamber sit brooding for hours over the melancholy consequences of his rashness. Owing to the previous enfeebled health of Emma, the fever made rapid progress, and it soon became apparent that she must die. William in consequence of the violent aversion of his sister, had lately been denied admittance to the chamber, though he lingered all day about the door, eagerly catching the least word in regard to her state, and apparently unmindful of all other existence.

One morning there was evidently a crisis approaching; for the mother and attendants, hurrying softly in and out of the sufferer's chamber, in quick whispered words gave orders or imparted intelligence to others. William saw it all, and with the quick instinct of affection, seemed to know what it foreboded. Taking his little stool, therefore, he sat down beside the chamber door, and waited in silence. In the meantime, the mother stood over the dying child, watching while a short, unquiet slumber held her back a little longer. Several times a sweet smile trembled round the sufferer's lips, and her arms moved as if pressing something to her bosom. Then she awoke, and fixing her eyes upon her mother, whispered faintly, "I thought William was here." A stifled sob was heard at the door, which stood partly open. Mrs. G—— stepped softly out, and leading William to the bedside, pointed to his dying sister. He threw himself upon her bosom, and pressing his lips to her pale cheek, prayed for forgiveness. Emma did not heed him, but looking again in her mother's face, and pointing upward, said softly: "I shan't be so *there!* shall I mother?"

"No, my child," replied the weeping parent; "I hope not. But don't talk *so*, Emma. Forgive your poor brother, or you will break his heart."

Emma tried to gasp something; but whatever it was, whether of love or hate, it never reached a mortal ear. In a few moments she was no more.

—*Knickerbocker.*

"Did not his hand dry up?"

One day, while that good missionary, Henry Martyn, was teaching some Persian children, one of the little boys read in the New Testament how one of the servants of the High Priest struck the Lord Jesus Christ on the face. The poor heathen boy stopped, and said to the missionary, "Sir, did not his hand dry up?"

We see that the boy was shocked at the thought that any one could thus abuse such a being as Jesus Christ, and he wondered that he was not instantly punished for his dreadful sin.

And so all little children feel, who have heard how holy and how kind Jesus Christ was; and they think, if he was now on earth, they would never hurt his feelings, certainly they would never *strike him!*—That seems a sin of which they never could be guilty. But let us see if there are not some children quite as wicked as that.

The Savior of sinners, Jesus Christ, is present where you are now! He sees you; he hears you; he knows how you feel, and what you are thinking of; and *he feels* as much injured now when you sin, as he did when the servant struck him in the face. Now you never struck your father or your mother, I suppose, but you have hurt their feelings many and many a time. So you have never, like the wicked servant, struck the Savior; but you have wounded him, by your disobedience and other sins, a thousand times, and you ought to feel sorry for it. Every time you neglect to pray at night or in the morning, you slight and grieve the Savior.

Every time you break the Sabbath, you offend the Savior. He sees you, and is sorry that you are so wicked, though you think nothing of it.

Every time you go to Sunday School without knowing your lesson, or trifle in the school, or refuse to attend to what is said to you;—every time you stay away from Sunday School without a good excuse, you grieve the Savior.

Every time you use a wicked word, or a vulgar or profane word, you wrong the Savior.

Every time you tell a lie, or try to deceive in any way, you offend the Lord Jesus Christ.

Every day you live without repenting of all your sins, and asking Christ to forgive you and make you holy and fit for heaven, you grieve him who died for you on the cross.

Now we see that children may abuse the Savior; and, as they know more about him than Malchus did, they are more wicked than he. How often have you thus grieved the Lord Jesus!—Never, never grieve him thus again.—*Youth's Penny Gaz.*

HEAD-WORK.—Philip Hicknesse says that a slaveholder in the West Indies, had a boy, whom he found to be so apt and amusing, that he frequently conversed with him for past-time. Whenever Job committed a fault, his master would give him a note, and send him to the overseer, who would punish him. One day he asked his master why it was that, whenever he sent him to carry a bit of paper, the overseer beat him so. 'Oh,' said his master, 'the paper talks so and so to the overseer, because you are lazy.' 'Well,' said he, master, I never see you work.' 'I work with my head, which is much harder than you work with your hands,' said his master.

Not long after, Job was sent to the overseer with a note again; but on the way he stopped, tore it to pieces, and threw it in the grass. When he came back, his master asked what the overseer did to him. He said "nothing." "Did you give him the paper!" "No, sir; I threw it away. *I works with my head too, dis time!*"

Newspapers.

A newspaper, says a cotemporary, is a school in a family, worth ten dollars a year. Even the most barren paper brings something new. Children read or hear the contents, gain intelligence of the affairs of the world and acquire useful knowledge of more importance to them than a present of fifteen acres of land. Parents are not aware of the vast importance of newspapers in a family of children. We have made the remark before, and we repeat it, that two families of children equally smart and going to the same school—let one of them have the free use of a newspaper, and it would excite astonishment to mark the difference between them. Full one half and an important half of education, as it respects the business of the world and the ability to rise and make one's self respectable in it, is derived from newspapers. What parent would not wish his children respectable? Who would be willing to see his neighbor's children more intelligent than his own? Yet how trifling is the sum a paper costs. It is even in these hard times absolutely contemptible in amount, except in its beneficial consequences, to him who has paid his subscription regularly.

Presence of Mind.

The following incident, which occurred in England during the reign of Queen Anne, furnishes a remarkable instance of presence of mind:

"A gentleman was driving post to London, over Hounslow heath, when his chaise was stopped by two highwaymen, who with dreadful imprecations called out to him to deliver his money. The gentleman happened to have in the chaise, at the time, cash, &c., to a very great amount, the loss of which would have been his utter ruin. He had not a minute to reflect, and yet with astonishing composure and presence of mind, he instantly hit upon an expedient which extricated him from his danger.

He told the robbers that his life was doubly in their hands, as they might take it themselves, or deliver him into the hands of justice, out of which he could not be released but by death, as he was the unfortunate Gen. Macartney, for the apprehending of whom, on account of the death of the Duke of Hamilton, the Queen had, by proclamation, offered so great a reward:—he implored, therefore, their compassion, and entreated them not to take his money, as by being deprived of the means of escape, he must unavoidably be apprehended.

The robbers consulted for a few minutes, and then informed him that they had agreed to grant part of his request, namely, not to take his money from him, but on the other hand, as money was absolutely necessary for them, and as they could get more by apprehending than by robbing him, they said he must submit to be carried before some magistrate, as they were determined to deserve and claim the reward offered for his apprehension. The gentleman rejoiced at hearing the intelligence, and having been carried before a Justice of the Peace, who happened to know the person of Gen. Macartney, he was discharged, not being the person, but the two highwaymen were, on his story, committed."

OBITUARIES.

Died in Lowell, Mass. 14th inst. of typhoid fever, Miss SELINA C. SMITH, daughter of Stephen and Selina Smith of Tunbridge, Vt. aged 18 years. Her remains were conveyed to Tunbridge for interment. She had the best of medical attendance and the best of care, but all proved unavailing. She professed religion about two years before her death, and was baptized by Eld. David Calley, and joined the F. W. B. church in Tunbridge. Religion sustained her in her sickness and death. She was as happy as she could well be in this state, though enduring great distress of body. She frequently broke out in language like the following, and sung in angelic strains.

"My soul is striving to be there; I long to rise and wing the air,
And trace the sacred road;
Adieu! adieu, all mortal things, O, that I had an angel's wings,
I'd quickly see my God.

"Fly, gracious moments fly, O fly! I thirst, I pant, I long, I try,
Angelic joys to prove;
Soon shall I quit this house of clay—clap my glad wings and soar away,
And shout redeeming love."

She continued to sing by times as long as she lived, and apparently left this world making melody in her heart unto God. About the last that was distinctly heard was,

"This world is a wilderness of wo;
This world is not my home."

The writer had the privilege of visiting, and daily engaging in prayer with her for more than a week before she died. She seemed to delight to hear the Bible read, and the Savior extolled. She seemed perfectly resigned, and would say, the will of the Lord be done. She attended meeting and Sabbath School at the First F. W. Baptist meeting house. She was well informed in the Scriptures, and seemed to have the love and good will of all who knew her. It was a solemn hour with us all, while I was called up in the night to go and offer prayer with the family where she died. Her kind father and only brother came from the country to see her, when it was too late for her to know them. May God overrule the death of this young sister to the good of the living, and fully prepare us all to follow her to the spirit world, to which we are all hastening with the rapidity of time; and may this be especially blessed to the good of the numerous young persons that leave the country, like the deceased, liable, like her, every day to be called to meet death. COM.

Died in Lexington, Me. on the 21st Aug., JONATHAN ALLBEE, a revolutionary soldier, aged 100 years, 11 months and 21 days. He was born in Pownalboro', now Wiscasset, Aug. 30th, 1743. Soon after leaving the army, he with his family, moved into Kennebec county, and was one of the first that settled in the town of Anson. He experienced religion about 49 years ago, and was baptized by Eld. Edward Locke, and united with the F. W. Baptist church in Anson, and remained a member of that church until 1830, when he removed his standing to a church of the same order in Lexington, having previously moved to that place to live with his youngest daughter, where he remained a consistent Christian until he fell asleep in Jesus, without a struggle or a groan, to join the church triumphant. The wife of his youth, who died seven years since, was taken up, and both were deposited in one grave in the burying yard in this place. A very appropriate sermon was delivered to a large assembly of people and his children down to the fifth generation, by Elder Wentworth Hayden, pastor of his church. TEXT, Rev. 14:13, "Blessed are the dead that die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labors, and their works do follow them."

HENRY PARSONS.

Died in West Batavia, N. Y. on the 30th ult. of lung fever, MARY ANN, daughter of Wellington and Betsey Rice, aged 11 months and 15 days. At the funeral, a discourse, founded on Mark 6:29, was delivered by Eld. Daniel C. Vaughn, of the Methodist Protestant church.

R. PENNELL.

Fell asleep in the arms of Jesus, in Waterbury, Vt. on the 13th of Sept. ADALAIDE AUGUSTA, daughter of Newell and Mahitabel Colby, aged 3 years, 5 months, and 4 days. It was our Savior who said, "Suffer little children to come unto me and forbid them not." Our natural affections would fain bind them to earth yet a little longer, and the bereaved parents shed tears of sorrow on earth while their daughter is singing the song of the redeemed in heaven. May the surviving relatives ever feel to say, under all trials, "Not my will, but thine, O Lord, be done." Will the Vermont Chronicle, and the Vermont Observer please copy. C.

Died in Freeport, Me. Aug. 11th, 1844, sister LUCINDA SILVESTER, aged 74 years and six months. Her last illness of 17 months was very distressing, which was borne with Christian patience, and her sun sat without a cloud. By this dispensation of God's providence, an aged husband and a number of children are left to mourn their loss. The funeral was attended on the 13th, and a sermon was preached by the writer from Eccl. 7:1. A. W. PURINTON.

Died Aug. 11, 1844, on his passage from the West Indies to Bath, Mr. JOSEPH BRIMEGIM, of Bowdoin, Me. He has left a wife and three small children, with other connections, to mourn their loss. A sermon was preached Sept. 15th, on this death, by the writer, from I Sam. 3:18. A. W. PURINTON.

Died in Wolcott, Vt. March 29, 1844, after a distressing sickness of six days, MATTHIAS S. WELLS, aged 24 years. Br. Wells from his youth up was of an amiable disposition, kind and affectionate to suffering humanity, and much beloved by all who knew him. From a child he was attached to Christians and religious subjects; yet, like others, he put off repentance, and was wild, and, at times, vain, until he was about 20 years of age, when he made a profession of faith in Jesus Christ, to the joy of his soul and the comfort of his aged parents, who had long prayed for his salvation. He was soon baptized by Eld. —. Perrin, of the M. E. church. Br. W. soon after began to go out into the vineyard of the Lord, and labor for the salvation of souls. When going to attend his first appointment he said to his mother, "O mother, if I knew you were praying for me when I rise before the people, I should feel strong in the Lord." He was a zealous, devoted, resolute and decided abolitionist, and a friend to all the enterprises of the day. To benefit his fellow men, he spared no pains. His friends in Stow, Morristown, Wolcot, Westfield, and many othes places, will long remember his warnings and prayers, though his voice is lost in death, to be heard no more on earth. The scene around his dying bed was awful and yet glorious. His mother was so sick that she was not expected to live but a short time. His sister lay at the point of death—all in the same dwelling and at the same time—yet the songs of praise to God were heard from those sick beds from time to time, while the sufferers were in full prospect of a world of endless bliss; and soon one left this afflicted, yet happy, family for the joys complete in heaven. Br. W. has left a companion and one child, his parent, brothers, sisters and numerous other friends, to mourn their loss; yet they mourn not as those without hope. May the Lord sanctify this bereavement to the good of them all, and to his own glory. COM.

Died in Roxbury, Mass. Sept. 5th, 1844, JOHN S. BLAKE, aged 19 years, son of William and Abigail Blake, of Brookfield. N. H.

Died in Burrillville, R. I. on the 17th inst. Mrs. CYNTHA, wife of Dea. Duty Salisbury, aged 79. She entertained a hope in Christ some 30 years ago, and was baptized with her husband by Eld. Colby, who was then laboring in this place. She has since, to her death, lived an exemplary life, and rendered herself truly a "mother in Zion." A large circle of mourners was present at her funeral, whose solemn countenances forcibly expressed the deep feeling of soul from their irreparable loss. For more than half a century, she had endeared herself to the husband of her youth, by a constant exhibition of the most devoted affection. She was a fond mother, a kind and obliging neighbor, and we fondly trust, a true Christian. H.

REGISTER FOR 1845

IS now out of press and ready for distribution. It contains the usual astronomical calculations, which were made by Mr. LEAVITT of this state—the names of all our churches, Quarterly and Yearly Meetings, with the No. of members, and the alterations and increase the past year, &c. &c. Also, the names of all our preachers, ordained and licensed, and the churches with which they stand connected. It also gives the time when most of our Yearly and Quarterly Meetings are held—the names of preachers who have died the past year, with a brief biography of each—the names of our Benevolent and Literary Institutions, with their officers—and much other interesting and valuable matter.

The price is ten cents. A discount of 20 per cent will be made to those who take them to sell on commission—and 30 per cent for cash down, *by the quantity.* 21

SHELDON HIGH SCHOOL

AT VARYSBURG, N. Y.

THE Trustees of this School respectfully announce to the public, that the Fall Term will commence on Wednesday, Oct. 2d, under the instruction of Mr. JAMES S. GARDNER, Principal, and Mrs. M. K. C. BLACKMER, Assistant. The Winter Term will commence, Jan 1st.

Tuition, per Quarter, $2,50 to $4,00.

Board may be obtained in private families in the village, exclusive of washing and lights, for $1,00 per week: also, rooms by those who prefer boarding themselves.

An effort is now being made by the friends of the Institution, to raise funds for purchasing an extensive Astronomical and Philosophical Apparatus, which will greatly increase the facilities for improvement.

No pains will be spared to promote among the students a salutary moral influence, and to secure a proper and becoming deportment.

We think that the advantages for improvement, the comparatively trifling expense, and the known experience of the Teachers, entitle this Institution to a liberal share of public patronage.

CHARLES WILDER, *Secretary.*

Varysburg, Sept 3, 1844. 3w22

SABBATH SCHOOL BOOKS.

A GOOD assortment of Sabbath School Books for sale at the Office of the Star—comprising the publications of the American Sunday School Union, the N. E. Sunday School Union, and the Massachusetts Sabbath School Society. The Union Bible Dictionary (a most excellent work,) and the Union Question Books are among the books. Orders must be accompanied with the cash. tf

Boston & Maine Rail Road.

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SUMMER ARRANGEMENT.

ON and after MONDAY, May 20th, 1844, Passenger Trains will run daily (Sundays excepted, as follows, viz:

Leave Boston for Portland, at 7 A. M. and 2½ P. M.

Leave Boston for Somersworth at 7 and 10¾ A. M. 2½ and 6 P. M.

Leave Boston for Dover at 7 and 10¾ A. M. 2½ and 6 P. M.

Leave Portland for Boston at 6½ A. M. and 4 P. M.

Leave Somersworth for Boston at 7¼ A. M. 3 and 5½ P. M.

Leave Dover for Boston at 5 and 8 A. M. 3¼ and 5¾ P. M.

The Depot in Boston is at the foot of Lowell st.

☞ Passengers are not allowed to carry baggage beyond $50 in value, unless notice is given, and an extra amount paid, at the rate of the price of a ticket, for every $500 additional value.

18 CHARLES MINOT, *up't.*

THE MORNING STAR.

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☞ All communications and business letters sent by mail and in all other cases, except when they can be forwarded o our agents in Portland or Boston *free of expense*,) should be directed to **WILLIAM BURR, DOVER, N. H.**

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TERMS.

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MORNING STAR.

For the Morning Star.

Biblical Knowledge.

It is highly important that every individual should be thoroughly versed with the nature and means for acquiring Theological knowledge. And in order to find it one must seek for it by laboring assiduously to know the truth. There are many persons who have a theoretical knowledge; but they know nothing about a practical knowledge of God and his word. An indispensable prerequisite is regeneration. No man can have a perfect understanding of religious knowledge unless he has been converted to God and received an unction from the Holy One. And in writing upon this subject, for the sake of convenience, let us define

I. *The nature of Biblical Knowledge.*

1. It reveals the character of God. It is very obvious that our knowledge of God and his character would have been very limited had he not given us his word. True, we might have known something about him from the works of nature, as the apostle says in Rom. 1:20. But the Bible carries the knowledge that nature exhibits still further. It explains the nature of all God's attributes, and shows how perfectly well they all harmonize together. And it demonstrates the beautiful arrangement of God's government, which is very necessary for all to know.

2. It reveals what kind of worship is due to God. We are not to worship animate or inanimate objects. "Thou shalt worship the Lord thy God, and him only shalt thou serve." "God is a spirit, and they that worship him must worship him in spirit and in truth."—"Thou shalt love the Lord thy God with all thy mind, and with all thy soul." Some, however, pretend to love God when in fact they worship the world. This is the worst kind of idolatry. "If any man love the world, the love of the Father is not in him." Hence, we see that we are not at a loss to know who we shall serve.

3. It reveals to us our duties to each other. This is comprised in the six last commandments in the decalogue. And our Savior comprehends the principle in these words, "Thou shalt love thy neighbor as thyself." And to love our neighbor as ourselves is to do unto him what we would wish him to do unto us under the same circumstances. The slave is our neighbor. We have the means to help him. Therefore we shall be guilty if we do not.

4. It reveals unto us our final destiny.—What we should have known concerning the future would have been very obscure. But the Bible unlocks the mystery of the retributions of eternity, and teaches us that we shall either exist forever in heaven or hell,—and this depends upon the obedience of God's law.

II. *The means for obtaining Biblical Knowledge.*

1. By reading the Scriptures of divine truth. We should not be satisfied with a mere form of reading the Bible. But we should endeavor to store our minds with its truths and let them have an indellible impression upon our hearts, and it will be a lamp to our feet and a light to our path. The Bible should be the Christian's daily companion, for it is the source of all wisdom, and if rightly adhered to its important truths will guide us safe over the sea of life, into the harbor of felicity, where joy flows with a perpetual and abundant stream forever.

2. By reading books that are written by learned and good men. There are hundreds of books that are and have been a curse to the world, and they have not enlightened the world half so much as they would if they were brought together and all burnt at once. But there are a great many books which are valuable, and they will expand and adorn the mind with the richest of the treasures of true knowledge, if studied with prayer and close application.

3. Preaching is another means from which we may obtain knowledge; and the command of God while on earth was to his apostles, "Go ye into all the world and preach the gospel to every creature." As it is written—How beautiful are the feet of them that preach the gospel of peace and bring good tidings of good things. In this is brought to light the plan of redemption, and he that is attentive on the Sabbath and other opportunities for hearing God's word preached, is a wise man. These Scriptures will be explained, difficulties will be cleared up, the individual will be edified, and he will continue to grow in knowledge; and let him that would be a thorough learner in the school of Christ be attentive to the house of God.

4. Religious conversation is a means by which we may obtain this knowledge. We cannot employ our time more profitable than to spend a portion of each day in reading and conversing upon some interesting chapter of God's word. There is no topic so interesting in this world for Christians to converse upon as God's truth. It is a feast indeed to the soul. And how much better it looks for professors of the religion of Christ, when they return from worship on the Sabbath, to spend the remnant of that day in conversing upon the subject they have been listening to, rather than to spend their time in idle chit chat. How delightful it is to see Christians have their conversation in heaven, from which they look for Christ.

5. Meditation is a means for acquiring knowledge. He that does not meditate upon what he hears and reads knows comparatively but little about true knowledge. In this we should be like the sweet singer of Israel, who said, "O, how I love thy law; it is my meditation all the day." Again, Paul says to Timothy, "Meditate upon these things—give thyself wholly to them, that thy profiting may appear to all." M. A. QUINBY.

Chester, O. Sept. 16, 1844.

For the Morning Star.

"What part hath he that believeth with an infidel?"—2 Cor. 6:15.

The apostle Paul in this chapter has introduced a principle which should be studied with deep interest by every true believer in Jesus Christ. He has plainly shown that Christianity imposes obligations upon its followers of a different character from that of all other systems, and has marked out a course from which there should be no deviations.—Especially has he enjoined the necessity of adhering so closely to gospel principles, that where the unbeliever or infidel solicits the Christian to give his sanction, assent, or influence in favor of opposite principles, he should, in the language of Nehemiah, reply, "I am doing a great work, and cannot come down."

There has perhaps never been an age in which more contradictory and false theories have courted the sanction of the good than in this. Hence the necessity of making the inquiry seriously—"What part hath he that believeth with an infidel?" Perhaps none who have taken upon them the obligations of religion, and are striving to gain heaven through the blood of the Lamb, would for a moment give their influence in favor of open Atheism or Deism; but there are other theories, which, if we mistake not, the Christian should more scrupulously guard against than either of these, from the flattering appearances under which they present themselves. Among these stands Universalism. Perhaps I cannot better illustrate my idea than by employing the language of a father in the gospel in a sermon not long since. He remarked: When infidelity made its havoc in France the devil wrote, or ordered his servants to write, upon the tomb-stones—DEATH AN ETERNAL SLEEP. But he found this idea did not pass of so smoothly; so he just turns to the other side of the tomb-stones, and writes, without exception—ETERNAL LIFE—puts on his white coat, comes to meeting, and says, 'Don't *un-Christianize* me now! You must be very uncharitable to refuse to call me a Christian now!!' Thus many are duped by the false appearances that error assumes, and are often found giving an influence in its favor, which they ought not. But lest the Universalist should think this not definite enough in his case, I will give a quotation from his own authority, that will place the subject in its true light:

"Our faith as of old is opposed in every material part that can affect the honor of God or the happiness of men, to the faith of the religious world." (Mag. and Adv. III. p. 349.)

Now, I ask, what ground can Universalism have to claim the influence and sanction of the 'believer' in Christianity, when it has plainly avowed to the world, in essence, that it is, and always has been OPPOSED to its doctrines and sentiments in EVERY MATERIAL PART? I would say to every man who believes in the doctrines of the Bible, inquire seriously—"What part hath he that believeth with an infidel?"—and in the language of the apostle say, "Be separate" from this *mass of heresies* that is drowning men in perdition. H.

For the Morning Star.

Unreasonable Expectations of Brethren from their Minister.

A church who engages a preacher to labor with them, have reason to expect that he will spend some time in visiting the different members of the church. Suppose a minister is laboring with a church a quarter of the time; it certainly is very unreasonable for them to expect that he will spend as much time in visiting them as if he were laboring with them half or all the time.

Some churches or individuals appear to think if a minister lives with them and labors a part of the time, that they can all have frequent visits. The frequency of the visits which they expect is not so unreasonable as the nature of them. Many do not mistrust that their minister has visited them, unless he and his wife (if he has one,) spend at least half a day; and some would call that nothing but a *call*, unless he came in the morning and spent the day and night! How unreasonable! Now it is by no means a large church whose members are not connected with some thirty or more families; and, if in the country, those families are scattered over a territory of some five or ten miles, from one extremity to another. Together with those families belonging to the church there are half as many more whom he ought to visit, making in all fifty or one hundred families. Now if he could make but one or two visits in a day, how long would it take him to get round once? Now let the reader reflect that the minister himself has company, that he and his wife have the work and care of a family to see to, that his arrangements for visiting are often frustrated by company and calls to attend funerals, and to visit the sick. How unreasonable for people to expect frequent formal visits from ministers thus situated. And how unkind are the remarks of some to their minister because he visits them no oftener. A church ought to expect but few formal visits of their preacher. Most of their visits should be short, properly ministerial calls.

One fact which we believe to be in accordance with the experience of every minister who may chance to read this. There are places where we wish to visit, and set times to visit them, and are often disappointed again and again, until it would have the appearance of neglect; but when we have stated the facts, it does not so favorably strike the mind to have them intimate that he slights them, or unqualifiedly tell him he could have come if he wanted to. Such unkind remarks are often very deep thrusts at the heart of the minister. A. T.

For the Morning Star.

Inconsistency.

What strange inconsistencies mark the characters of some people professing to be governed by the law of Christ, yet swayed by the world and its alluring vanities. Acknowledging the brevity of human existence, yet living as though it would never end.—Saying that God will judge the deeds done in the body, yet by their conduct, one would suppose they did not believe what they asserted. Is it unreasonable to suppose, that such gross inconsistencies cause some minds to give away to scepticism? Though man is not exempt from frailty in this life, yet it is duty to seek wisdom of God, and conduct with propriety and consistency.

S. H. BARRETT.

For the Morning Star.

Pastoral Visits.

A minister may very much promote the welfare of a church by frequent pastoral visits. Pulpit teaching is but a small part of the duty devolving upon the shepherd of a flock, as it is difficult keeping all the members of his charge within the hearing of his voice.—Some will be induced by the pleasures of the world to stray from the fold. These must be sought after, and, if possible, brought back. Neither will the pastor who neglects to converse in private with the members of his congregation be qualified to benefit them in his public ministrations. He may draw "a bow at a venture," and sometimes, perchance, hit "between the joints of the harness," but many of his "random shots" will be lost; while he, who by personal examination ascertains the wants of his people, can aim "at a hair-breadth." And does a minister wish to secure the affections of his parishioners, (as every one should,) he cannot better do it than by visiting them. His presence will not generally be unwelcome even to the unconverted: and young children, if properly noticed, will hail his coming with joy.

Pastoral visits should be frequent and brief—brief that they may be frequent. Besides, if very protracted, they may possibly become irksome by keeping persons too long from their ordinary business. This is, however, a rare fault. Partiality in visiting should likewise be avoided. Is one family more agreeable than another, it should not on this account receive a much larger share of attention, lest jealousy be awakened. Other particulars might be noticed; but, as considerable has been written on this subject, it is perhaps unnecessary. Indeed, rules cannot be given that will apply in all cases. Circumstances must govern somewhat. Yet one thought more. A minister cannot be expected to visit much unless he receives a competent support. If he is obliged by his own labor to supply his temporal wants, he will have little time to spare. Private persons should think of this, and not censure severely if his figure does not often darken their doors, unless they contribute liberally of their substance for his benefit. And ministers should know that those are generally best supported who visit most. P.

For the Morning Star.

Sabbath Illness.

Many scout the idea that there is more illness on the Sabbath than on any other day of the week, and suppose the frequent plea of sickness to be a pretext for not attending religious worship. Such are, no doubt, mistaken in part, as there is probably a greater want of energy, and perhaps more physical discomfort *on this, than on any other day.*—The reasons are obvious. Many persons, particularly females, perform a more than usual amount of labor on Saturday. The effects of this extraordinary effort are felt the succeeding day. Again, some are in the habit of rising later Sabbath morn than is customary with them. This IRREGULARITY is not without its evil consequences. It induces listlessness, stupidity and want of appetite. These combined make one really ill. There are others that being under the necessity of taking medicines, which, while in a course of operation, would keep them from their usual business, who select the Sabbath for this purpose. It being a leisure day, they seem to think it fit thus to employ it! It will now, probably, be conceded, that the Sabbath is a day peculiar for sickness. Some may however wish to know if there is no way of avoiding this evil. There is. Persons can, if they properly arrange the business of the week, so manage as to not usually overburden the seventh day. They can likewise rise as early on the Sabbath as on any other day, and, instead of sitting dumpishly down, take a brisk walk, and breathe the freshness of the morning air. Nor is it necessary that any should violate God's law, which says "Remember the Sabbath day to keep it holy," by assigning to it business that does not appropriately belong to it. And further, let a devotional frame of mind be sought for.—This will prove an effectual panacea for disorders of the character noticed above. P.

For the Morning Star.

Honor.

Honor is the chief object of a certain class of individuals. It was the untiring aim of Alexander. The love of honor, fame, renown, and power, caused him to stain the earth with human blood; and to spread universal terror over a great portion of the Eastern world. But was he happy at last?—Behold his awful end! See him pouring down the liquid fire, (wine.) Then, see him expire in the arms of death, while yet in the morn of life. Now, who would wish to procure honor at this dear rate? Who would wish to destroy his life, by intemperance, to make the world believe, that he was a God? This Alexander the Great did. Who would wish to stand before God, in the Judgment day, and account for all the sins of which he is guilty?

What think you, now, of the honors of the world? Do you think they will make you happy? This is impossible. The honors of the world, and the applause of mortals, never made any man happy, after he had attained them. In this point, many are deceived. But be persuaded to seek the honor and glory that come from Jesus Christ. All that do this, will be happy, honorable, and great, in this life. They will be happy in death, and happier in eternity.

Reader, which do you prefer, the honor of man, or the honor and glory of God.

S. H. BARRETT.

Rutland, Ohio. 1844.

For the Morning Star.

Heaven.

O blessed word! There is a place of joy in the mansions of glory, where the wicked cease from troubling, and the weary pilgrim will be at rest with his God. O blessed day! O glorious hope! It lifts the soul above the sorrows of earth, while in this vale of tears. Heaven is the home of the righteous. Here he has no continuing city, but he seeks one to come whose builder and maker is the LORD.

L. H. WITHAM.

Repentance is the gift of God only inasmuch as God gives the spirit which leads to repentance.

For the Morning Star.

Night—Death.

How dreary is the season when all nature is shrouded in darkness. The labors of man cease. Silence and solemnity reign over a great proportion of earth's wide domain.—On such occasions, the mind is led to meditate upon the night of death. Then the toilings of this life will be over. But death, the night of death, will be mournful and gloomy to those who have no God. While passing through the valley of expiring nature, emotions, awful as eternity, will seize the guilty conscience. Man will experience feelings beyond human description.

Yet there are certain characters, who can view these things in a different light. They can explore the vale of death without alarm or dismay. No gloomy apprehensions fill their bosoms. Now, the reader will readily inquire, who these characters are. This will not be hard to tell. They are the righteous. They are those who have treasures layed up in heaven; and who have diligently served God, in days of prosperity and adversity.

S. H. BARRETT.

Rutland, Ohio, 1844.

For the Morning Star.

What is the Fruit?

Fruit of what? The fruit of a good tree is good, of a corrupt tree is corrupt. A conversation which I had with a brother who had formerly been a Universalist, induced me to write this. This brother seemed to possess more than common candor. He remarked to me that he experienced religion under Colby's labors, but afterwards joined the Friends or Quakers, and years after he embraced the idea that all would be saved. My brethren, said he, tenderly tried to convince me of my error, but failing, they justly cut me off. I was surprised, said he, to see that the doctrine of Universalism made those who embraced it no better, and many who embraced it grew worse. I was then led to think if it was of God the fruit would be good, that is, those who embraced it would grow better instead of worse. This, said he, gave rise to a train of reflections by which I have renounced Universalism. W. B. HEMBLEN.

For the Morning Star.

Light.....let it shine.

Let your light shine. It is all needed to dispel the moral darkness, that is spreading sorrow and desolation over our land.

S. H. BARRETT.

BIBLICAL DOCTRINE.

For the Morning Star.

No. 7.

The Omnipotence of God.

BY M. M. SMART.

By the Omnipotence of God we understand that his power is unlimited. This, however, does not imply that he can do those things which are in their own nature impossible.

"Where things in themselves imply a contradiction, as that a body may be extended and not extented, in a place and not in a place, at the same time; such things, I say, cannot be done by God, because contradictions are impossible in their own nature: nor is it any derogation from the Divine power to say they cannot be done; for as the object of the understanding, of the eye, and the ear, is that which is intelligible, visible, and audible, so the object of power must be that which is possible; and as it is no prejudice to the most perfect understanding, or sight, or hearing, that it does not understand what is not intelligible, or see what is not visible, or hear what is not audible; so neither is it any diminution to the most perfect power, that it does not do what is not possible." *Bishop Wilkins.*

In like manner, God cannot do anything that is repugnant to his other perfections: he cannot lie, nor deceive, nor deny himself;—for this would be injurious to his truth. He cannot love sin, nor punish innocence; for this would destroy his holiness and goodness: and, therefore, to ascribe a power to him which is inconsistent with the rectitude of his nature, is not to magnify, but debase him; for all unrighteousness is weakness, a defection from right reason, a deviation from the perfect rule of action, and arises from a defect of goodness and power. In a word, since all the attributes of God are essentially the same, a power in him which tends to destroy any other attribute of the Divine nature must be a power destructive of itself. Well, therefore, may we conclude him absolutely omnipotent, who, by being able to affect all things consistent with his perfections, showeth infinite ability, and, by not being able to do anything repugnant to the same perfections, demonstrates himself subject to no infirmity—*Pearson on the Creed.*

The Omnipotence of God has been considered by those who admit his existence as being among the most obvious of his perfections.

PROOF.

1. His works of creation.

Some have objected that the visible works of God do not prove to us omnipotent power; but when we take into consideration that he created these from nothing, the objection at once disappears. This great truth is naturally impressed on the mind of man, and he effaces it only by being an obstinate rebel against the government of God. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Because that which may be known of God is manifest in them: for God hath shewed it unto them: for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his ETERNAL POWER and Godhead; so that they are without excuse."

"He spake and it was done, he commanded and it stood fast."

"The heavens declare the glory of God and the firmament showeth his handy work." "He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble and are astonished at his reproof. He divideth the sea with his power. By his Spirit he hath garnished the heavens." "By him all things consist."

To excite man to adore and trust in God, he finds many glowing descriptions of his omnipotence.

Ps. 18:1—16. "I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies. The sorrows of death compassed me, and the floods of ungodly men made me afraid. The sorrows of hell compassed me about, the snares of death prevented me. In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down: and darkness was under his feet. And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind. He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies. At the brightness that was before him his thick clouds passed, hail-stones and coals of fire. The Lord also thundered in the heavens, and the Highest gave his voice;—hail-stones and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out his lightnings, and discomfitted them. Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils. He sent from above, he took me, he drew me out of many waters."

God is frequently called in the Scriptures, the Almighty. We may close in the language of Scripture—"The LORD GOD *Omnipotent* reigneth."

A World of Souls.

If we take the inhabitants of the world at eight hundred millions; and if we suppose that fifty millions of that number have truly accepted the gospel, there are still seven hundred and fifty millions—in fact, the world—remaining to be converted. Such figures have, perhaps become familiar to us; and the mind requires to pause upon them to feel their solemn import. You speak readily of millions of persons; but who has an adequate conception of them? You have never seen the stupendous sight of a million of persons. No one present, perhaps, has ever realized the vast amount to himself by counting a million. Do you know that it would take nearly a month to count a million; and that it would consume nearly fifty years to enumerate the seven hundred and fifty millions of whom we are now treating, and to whom we seek to make known the salvation of God?

My brethren, what an object of interest, and of grandeur is thus placed before us!—The mind is formed to delight itself in great objects. The mountain produces an emotion which the hillock cannot. You have looked from the little bark that bore you into the deep, the fathomless and boundless ocean, and have trembled with admiration and delight. You have raised your face on the dark blue heavens above you; calm, profound, illimitable; and resplendent with worlds of light for multitude and magnitude inconceivable; and with what emotion!—But what is this compared with a world of souls; every soul of a greater value than a world, and born to live when every star that adorns the heavens shall have gone out in eternal darkness.—Oh, could earth or heaven present us with a service so sublime, so glorious, as that of conferring happiness on hundreds of millions of rational, responsible, imperishable beings!

A LOST WORLD.

The world in which we are interested is to be contemplated as a *lost world*. Who, that knows the actual state of the world, can regard it otherwise than as a lost world? If we look on those who enjoy a Protestant and evangelical faith, what multitudes there are still dead in trespasses and sin! If we look on the wide spread Greek and Latin churches, what have we but an unrenewed people trusting in vain rites and gross superstitions; and religion slain by her friends, and then laid in state and surrounded by the silent pomp of death?

There remains to us Mohammedanism and Paganism. These dwell in the finest portions of the earth, and comprise six hundred millions of inhabitants. As systems, is there life and hope in them? Do they not, though, by different paths, lead direct to the chambers of eternal death? Will any now venture to talk, as awhile since they did, of the "innocent superstitions" and the "beautiful mythology" of paganism? Innocent practices! and beautiful mythology! Why, under any other circumstances, if a man sin, he, at least, sins against his religion and his conscience; but here conscience is perverted, and his religion becomes the patrons of his crimes! Cruelty and lust, theft and murder, have their patron deities; and not a passion that stirs in the human breast, nor a vice that stains human conduct, but finds its corresponding divinity in heaven; innocent superstitions! By which the widow is immolated, the sick are exposed and abandoned, the weak are robbed, the poor oppressed, and man is brutalized!—by which social life is made impossible, and every man distrusts and hates his brother?—by which vice itself takes the name and the rank of virtue, and the living and the true God is mocked, insulted, and denied in every attribute proper to Deity!

What an object, then, is the world we are contemplating, for deep compassion and strenuous effort. A world in ruin!—a world of souls, without God, without hope, and perishing in sin!—a world of which, whether the guilt or the misery were the greater, no tongue can tell—both are infinite, and both threaten to be eternal! If one lost soul, falling away from light and heaven into outer darkness, were too sad a sight to look on, what, then, hundreds—myriads—millions!

STUPENDOUS DESTRUCTION.

The dreadful process of stupendous destruction is constantly going on around us.—Do we realize it? This year, twenty millions of souls will be wrecked in life and hope, and cast naked and desolate on the strand of eternity! Oh! some are perishing NOW—will you not thrust forth a hand, and with a death grasp strive to save them!—Xerxes, from an eminence, once looked down on some millions of his people, and wept to think that in thirty years they would be no more. Alas! one might weep tears of blood to think that, except at the faith of the gospel prevents the tremendous issue, in twelve short months, twenty millions of souls will be in hell!—*Reed's Lectures.*

Prayer Answered.

Alas, that there should be those who hesitate to believe in answer to prayer. Yet such are to be found, even among professing Christians. Who could have expected this; when the sacred records present the wonders it has accomplished, and holy men in every succeeding age have borne testimony to the kindness of their Heavenly Father, in answering their requests? Let us seek to remove unbelief by the statement of a fact, more powerful by far than an argument.

In 1842, a Christian minister, not unknown to the writer, having a large family dependent on him, and held in esteem by his brethren, was visited with alarming illness. Quinsy had placed him in circumstances of extreme danger. Medical attendants could give no hope; hours and days elapsed, and death appeared all but certain. The medical friend of the minister, indeed, declared his conviction that in a few hours he would be in another world.

It was the privilege of this minister to be associated with a beloved fraternity of pastors in the district who met monthly at each others' houses for conference and prayer. At their meeting at the precise crisis of the disease a spirit of deep Christian sympathy prevailed, and special prayer was solicited for their afflicted friend. On that day the medical man had twice seen his patient, and had proposed to pay another visit in the evening, when, as the last hope, he proposed to make an external incision in the throat, an experiment, he said, certainly doubtful in its result.

In the afternoon as the afflicted minister sat with his wife suggesting various matters to be arranged "after his death," he began for the first time for about thirty hours to feel sensation in his throat. For a time he could scarcely believe the fact; he at length avowed his conviction, and his poor wife was overwhelmed with feeling; it had indeed become certain, and he was shortly after enabled to swallow. Having become delirious through debility, he was placed in bed, and when his medical friend came in the evening, to his astonishment he was asleep. The surgeon lifted up his hands and exclaimed, "Well, now I believe in the existence of miracles."

A few hours elapsed, when the minister awoke, and speaking to his wife on the subject he declared his conviction that his unexpected deliverance was in answer to the prayers of his assembled brethren. It was even so; early in the morning, a venerable ministeral brother called to inquire into circumstance which had excited so much sympathy. He said that the utmost anxiety had prevailed among the brethren, that it was proposed an extra half hour should be devoted to special prayer on his account, and that brother A—— especially presented the most ardent petitions inspiring a confidence of success in every bosom, such as was seldom felt. At the exact time this prayer was being presented to the throne of God, the divine "hand was stretched forth to heal,"

O, the omnipotence of prayer! May we be found more frequently in its exercise, realize its blessedness, and cordially recommend its practice to our friends.—*Bap. Memorial.*

From glory to glory.

Never, in the progress of his future being, will the believer arrive at a fixed, permanent state. Change is the law of his existence, an immutable law of his relation to Christ. But this change is not from holiness to sin, but from sin to holiness. It is a change from one degree of love, purity, and blessedness, to that which is higher—"From glory to glory." The glory of God, which shines in the face of Jesus Christ, is infinite. In the process of assimilation which goes on in the believer's mind, as he "beholds with open face," that glory, there is a perpetual progress towards the infinite, without the possibility of reaching it. The immutable law of his existence, and of his relation to Christ, therefore, is change, perpetual expansion to higher and higher degrees of light, purity and bliss. In one respect, only, is his condition changeless in his being continually "changed into the same image, from glory to glory, even as by the Spirit of the Lord." Three conclusions force themselves upon us, from the truth above presented:

1. The individual whose spiritual state is not progressive, "from glory to glory," is not in a gracious state. His path has not the characteristic of that of "the just," as presented in the word of God.

2. The individual whose first state, after his supposed conversion, is the best, who looks back to his first love and inquires,

"Where is the blessedness I knew,
When first I saw the Lord?"

is either self-deceived, or in a state of spiritual apostacy. "We *all*, [all true believers,] with open face beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." So says the Spirit of truth. Reader, how does it stand with you, in the light of that solemn declaration?

3. The true idea of *growing in grace*, as presented in the Bible, is not an advance from one degree of imperfection in holiness, to one less imperfect; but a perpetual "changing into the *same image*"—the image of Christ fully and perfectly formed, as far as present capacities permit—"from glory to glory."

The Cross.

It has become quite general that what is called the *cross*, is made to consist mostly in making a profession of religion, and *in* speaking of it in meetings of worship. *This* is all right, and is what the gospel *requires*. But that the cross of the Scriptures consists mostly in these things, is not *the fact*. It is a much greater cross to be *strictly* a humble, self-denying, strictly *honest man*, acting in all things upon gospel *principles*, without being governed at all by the love of the world, or the customs of surrounding multitudes. It is a cross to *deny one's self* when tempted to over-*reach*; or when he sees an opportunity to oppress or get property not by right. It is a greater cross not to conform to the customs of the proud and ambitious—not to covet what is only designed for show and parade. It is a greater cross to keep the heart, the tongue, and the life in strict conformity to the spirit and language of the Bible. These constitute a daily cross, and a cross too little thought of, and quite too little done at this day. If converts were to see an example of this kind of cross-bearing in older Christians, and were made to feel that this is the only

way to live a Christian life, or to retain a standing in the church, we should see a people showing forth the praises of Him who has called them out of darkness into his marvellous light.—*Ch. Journal.*

MORNING STAR.

WEDNESDAY, OCTOBER 9, 1844.

Argument for Permanency.

An argument for permanency in our religious and bevevolent indeavors, may be drawn from our own experience, as a denomination. In the earlier history of every religious denomination, much of its success has been gained by evangelists, and an active itinerancy in the ministry; but afterwards, its prosperity is mainly depending on the persevering and more permanent labors of pastors. This arises from the fact that the labors of pastors are needed, and they are sustained in their labors, when churches are once established; and the business of evangelists is rather as pioneers, to go forth and plant churches on new ground, or to visit such as are destitute of the labors of pastors. Both these gifts are necessary for the full work of the ministry, and each has its advantages under its own peculiar circumstances. Our history as a denomination, shows the benefits arising from permanency in religious and benevolent endeavors, when observed from several distinct points of that history.

1. Our labors in planting and sustaining churches at home, have not unfrequently been wanting in permanency. Churches have been organized as our ministers have travelled, and seen revivals, which have soon been left in all their inexperience, and without a minister to care for their prosperity, and have soon ceased to exist. There have been many such instances, and a great proportion of them entirely unnecessarily abandoned. We have suffered on this ground, very much more than most denominations. The Methodists, if they organize a feeble church, or a class, even, will set some minister to watch and labor for its interest, and in ninety-nine out of a hundred cases, hold on, till it becomes permanently prosperous. But not only has there been this want of permanency with us in the infancy of our Connection, when ministers had to travel extensively, they were so few in numbers, and so many doors were opening for a free gospel on all sides; but the evil exists with us to-day, so much so as to deserve still farther attention. The evil arises sometimes from organizing churches without sufficiently good prospects of permanent prosperity; sometimes from an unwillingness on the part of churches to sustain a pastor; sometimes from a disposition of ministers to change too frequently from one church to another. We do not complain of that itinerating system in the ministry, which has accomplished so much for the Freewill Baptists; but we have peculiarly suffered from organizing feeble churches, and allowing them for want of permanent effort to go down, or to be scattered, to unite with other denominations, more persevering than ourselves.

2. Too frequent changes of pastors, is, in our opinion, an evil with the Freewill Baptists, and present another point in which a greater permanency would be beneficial to the best interests of the denomination. The greatest proportion of our ministers change their field of labor variously, from six months, or twelve, to four or five years. To keep moving about from one church to another, every six or twelve months, is neither for the interest of ministers or churches. Circumstances may be such that for a season, it may be expedient to change several times within a few years; but to continue thus to do, until you get into the habit and character for it, is prejudicial to the greatest amount of good on all hands. Frequent changing of ministers comes from the caprice of churches, the uneasy disposition of preachers, and sometimes perhaps, from necessary and unavoidable circumstances. As often as four or five years, it is best for some pastors to change; though quite a number of our ministers do labor in the same place ten or twelve years, and sometimes longer, with continued good success. Some of the advantages of permanency in the pastoral relations, are, ministers will be more diligent for their own improvement, and obtain weight of character, and influence, their circuit of labors will increase, and churches will be more stable and efficient. But still, pastors should never remain with a church when they can be no longer useful, or would cause divisions by so doing;—nor should they tear rashly away from the scene of their labors when the Society are agreed in them, and God is blessing them. The changing or permanency of ministers with their people, as one of the many specific things on which no rules are or can be given. Wisdom is profitable to direct. We wish only that in the denomination there should be an increasing tendency for greater permanency in the pastoral relation.

3. In the denomination's efforts for education, there has been a want of permanent endeavors, which has operated to our disadvantage. An academy is built, and opens without fully developed plans, and located, perhaps not in the best place; with no funds to sustain it. One instructor will take charge of it one or two years; another succeeds, and still another; until in the hands of ever changing principals, the Institution itself dwindles; the novelty of the academy, which at first always gives out a kind of summer prosperity, ceases to attract students; the number in attendance painfully diminishes; debts accumulate; the Trustees and friends are disheartened; and the academy winds up, or maintains a pitiful existence. Were there more permanency in teachers, were circumstances of our schools such that the services of teachers could be secured permanently, nine-tenths of the evils would be avoided; as it is already seen that in our Seminaries where teachers are more permanent, there is the greatest prosperity. We are well aware that causes exist, why teachers, as well as pastors, change so often; but so fast as they can, let them be removed, and more permanency be perseveringly sought for, in this department also.

4. It is but too evident that the interests of the Freewill Baptists have suffered from want of greater permanency in some of our Home Missionary operations. Home missionaries have been sent out into Michigan, Illinois, and other Western States, who are permanent laborers there, and no more think of returning to the East, than our missionaries in India think of returning home again. That is their chosen and appointed field of labor, and there they are laboring to plant the standard of the cross, and raise up new churches. And their labors are not in vain. New churches and new Quarterly Meetings are already established through their instrumentality. But it has not been thus with the Nova Scotia mission. The Society has sent out to N. S. not less than some half a dozen missionaries. The cry, Come over, brethren, and help us—reached us from the East as well as West; and the Society sent them out men. But our missionaries to the East have made *too short work of it.* Some have staid six, and others twelve months—seen the work prospering in their hands, and then have left that work, and returned home. There never has been that permanency in the Nova Scotia mission, there should have been. What has been the result of that mission? Why, we have now not a single missionary in that field; and there is at least, an even chance, to suppose that the labors of such as have been sent out there are lost, or nearly so, so far as the interests of our denomination are concerned. It is but little use to plant churches, and then leave them destitute. Had a few missionaries, 'good and true,' been sent to the East, and *continued there,* we should probably had as good success there as in the West, where quite a number of Freewill Baptist churches, and several Quarterly Meetings are the result of our Domestic Missionary operations.

And the argument for permanency in our religious and benevolent endeavors, might be illustrated by other facts in the history of the Freewill Baptist denomination. But for the present we stop here, hoping that the subject of greater permanency in our efforts will be more deliberately considered. A rolling stone gathers no moisture; and a moving mechanic or farmer never accumulates. So, it is not for the interest of churches, nor schools, nor missions, to have such frequent changes and revolutions. P. S. B.

Be Steadfast.

He who pursues a changeable, wavering course, even in the common concerns of life, but poorly succeeds. Deep and well laid plans, energetic efforts, the most laborious toil, the most painful self-denial will avail little, unless accompanied by steadfastness of purpose. No matter how things may change around the man of the world, he, to avail himself after the best possible manner, of the little good they are designed to bestow, must not be vascilating himself. Why does not that individual who possesses so bright a genious, and who is so energetically industrious, prosper better in his temporal affairs? He lacks stability. He is destitute of a regulator. Let him acquire fixedness of purpose, and then his other excellent qualities will be of proper avail. On the other hand, why does that one, even with talents not very brilliant, so much outstrip his more favored companions? The answer is found in the fact that he has his pole-star, on which his eye is unwaveringly fixed. His feet deviate not from the guidance of that, and every step he takes advances him so much towards his destined goal.

This, all admit to be true, in respect to the trifling concerns of earth, where hardly any thing is fixed, but where almost every day exhibits striking examples of the visibility of surrounding objects. If true here, how much more so, in respect to things connected with the immortal character of man, those which involve his higher destiny, where the fickle freaks of change are never permitted to approach? Let him possess all the wisdom of a Solomon, all the understanding of a Daniel, all the zeal of a Paul, and all the boldness of a Stephen; nay, let him drink at the fount of inspiration, so as to be able to penetrate the dark, hidden recesses of eternity, and lay open plainly to the human view, the secrets of that unfathomed world, stability of character wanting, he will be like a well-rigged vessel without a rudder. He is almost necessarily driven about by every wind of doctrine. No matter how strange or conflicting are the moral elements that rise, his bark is sure to yield to their force. He is tossed at the mercy of every blast, for he is destitute of that which would enable him to stem his course proudly on, in spite of the contending winds that may howl around him. James and Jude, and the other apostles, and the prophets too, were forced to speak out on the importance of this trait of character, seeing the unhappy want of it even then, in many who took upon them the vows of God. Nor was this defect of character confined to Bible times. It has been found in every age. It is found now.—Unstable professors have ever been the bane of the church. They have constituted one of the prominent hindrances to the onward progress of Zion's cause.

But if steadfastness is essential to the Christian at any time, it is especially so now. It would seem that error is putting forth its energies in every possible form. A mighty effort is being made to unsettle the very foundations of society. Art, sophistry, ignorance, and superstition are all set at work. And, alas, their influence upon many is too successful. What numbers give themselves up to be lead about by almost every strange notion that may be presented; and with some the more strange the better. How lamentable to see the course which even individuals are influenced to take, who once bid fair to be bright ornaments to the cause of truth. But they have fallen into the mazes of error. And what the result with them will be, time alone must unfold. Every Christian is emphatically called on to stand firm at his post. He should thoroughly examine into things and not embrace them, without clear evidence of their truth. H. Q.

A Bar-room Scene.

Who can describe a crazy bar-room scene? The actors are neither men nor beasts. Their erect bodies seem soulless, and the actors are as unseemly and indescribable as the fabled furies, and Harpies of heathen fame. There is a perfect order and harmony among brutes, promiscuously huddled, when compared with these bar-room players. These last act out tragedy, comedy, &c., &c., all in disorder and strangely commingled. There is life too in their performances. Nothing is feigned. The quarrels, the oaths, the blows, the blood—all are affectingly real. Every movement, too, has its place, so far as is necessary to bring every actor to the bar once in so long. And then the smoke, the spittle, the vomit.—O, it is interesting to behold. Some, having finished their parts, stagger away from the stage, so as might amuse the old serpent himself. Finally, the scene often closes with a general fight. Not *sham,* but *real.* The proprietor now lifts his awful voice, his countenance flashing alcohol, and thinking the profits about all secured, clears the premises as soon as possible.

But seriously. How do men shame, degrade, and ruin themselves by bar-room scenes! What beasts do they make of themselves; nay, how far *below* the beast do they sink themselves. Compared with them, the beast is a lord, and the ordinary crazy man is more than *compos mentis.* Among them there is no husband, no father, no son. All relationship is forgotten. All moral obligation is repudiated. To them there is nothing startling in physical and moral, temporal and eternal ruin. Jesting, joking, dancing, swearing, boasting, swaggering, quarrelling, fighting is their fiendish satisfaction. And are they my brethren? I suppose I must own them, as sprung from a common father. But, O, I am ashamed outright. May heaven humble me. And yet it is pride to disown—Hold! Hold! Let me thank God that I have been hitherto kept from falling into equal degradation. Let me pray for grace to help me to do something to bring these back again to *manship,* to the world, to God! All this for their sakes, their wives, their children! M. J. S.

Christians of one idea.

How many Christians we meet who cannot or do not entertain but one prominent idea at a time. That is, they at one time will be all engrossed with one particular subject, and will entertain no other. They, perhaps, will afterwards change from this to some other, which in turn becomes the all-absorbing topic, and so on. For instance—they become enlisted in the cause of temperance. This, for the time being, seems to comprehend all their religion. And every one who does not preach and pray altogether about temperance is, in their view, hardly worthy the name of a Christian. These persons at length loose their fervor for this and get perhaps on Abolition, in which they become all swallowed up, as before in the cause of temperance.—Thus they go on. Such individuals are very apt to run into great extremes, and unduly magnify the importance of their favorite topic, whatever it happens to be, in comparison with other subjects. They are apt also to set an exceedingly low value upon the labors and efforts of those brethren who engage in all the various movements put forth to counteract vice, and benefit man; and who give a due proportion of their attention to each. Hence, how many ministers, even with all the good they are accomplishing, they entirely throw away, and branding them as dumb dogs that will not bark, just because these ministers will not adopt their one idea principle, and fall in with all their excentric movements. H. Q.

Solemn Thought.

I live. To-day I am active amid the busy scenes of earth. But for every act, for every step, for every thought indulged, I am amenable to the great and the last tribunal. Life's scenes must all be brought in review. No portion of it can be hidden from myself, or from the all-scrutinizing Judge. I cannot escape the presence of Him who sits upon the awful throne. I may call for the rocks and the mountains to bury me in the profound abyss, but all to no purpose. I must stand forth as I am. That misspent day comes up, that lost hour stares me in the face, that wrong deed rises, as a swift witness against me. Solemn thought. With what circumspectness should I live. How much I need the grace of God to enable me to spend life aright. H. Q.

Military Trainings.

This is the season of the year for these annual gatherings. They are attended this Fall, as we learn from our exchanges, with their usual amount of intemperance and crime. We are happy to learn that the people of this State are beginning to see their evil tendency. Petitions are being circulated in many of our large towns, praying the Legislature to abolish them. If proper means are used we believe they may be successful. Such farces as are these military gatherings, assume rather a serious aspect when they cost the people of the State thousands and tens of thousands of dollars annually to support them. Vice and crime will increase sufficiently rapid without such patronage.

SLAVERY.

Prof. Hudson's Lectures on Slavery,

Delivered at the Oberlin Collegiate Institute.

Brief sketches reported by D. Marks.

LECTURE VI. JULY 22, 1844.

(Concluded.)

I boarded at the house of a widow of high reputation for benevolence; and she was truly a very kind woman. She had a son who was a slaveholder, reputed to be of the most lenient and humane kind; and compared with others he certainly was a very kind master, for he did not whip one of his slaves over three times a day. I once saw this master whip a slave girl, fourteen years old.—The circumstances were as follows: She was sent with the other slaves to picking cotton. She had a withered arm, and was what they called a slow cotton picker; and it was said had been often whipped for not having picked her proportion. One night, on their return from the field, she had in her basket a larger quantity of cotton than usual, and another slave accused her of having stolen some of the cotton she had picked; but she resolutely denied it. The quantity in her basket was, however, taken as proof of her guilt, and it was decided that she should be punished. I determined to witness the scene. She was brought forward, clothed, as all the colored ladies there are, with one thickness of cotton bale cloth, or such as is used for sacks, bags, sails, &c., down to the knees [some one asked—"Do they call them *ladies* there?"] Oh! no; they call them *niggers;* and on one occasion I called them "colored people" before I thought, and I was very much frightened, [a laugh.] But to continue the narrative of the whipping—they called four slaves, who held her by her extremities, horizontally, about one a half feet from the ground. Then the humane son proceeded to whip her with a common hand-saw, proceeding in regular order from head to foot, and from the feet back to the head: then, commanding the slaves to turn her over, he proceeded in the same order on every side, she screaming and begging for mercy at every blow. Occasionally, he would strike her with the edge of the saw, and this on her head, making doleful gashes from which the blood gushed out. Sometimes he would kick her on one side while he applied the saw with full strength on the other. This whipping was continued fifteen minutes. till the father of the poor girl, a grey-headed slave, seemed alarmed for the life of his daughter, and ventured to open his mouth to plead for her. This enraged the master, and turning to the old man he inquired, "Why have you not taught your daughter *better morals* than to steal?" Then he commanded the four slaves to lay hold on the father, and "*hold him down there and give him a hundred lashes.*" I stood by and counted ninety-five blows which were laid on him at full strength.

President Mahan. I will state a case alluded to in Mr. Weld's work. Several years since, Dr. Finley said he would relate to me a slave case, were it not he was afraid it would make me an abolitionist. He finally gave me the circumstances as follows: A drunken master was cruel to his slaves and many of them ran away. He increased his cruelties to punish them for running away.—Still they ran away the more. They ran away to save their lives; but he recovered them, and put them in the stocks; and keeping drunk, would whip and torture them, and even set his dogs on them, till he killed many of them. The circumstances were so outrageous, that a prosecution was commenced, and he was sentenced to a year's imprisonment in the common jail. But there was a great excitement raised, and the neighboring slaveholders declared that he must not be punished, because it would embolden the slaves in the community. And the voice of the slaveholders prevailed, insomuch that he was pardoned after a confinement of three months. And, said Dr. F., we can hear of no such things as these, even among the Turks.

Professor Whipple arose and said, I regret that Br. McArty was sarcastic in his remarks, since all the facts he stated were real, and designed to be received as such.

Mr. McArty. I did not design to be sarcastic. When I said that the widow's son who whipped the girl was a kind master, I alluded to his general conduct toward his slaves, as compared with that of *other* slave masters.

Prof. Whipple. When I was in Ky. I called on a slaveholder reported to be a kind master. He was a church member, and he told me that he shot at a slave three times with the intent to kill.

Professor Thomb. My acquaintance with slavery is chiefly confined to Kentucky.—There there are two sources from which cruelties usually arise; one of them is, the making of the slave labor useful, and the other is the willfulness of the slave, whose will it is assumed must be subdued. The labors of the slave are not as severe in Ky. as in the more southern and western States, where they raise cotton, rice, and tobacco. My residence was in a village where there were two thousand inhabitants, where my acquaintance with slavery was more extensive than in the country. In the villages the labor of the slaves was much easier than in the country, and many of them had comparatively seasons of leisure, and consequently circumstances of cruelty on account of labor are not so frequent there as in some other places. But in relation to willfulness, difficulties frequently arose to which I was witness. I allude to instances which occurred in my own father's family. My father was a professor of religion, and was called a very humane and kind master. He emancipated fourteen slaves, the majority of whom he had purchased at their earnest request to keep them from being sent down the river. One slave he bought at his request, with a view of following a certain kind of business. He was a man full grown, had a will not easily subdued, and on the whole was not a very pleasant fellow to manage. My father, according to the usual sentiments on this subject, thought it necessary to break his will; and often took him in hand for this purpose. I have seen him take him by the collar, throw him upon the ground, and stamp upon him till he would cry like a child, yield his will, and beg for mercy, promising reformation. Still, again, he would become stubborn; and the same course of punishment I often saw repeated. I will also state a fact in relation to the younger slaves. As parents do not allow the wills of their slaves to arise against them, the children of the slaveholders are not slow in learning to demand and expect the same subserviency.—I have seen numerous instances in which the will of the slave has enkindled the rage of the children of slaveholders to the highest pitch. I myself have felt in childhood the flash of resentment. I remember once when a slave opposed my will, I flew at him in a rage, and broke a stick over his head. Indeed, children are brought up in such a manner as to cultivate the worst passions in relation to the slave. But the indulgence of cruelty toward slaves is not practiced alone by those who are trained amid the cruelties of slavery from childhood. I knew a lady educated in this state. She was a cousin of mine, and I esteemed her very highly. She was certainly a lady of a most amiable temper, before it was ruined by the blighting influence of slaveholding. She married a slaveholder, and some years after visited our family in Ky. bringing with her a little slave girl to trot her infant. The slave girl complained of being sick; her mistress, the amiable lady, not brought up amid the corrupting influence of slavery; told her she was *not sick,* that she only feigned it, and that if she did not leave the bed, she would put a red hot poker in her face. She did not, however, succeed in getting her to leave her bed, though she inflicted on her cruelties too bad here to name. She soon died. To my own knowledge, similar cases are frequent.

Professor Hudson. I will next call on Br. Brooks from Virginia.

Mr. Brooks. It is with reluctance that I take the stand. But before I proceed, I wish to ask one question to secure your attention to an important point.

Does the religion of the South rebuke these crimes?

President Mahan. NO!

Mr. Brooks. I also can answer emphatically in the negative; and this from my own personal knowledge. I have seen a preacher put a lad in chains. I have seen a lady of a respectable family in Montgomery County, Md., punish a female slave by holding a candle to her mouth, compelling her to inhale the blaze.—This was repeated till death came to deliver her victim from this unnatural and barbarous torture. [Names were given by Mr. Brooks, but not understood with certainty by the reporter.] And did the legal authorities, or even the ministers—the professed ministers—of the gospel rebuke at all or intermeddle with this offence? No! What had they to do as to asserting or defending the rights of chattels!

[Here Mr. Brooks gave an account of an insurrection which happened before the Anti-Slavery movement commenced, in which seventy persons perished. To arrest this insurrection, the order was given to kill all blacks indiscriminately. He related further particulars, but as the reporter did not succeed in catching names and dates with certainty, they are omitted.]

Prof. Hudson. Here you will observe that in order to sustain the system of slavery, cruelty becomes necessary as the *usual course.* For while there are human beings without any moral sensibility, the committing of slaves to such members of community, without any means or resources of self-protection or defense, in case of cruelty, is at once a wholesale denial of all their rights—so that they are abandoned to all the cruelty that human nature in its very worst state may be disposed to inflict. And under these oppressions, they are driven to desperation. How could it be otherwise? And in case of insurrection, how can the oppressors secure their own safety, except by adding murder to their previous oppressions, and this of even their most submissive and unoffending slaves, who have not joined in the insurrection. Indeed, wherever we turn, cruelty, unmixed and unceasing cruelty, is the common, and natural, and unavoidable fruit of the whole system.—And if a tree is, as the Bible declares, to be known by its fruit, nothing can be more certain that slavery is "evil, only evil, and that continually. D. M.

Eld. Wm. H. Littlefield has removed to Lynn, Mass. and wishes his correspondents to address him accordingly.

Eld. Wm. P. Merrill wishes his correspondents to address him at Portsmouth, N. H. as he has removed to that place.

Revivals.

After such a long absence of revival intelligence it is indeed cheering to hear that the Lord is once more visiting his people in some places in mercy. In some of our own churches the Lord is reviving his work, and teaching his children that His arm is not shortened that He cannot save. We trust the darkness which has so long rested over our churches is about to be dispelled, and we shall again hear the sinner inquiring, "What shall I do to be saved?" Christians should be active, and be found at their posts. Let broken-down altars be built up, and our neglected closets be visited more frequently. "The effectual prayer of a righteous man availeth much."—Not only do we discover favorable omens in our own churches, but also in churches of other denominations. Among our Methodist brethren we hear of revivals at Great Falls, Newbury, Lowell, and other places. May this be but the beginning of better days. We commend the following from the N. Y. Observer to our readers:

Why are there no revivals? Does the reason lie in God? Is his mercy clean gone forever? Or hath He forgotten to be gracious? With his promises in our hands and the remembrance of his goodnes still fresh in mind, knowing him, as we do, to be more willing to give his spirit than parents are to give their children bread, we dare not indulge the thought that the fountain of mercies has been exhausted, or that the Giver has ceased to be willing to bestow.

Why then are there no revivals? There *are* revivals, many of them and mighty, and in them we may find a reason why there are so few manifestations of the Holy Spirit's presence.

First, there is a *revival of business.* Within the last year or two there have been most evident tokens of another general rush towards riches. Almost every department of enterprise has gathered new life and energy. The minds of men have been startled with the prospect of returning prosperity, after years of depression, and now they are straining every nerve to retrieve past losses and provide against future disasters. How widely this *revival* extends we know not. At the centres of business and influence it is powerful, and we presume it extends to the extremities. Probably it is felt more or less, by this time, over the length and breadth of the land, absorbing the minds of Christians, turning their attention from religious things, engrossing the hearts of men of the world, shutting out all thoughts of God, and making this world the grand object of pursuit. The same diligence and zeal, and love, and hope, and faith, employed in the service of Christ and the salvation of men would fill heaven with rejoicing over such a revival of religion as our churches never saw.

There is also, just now, a great *revival* in politics. It is a part of our political system, perhaps one of the evils of our system, that we must at occasional periods, and with very short intervals of repose, be tossed with the strife of contending parties, and that so fiercely that our national fabric is shaken and fears of its safety awakened in many reflecting minds. The violence of party spirit is indeed the most dangerous element in our national bosom, banishing, as it often does, honor, patriotism and truth, rousing personal ambition, sectional selfishness and pride, and in the zeal engendered by such excitements, driving men to words and deeds that no reason or morals can sanction, bent only upon the single object of securing the elevation of themselves or their favorite candidate. We are in the midst of one of those struggles now; in some respects as fierce a struggle as we have ever passed through. Certainly we have never known the minds of men to be more *infatuated* with party zeal than they are at this moment. Even Christians persuade themselves that, *for the present,* politics have claims superior to religion, and they pursue their party ends with quite as much devotion as if the salvation of the soul were staked upon the issue. This is *the* revival of the present year, and much do we fear that few of our churches will know any thing of any other revival till this has spent itself.

Now we do not propose to say a word to arrest the zeal of men in the pursuit of business or of politics. It would be in vain for us to make the attempt. But we may ask them, What shall it profit to gain the whole world, and lose the soul?

Work of the Holy Spirit in Syria.—While the Spirit of God is apparently withheld from most of the American churches, there have been cheering indications of His presence in three fields in Syria, occupied by the missionaries of the American Board, viz. among the Armenians of Constantinople, the Nestorians, and the Arabs of Beirut and Mt. Lebanon. The band of God in the East may prove a signal, calling the churches in this Western world to prayer and effort for the extension of the kingdom of Christ.—*Sab. Rec.*

France.—The Quarterly paper of the Foreign Evangelical Society stated that in a single department of France, there are one hundred villages, where the people earnestly demand Protestant preachers; that in another department, 2000 Roman Catholics have expressed the same desire—and that many Catholics as well as Protestants are demanding from the government security for their religious liberty, with an inquiry that cannot be resisted. "Nor will the example of France be lost upon the rest of the Roman Catholic world. It is our opinion that the great battle between Romanism and evangelical religion is to be fought in France. Of this we have not a doubt."—*Bos. Rec.*

An awful career!—Abner Kneeland, so well known in this country for years past, for his outrageous blasphemies, infidelity, and bitter enmity to the Christian religion, we observe, died at Salubria, Iowa, August 27th. His career is a most melancholy illustration of the terrible lengths to which a man, given up of God in righteous judgment, may be left to go on in wickedness. In the light of the Bible, which he so villified and contemned, the doom of such a man is awful beyond human conception. He may be classed with Voltaire, Paine and others of that stamp. As he imitated them in his enmity to God and religion, doubtless he has gone to join their company. Whether the death-bed scene of Abner Kneeland was full of horror like that of Voltaire, Paine, and others, we are not informed. We thus allude to his character and death, as a warning to others who were poisoned with his infidelity in years gone by. *N. Y. Evan.*

Temperance Convention.

A meeting of "those friends of Temperance in the State, who go for the enforcement of the license law in all towns where the traffic is not licensed," was holden in the Methodist meeting house in Manchester, on the 26th of Sept. The meeting is represented as not large, but characterized by a good spirit and a "vigorous determination to suppress the lawless traffic in intoxicating poisons."

The Convention was organized by the choice of Thomas Brown, President; Jared W. Perkins, M. T. Willard, John Patten, Vice Presidents; J. E. Hood, and N. Ambrose, Secretaries.

The Business Committee made the following report on the question of moral and legal suasion:

"We rejoice and are grateful for the potency of moral suasion in reforming the drunkard. It has done a great work and is

still exerting a happy and salutary influence, both in reference to the use and traffic of intoxicating liquors, in reforming and improving character, and in strengthening resolutions to abstain from their use. We rejoice still to recognize it as the great principle which must lie at the foundation of all reforms, yet we are satisfied that other instrumentalities may be used successfully for restraining men from the commission of crimes when this will not reach them.

We believe that the great obstacle in the way of the complete triumph of temperance principles now, is the traffic in intoxicating liquors, and that such is the aggravated nature of the offence, and the willful obstinacy of those engaged in it, that such measures as are used for the punishment of other crimes are justifiable for the suppression of this. We believe that there is no undue severity in the full execution of our laws, and that the views of exclusive moral suasionists, are not only incorrect, but that their sympathy for the rumseller is his chief bulwark of defence.—We can see no propriety or necessity for quarrelling upon that point, but as there is difference of opinion let each contend for the defeat and overthrow of the common enemy, with such weapons as can be used to the best advantage, and we would recommend to the friends of temperance throughout the State to "bear and forbear" with each other upon this point and yet press the contest with vigor and energy against the great foe to our race."

The following among other resolutions were discussed and adopted:

1. *Resolved*, That safety and protection in the enjoyment of the rights and immunities of a free people is in the supremacy of law, and that in its fearless and faithful administration every citizen has a personal interest.

2. *Resolved*, That secret or open violations of the laws regulating the sale of intoxicating liquors ought not to be tolerated for a moment; and that it is the duty of every good citizen to regard such violations as they do other crimes, and that offenders should be speedily brought to justice.

3. *Resolved*, That the traffic in intoxicating drinks as a beverage, whether licensed or not, is an offence against the laws of God and the rights of man, and that there can be no justification or apology for it.

4. *Resolved*, That the dealer in intoxicating drinks as a beverage, in the light of the present age, is so far destitute of moral principle that under similar circumstances he will commit other infamous crimes, and as such is is unworthy of confidence.

5. *Resolved*, That the means for promoting temperance are such as have ever been used successfully for the promotion of other great reforms, viz: Moral measures for men who can be reached by the influence of persuasion and argument, and legal measures for the obstinate and rebellious.

6 *Resolved*, That we appreciate and rejoice in the success of moral suasion as a means of promoting the cause of temperance but that "goodness and severity," principles which are recognized in every good government, must be prudently and decidedly combined for its complete triumph.

7. *Resolved*, That we fear a large portion of those who oppose the application of law to restrain the rumseller, have other objects in view than the promotion of the cause of temperance.

8. *Resolved*, That temperance men and women to be consistent, should entirely withdraw their trade from all rumselling establishments, and use their influence in every proper way to banish the curse of intemperance from the land.

We hope and trust that the result of the meeting will be good, and an impetus be given to the cause of Temperance.

For the Morning Star.

Annual Meeting of the York Co. F. W. B. Anti-slavery Society.

The annual meeting of the York Co. F. W. Baptist Anti-slavery Society was held at Sanford, Springvale, Me. Sept. 5. 1844.

1. Prayer was offered by Eld. J. Rand.
2. Chose a Committee of three to nominate officers for the ensuing year.
3. Heard the report of the committee appointed to nominate officers, which was as follows:

J. Edgecomb, *President.*
J. Fullonton, *Vice President.*
J. M. Woodman, *Rec. Sec., Treas. &c.*
Executive Committee.

O. B. Cheney, A. Deering,
S. W. Perkins, E. Hobbs,
N. Hersom, J. Rand,
T. Stevens.

4. Voted to accept their report.
5. Heard and accepted the report of last year's Treasurer.
6. Voted to adjourn to meet at the call of the Ex. Committee.

J. M. Woodman, *Rec. Sec.*

P. S. For want of time other business was deferred for the time being. J. M. W.

Religious Intelligence.

Danville, Sept. 16, 1844.

Dear Bro. Burr:—I would say for the encouragement of others, that although we have been and are now passing through severe trials, it has pleased God to let us have of late a few mercy drops. Some few saints have been quickened and wanderers reclaimed. But we do not feel satisfied yet; we wish a general rise in Zion, and then, and not till then, shall we see a universal spread of the work of God. My prayer to God is that the church of Christ universally may see her present state—clear herself from error, and do the work designed her. Last Sabbath, four persons, heads of families, at the close of the forenoon services, gave evidence of their being fit subjects for baptism. The church then voted that when they were baptized they be members of her. We then, with a large congregation, repaired to the water, and after singing and prayer, baptized them in the name of the holy Trinity. There appeared to be much conviction while at the water, and in the afternoon and evening. Others are waiting an opportunity to be baptized. John G. Tuttle.

Yarmouth, U. C. Sept. 18, 1844.

Brother Burr:—It is with pleasure that I announce to the friends of revivals, that God is again reviving his work in Canada West. It has been a low time in London for some time. Last spring, when I first visited the place, there were but few who would come together to worship God. But since that time, God has wonderfully stirred up the minds of the people to a sense of their condition, and many have been constrained to cry out, "What shall we do to be saved?"—During the evening meetings that have been held for a few weeks past, the power of God has been surprisingly manifested. The community seemed solemn and thoughtful. The very atmosphere seemed filled with the Holy Ghost—the anxious seat was crowded with mourners—all at once were seen the mother of eighty with her children and grand children bowing at the altar of prayer, and pleading for mercy. Many have found peace with God, and many more are seeking. May God carry on the work. Twenty-three have been baptized; (some, however, were not subjects of this work.) More expect to go forward soon. There is a general move in the community, and we expect a general revival in this part of Canada this fall and winter. Pray for us, brethren, that the car of salvation may roll on, and we will give all the glory to God.

G. H. Ball.

Quarterly Meetings.

Miami Quarterly Meeting.

The Miami Q. M. held its Aug. session with the Goshen church, the 16th, 17th, 18th, and 19th inst.—Eld. M. G. Mitchell, Moderator. Reports from all the churches; who report union and steadfastness in the faith. The corresponding messenger from Harmony Q. M., Eld. J. D. Heath, was cordially received. The meetings of worship were well attended, preaching convincing. The season was one of interest.

Appointed Br. Jacob Hisey, cor. mess. to Harmony Q. M. and Elds. M. G. Mitchell and P. Lansing and Br. John Tufts, sen., cor. mess. to Dearborn Q. M.

After a satisfactory examination, Br Gideon Leak, of the Wayne church, was publicly set apart to the work of the ministry by the laying on of hands by the Presbytery.

The next session will be holden with the Second Creek church commencing on the Friday before the 3d Saturday in October, at 2 o'clock, P. M. E. T. Tufts, *Clerk.*

Butlerville, Warren Co. Ohio, Sept. 16th, 1844.

Medina Quarterly Meeting

—Held its last term with the Brunswick church, on the 13th, 14th, and 15th Sept. 1844.—Elder E. Ensign, Moderator. No revival intelligence communicated in the epistles from the several churches. Union and harmony characterized the business of conference. Our meetings were well attended. We were favored with the labors of Eld. D. R. Bartlett from Ashtabula Q. M. and Elder P. Randall of Geauga Q. M. The preaching on the occasion was plain, pointed and spirited. Though there were probably no conversions, yet christians were strengthened and encouraged to go forward to certain victory; and we hope to see the day when Q. Meeting sessions shall not pass by without our ears being saluted with the news that the dead are alive, the lost are found, and sinners are converted to God.

Our next session will be held with the Harrisville church, at Crawford's Corners—Conference on Friday preceding 2d Saturday in Dec. next, at 1 o'clock, P. M. C. C. Ambler, *Clerk.*

Medina, Medina Co. O. Sept. 24, 1844.

Parsonsfield Quarterly Meeting.

The September term of the Parsonsfield Q. M. was held with the 1st church of F. W. Baptists in Brownfield. Reports were received from the most of the churches. One of them report some revival since the last Q. M. A church organized at West Limington the 29th of July, and known by the name of the Limington and Limerick church, was received as a sister church of this Q. M. at this term.

Eld. Sinclair, corresponding messenger from the Gorham Q. M. was cordially received, and Elders Manson and Rand were appointed to correspond with Gorham Q. M.; Elders Hart and Brooks with Waterborough; Elders Pike and Edgcomb with the Otisfield; Elders Burbank and Butler with the Wolfborough Q. M's.

Elders Manson, Rand, and Hart were chosen to visit, preach with, and inquire into the situation of the destitute churches.

Brethren O. B. Cheney, of the 2d church in Effingham, and G. M. Woodman, of the Limerick church, have been ordained to the work of the gospel ministry since the last Q. M. by councils appointed for that purpose.

Next Q. M. will be held at South Parsonsfield. Cotton Bean, *Clerk*

Limerick, Me., Sept. 1844.

Montville Quarterly Meeting.

This body held its last session with the church in Liberty and Montville. The spiritual interest in this Q. M. is small, yet we feel that the Lord has not altogether forsaken us, We are glad to endorse ourself with the sisterhood of quarterly meetings, and in the great Christian fraternity. Some of our churches report some spirit of revival, others are low, and scattered, and tried.—We think there is an evident struggle for life and strength. Our coming together, we trust will not be in vain. We had visiting brethren from Prospect and Windsor Q Ms. and were a little comforted by their preaching, exhortations, and prayer. May heaven reward them. Our business was conducted with some interest, and we parted in the hope of one day meeting in the general assembly above, on the high hill of Immortality.

The next Q. M. will be noticed by a committee appointed for that purpose.

George Ulmer, *Clerk.*

Dracut, Sept. 28, 1844.

Westmoreland Quarterly Meeting.

Westmoreland Q. M. held its last session with the Belvernon church, commencing on Friday evening, 6th of Sept. After reading, singing, and prayer, organized by choosing Eld. E. Jordan, Moderator. The churches were found in general to be rather low, but in union. On Sabbath the new and commodious meeting house which the church in this place have built, was dedicated; and at evening we united in it for the first time in the memorable supper of the Lamb, together with the washing of the saints' feet. Good order was observed through all the meetings as could be expected in such concourses of people.

We can assure our brethren who of late have been struck off from us to form the Summerset Q. M., that we do realize in part the dividing of the Q. M., viz. Cookstown into two. But notwithstanding the absence of a number of good brethren on that account, we enjoyed a very pleasant and soul-comforting season, both in conference and other meetings. This Q. M. was kindly received and well entertained by the church and friends in this place. May the Lord reward them for their labors of love.

The next term is to be held at Jacob's Creek, commencing Friday evening, the 13th of Dec.

Joshua Newbold. *Clerk.*

West Newton, Pa. Sept. 1844.

Switzerland Quarterly Meeting

—Held its Fall term with the York church, commencing on the last day of August, at 2 o'clock, P. M. and continued the 1st and 2d days of Sept. Eld Isaac Scott presided. Letters and messengers report good union from the several churches. There appears to be no special revival in any of the churches, yet the Macedonian cries are many. If any of our travelling preachers from any quarter should come this way, we earnestly solicit them to visit us. Through all the interviews every part appeared solemn, yet pleasant. Chose Elders L. Gould and A. Adkinson, messengers to Ripley Q. M.

The next term of this Quarterly Meeting will be held with the church of Harmony, commencing on Friday before the first Monday in December, at candle light. Cheney Munger *Clerk.*

Switzerland Co. Sept. 24th, 1844.

N. B. Mistakes in the last Register.—Cheney Munger was formerly clerk of Ripley Q. M., but now of Switzerland, and A. Adkinson never was clerk of Switzerland, but is clerk of Indiana Y. Meeting. Isaac Oathout is now clerk of Ripley Q. M. Times of holding Switzerland Q. Meetings are, to commence on Friday before the first Mondays of March, June, September and December. I think I made due returns of this Q. M. at the organization. C. Munger.

Ordination. Brother Dearborn Wedgwood, of Milton, a member of the Freewill Baptist church of Christ in that town, was publicly set apart to the work of the ministry by ordination, Sept. 11, 1844, at the Union M. H. at three ponds, by a council of ministers appointed for that purpose by the New Durham Q. M., in the following order; Introductory prayer by Eld. A. Ayer; Reading of select scriptures by Eld. J. Fullonton; Sermon by Eld. E. Place; Ordination prayer by Eld. N. Berry; Charge by Eld. Ayer; and the hand of fellowship by the writer. The season was solemn and interesting.

Jesse Meader, *Clerk of the Council.*

Rochester, Sept. 30th, 1844.

Ordination. Br. James A. McKay, of the third church in Yarmouth, and Br. Jacob Griffin were publicly set apart to the work of the ministry on the 14th of Sept. 1844. Sermon by the writer. 2 Tim. 2:15. G. H. B.

General Intelligence.

Hon. Wm. P. Mangum, President of the U. S. Senate, is said to be quite ill, at his residence, on Flat River, N. Carolina.

Snow fell at Utica, N. Y., on Saturday night, the 28th ult On Sunday following, the ground was covered to the depth of two or three inches.

The Rev. J. Shepherd, the founder of the Oberlin Institute and Colony, and formerly pastor of the Presbyterian church in Elyria, died at Walton, Mich., on the 16th ult., aged 42 years.

A Good Move.—The Baltimore police have determined to break up the gambling establishments of that city, and enforce the law against gambling.

Hon. Ira A. Eastman has been appointed Justice of the Court of Common Pleas, in place of Hon. Noah Tibbetts, deceased.

Louis Phillipe has had a new branch organized in the Foreign Department, which is to be exclusively occupied with American affairs. M. Lavergne, well known in the literary and political world, has been placed at the head of it.

Gov. Shannon, our Minister to Mexico, was robbed of all the money, and articles he had with him, on his journey from Vera Cruz to the city of Mexico.

Mr. Wm. Beatty, son of Rev. John Beatty, of Victoria College, was accidentally shot at Coburg, Ga., a short time since. He is not expected to recover.

Fire.—The dwelling house of Mrs. A. True, near the Old North Church, in Concord, was destroyed by fire, on Thursday, 26th ult. It was insured for $1000, which will nearly cover the loss. Rev. Sylvester Dana, occupied a part of the house, whose loss will amount to several hundred dollars.

Rail Road Accident.—The downward train of cars from Concord for Boston, at 5 o'clock, A. M., on Thursday last, came in contact with a cow, in Bow, throwing the engine from the track, and injuring Mr. Richardson, the engineer, though not dangerously.

Mr. Daniel V. Hoit, of this town, a conductor on the Boston and Maine Rail Road, was so badly injured on Friday last, by falling from the cars, near Andover, that no hope is entertained of his recovery. He has a wife and one child. He has since died.

Judge White, of Conn., has been appointed to the Consulate at Liverpool. The office is said to be worth 30 or $40,000 a year.

ARRIVAL OF THE CALEDONIA.

FIFTEEN DAYS LATER FROM EUROPE.

The Royal mail steamship Caledonia, Captain Lott, arrived at Boston Thursday morning, 3d inst. at 10 o'clock, from Liverpool, 19th ult., via Halifax—where she arrived 1st inst. at 11 1-2 P. M. and left next morning—making the a passage in thirteen and a half days. She experienced severe weather the latter part of the voyage, which somewhat lengthened her passage. On Saturday last she experienced a tremendous gale, but rode it out in gallant style without damage. She brought 92 passengers to Halifax, left 8 there, and took on board 10 additional, making 94 to this port.

By this arrival London and Liverpool papers, both to the 19th have been received.

The Acadia, hence, 1st ult. arrived at Liverpool on the 14th.

The cotton market was "extremely flat and languid," and no prospect of a speedy reaction.

Louis Phillippe was to leave Treport for England on the 6th Oct., and arrive at Windsor Castle on the 8th. He will be accompanied by two of his Ministers, M. Guizot and Admiral Mackau. He will be absent from France only eight days, and will not visit London.

The Queen of England embarked at Woolwich on the 9th, for a tour through Scotland, accompanied by Prince Albert and the usual royal cortege.

The Queen's visit to Ireland, which was prominently announced a few weeks since by the Ministerial papers, has been indefinitely postponed.

Liberation of O'Connell.—Parliament was prorogued on Thursday the 5th ult. to the 10th of October. Previous to the prorogation, the judgment against O'Connell and his fellow agitators was reversed. The news of the reversal was received at Dublin at 5 o'clock the same evening—Charles Wilmer's News Letter says:

Immediately on the arrival of the steamer at Kingstown, the whole population was thrown into a state of indescribably excitement. "O'Connell is free," was uttered by thousands of voices as the people danced about in almost frantic joy—At Dublin the same scene was exhibited, but upon a more extensive scale. At night, tar barrels were lighted in many parts of the city, and had it not been for the interference of some of the leaders, a general illumination would have taken place.

Mr. O'Connell is said to have received the intelligence of his release without betraying the least emot on of surprise. Great numbers of his friends waited upon him to offer him their congratulations.

A public banquet was to be given to O'Connell on the 13th.

In the House of Commons on the 5th, in reply to Sir C. Napier, Sir R. Peel stated that both as regards Morocco and Tahitti, the French and English Governments are now on amicable and satisfactory terms.

France —A treaty of peace has been signed at Tangier, on behalf of the Emperor of Morocco and the King of the French, the conditions of Prince de Joinville having been unconditionally accepted by the Moors.

India and China.—The overland mail had arrived with dates from Bombay to the 31st of July, and China to the 21st of June.

It is said the negotiation with the American and French missions will be at Macao, where his Excellency Mr. Cushing has been residing for a few months.

A letter from China says, at Canton the populace was quite unruly. An Arrow as a wind vane had been placed on the top of the United States flag, and great umbrage had been taken at this by the Chinese. On the 6th of May, Mr. Foster, the American Consul, had caused it to be taken down. While doing this a riot commenced among the rabble, which was with difficulty suppressed. On the 17th the mob broke into the American factory and endeavored to pull down the U. S. flag. They were resisted and a Chinese man was shot. The populace continued in great excitement, and it was thought that unless strong measures were taken, there would be no safety for either life or property at Canton.

Railroad Accident. We learn from the Providence Journal, that a collision took place on the Stonington Railroad about half past nine o'clock yesterday morning, near East Greenwich, between the morning train for New York, via Long Island, and the accommodation train from Stonington. The Locomotives came together with such force as to ruin one entirely, and very much injure the other. We are very happy to state that no lives were lost, and we believe very little injury was sustained by the passengers. Several of the cars were broken and thrown from the track. The New York train was detained about three hours. A passenger in the accommodation train says that Mr. Stevens, the conductor, first discovered the other train approaching, and so far succeeded in slacking the speed of his engine, that at the time of the collision the train was moving very slow, which probably saved a great many lives.—*Mer. Journal.*

Vessel Sunk in Charles River and Captain Missing.—As the schooner Magnolia, Captain Rufus Clough, from Bluehill, Me., was being taken from her anchorage in the stream, just above Craig's Bridge, between the hours of 10 and 12, Monday night, at high tide, for the purpose of unloading her cargo of wood at the Mill Dam wharf, she struck a rock and sunk almost immediately. Nothing was saved but the captain's chest, which contained some money, about $150, and papers. This was near the Mill Dam gates. No blame was imputed to the captain. He took the money, which was wet, to the toll house for the purpose of drying it, dried it and was last seen at 4 A M. Tuesday, standing near the bath house. *He has not been seen since.—Amer. Traveller.*

Fatal Accident.—We learn from the New York True Sun that on Monday afternoon, as the train of cars was passing 50th street, the axle of one of the monster cars, recently introduced, broke with a smash, and turned over a precipice 20 feet high. The car was full of passengers at the time, all of whom were more or less hurt, and one so badly injured that he died in half an hour.—Another had his leg fractured, and will most likely have to suffer amputation. The others escaped with severe contusions.—*Ib.*

Prosperity of the West. *St. Louis.* In 1821, the number of merchants and traders in St. Louis was only 37, and the aggregate amount of business done by them amounted to 267,000 dollars per annum. Now St. Louis is one of the largest cities in the West, and contains a population of upwards of seventeen thousand inhabitants.

Cincinnati.—There will be a greater number of houses built in Cincinnati this season, than any season heretofore—1,500, including the northern suburbs. The increase of population for the last 12 months is estimated at 7,500 souls, and the present population 75,000.

Methodists. The increase of this sect in the United States, is unparalleled. In 1755 five Methodists from Ireland settled in New York, one of whom was a preacher. His first sermon was preached in his own house to a congregation of five persons. This was the first society in America. The number gradually increased and in 1766 a Methodist meeting house was erected in John St., New York, near the location of the old theatre, used by the British officers of that day for their amusement. Both buildings were the first of the kind in this country. In 1816 a stately edifice was erected on the same spot, and that has been re-built so as to accommodate 3000 persons. No bounds have marked the progress of this denomination and their influence is exercised not merely in the populous cities, but even to the sources of the Columbia river in Oregon, where regular stations are held.—*Buffalo Commercial.*

Hon. John Quincy Adams has been nominated for re-election in the eighth Congressional Dist. in Mass.

Arrest of Counterfeiters. Luther J. Sasser, keeper of the Main street Hotel, in Cincinnati, and his reputed wife, were arrested on Wednesday last, by Saffin. In a bed were found a $20 plate of the Bank of Tennesee, which proves to be the same that was used in striking off the $7000 lately discovered in Tincher's premises. There were likewise three rolls of the new counterfeit 5's, of the Bank of Wheeling, discovered in the bed amounting to about $1200, only a part of them signed. A large roll of counterfeit Wheeling bills was also taken from the bosom of Mrs, Sasser.

They were examined, and Sasser held to bail in $5000, and his wife $300, in default of which they were both committed.—*Louisville Journal, Sept. 23d.*

On Tuesday afternoon, says the Buffalo Gazette, at a stone quarry at Black Rock, a charge prematurely exploded, and drove an iron bar nearly through the body of a workman named Malony, and otherwise horribly mangled him, He survived the accident but a short time. Another man was much hurt, having an eye destroyed and the other injured.

Two Young Ladies Drowned. The Cincinnati Enquirer states that two young ladies, daughters of Thomas Reynolds of Washington county, were drowned in the Ohio, on the 22d inst. They had attempted, in company with several other persons, to cross the river in a skiff, which sunk with them when nearing the Virginia shore. The others escaped after struggling for their lives.

The Wheat Crop in Vermont.—Mr. S. W. Jewett, Weybridge, Vt. in a letter to the Cultivator, states that the wheat crop of Vermont this year will supply the demand of that State. He thinks the average yield will reach 25 bushels to the acre. Last year it was from 18 to 20 bushels. The Black Sea wheat yields well in Vermont.

A lady in this village, says the Concord (Mass,) Freeman, reduced to the verge of death by brain fever, whose case was considered hopeless by her regular physician, has been suddenly and unexpectedly restored to health by the application of cold water. The cure, if we are rightly informed is a remarkable one, and will be likely to bring this new system of medicine into favorable notice.

Destructive Hurricane. On the night of the 4th ult. a terrible hurricane passed over Metamoras, laying it almost in ruins. More than two-thirds of the houses were prostrated and the remainder much injured. It is thought that more than two hundred persons were killed, and many more wounded. The Mexican papers are filled with the details of this fearful catastrophe.—*Granite Freeman.*

Suicide. Mr. John B. Chase of Northfield committed suicide by hanging on Monday the 16th ult. supposed to be the fruit of Millerism. On the same day in the same neighborhood Mr. George Blanchard attempted the same performance, but was cut down and resuscitated.—*Belknap Gazette.*

Mr. Phillip Thomas, of Cumberland, R. I., and two of his hands, are reported to have died from eating diseased potatoes. We have heard none of the particulars.—*Providence Transcript.*

Died in the Pulpit.—The Rev. Wilson Conner, a Baptist minister in Georgia fell dead in his pulpit on the fifth Sabbath in June last, after preaching from these words:—"Verily, verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."

Fire.—A fire broke out in the Carding and Cloth Dressing Machine of Mr. Hiram Morrison, at East Madison, Me., on Tuesday morning last, which destroyed the entire building together with the Saw Mill, Grist Mill, and the Store, Dwelling House and Pot Ash Manufactory of Reuben Kidder, Esq.—The loss is estimated at about $6000, and falls heavily upon Mr. Jedediah Hayden, Mr. John Morrison, Mr. Hiram Morrison, and several other individuals who were owners in the property destroyed. We believe there was no insurance on any of the property.—*Skowhegan Clarion.*

Fire in the Woods.—We understand that for some days past, the fire has been raging in the town of Ontario, Wayne county, New York. Thousands of acres have already been burnt over, and the ground is so excessively dry, there is no prospect of the fire being very soon arrested. Miles of fences, a large quantity of hay, and a number of buildings have been destroyed.—*Rochester Democrat.*

Mr. J. B. Gough, the celebrated Temperance lecturer, has recently been lecturing in Bangor, Me. The Bangor Courier thus speaks of his labors.

"The eloquent lectures of Mr. Gough, delivered in this city, have stirred the whole mass of society, and particularly our young men—the strength and hope of our city. * * * *

A heavenly influence seems to have descended upon our community, and led our young men to rush together in thick masses as a band of brethren to pledge themselves to the cause of Temperance.—We have reason, all of us, devoutly to thank God for what has transpired here within the week, in the most efficient part of our society and which heretofore has been untouched. Let the earnest prayer ascend to God from every heart—at every family altar—in every private closet and in all worshiping assemblies, that the good resolutions made, may be kept and the good work be sustained and continued.

Mr. Gough has gathered a multitude of our children in a Cold Water Army, and giving them a zest in the cause from which we may expect the happiest influence."

Obstructions on the R. and P. Railroad.—A young man, named David Seymour, was arrested in this city yesterday, on the charge of having placed obstructions upon the track of the Richmond and Petersburg Railroad. It is doubtless the wish of all lovers of law and order, that he should be fairly tried. His case is important. If guilty, and convicted, it will serve as a warning to reckless men, to show that they cannot longer jeopardise the lives of their fellow beings with impunity.—*Richmond Times.*

During the last 14 months, 4,255 copies of the Bible, printed in French, English, Spanish German, Italian, and Portuguese, have been distributed in New Orleans and in that vicinity.

Gov. Fletcher has appointed the 25th inst. as a day of thanksgiving in Kentucky. This will be the first observance of the festival in that State.

STATE OF NEW HAMPSHIRE.

A PROCLAMATION

FOR A DAY OF PUBLIC THANKSGIVING AND PRAISE.

BY THE GOVERNOR.

Another summer is gone. The fruits of another year are gathered; and the season is at hand, when the people of this State have been accustomed publicly to acknowledge the divine goodness, and the scattered members of families to come together, and from the midst of their abundance, lift up joyful and grateful hearts to the Almighty Giver, at the same time showing the sincerity of their gratitude by causing the stranger to share in their festivity, and the poor to rejoice in their abundance.

In order, therefore, that we may unitedly join together on the same day, and impart to each other the joyous feelings appropriate to such occasions, I do, by, and with the advice and consent of the Council, appoint THURSDAY, the 14th day of November next, to be observed as a day of public THANKSGIVING and PRAISE, throughout this State. And I do earnestly recommend to all who have, or wish for, thankful hearts, that they assemble on that day, in their usual places of public worship, and there unite in thanksgiving and praise, to the Author and Giver of all good, for the unnumbered blessings which he has bestowed on us and our beloved country; for religious and political freedom; for health, and a bountiful harvest; for the means of social, moral and intellectual improvement; for our domestic privileges and enjoyments; and especially for the hope which cheers us on through life, and removes the darkness of the tomb.

In our homes let it be a day of mirth and gladness; and may the old, forgetting their years, mingle in the enjoyments of the young, and by their example show the cheering influence of that faith which was announced as "glad tidings of great joy to all people."

And that we may make the day, as far as in us lies, a day of thanksgiving to all within our borders, and not exhibit the unchristian spectacle of a people thanking God for his gifts to them, while they forget the wants and sufferings of others, I would especially recommend to all, that they add to the permanency of their own joy, by relieving the distressed, befriending the friendless, and remembering and relieving as they ought those to whom the most fruitful season furnishes but a scanty harvest. Thus only can we hope to secure the approbation of our own hearts, and call down the continued blessings of Heaven upon ourselves, and our beloved country.

Given at the Council Chamber, at Concord, this 1st day of October, in the year of our Lord one thousand eight hundred and forty-four, and of the Independence of the United States the sixty-ninth. JOHN H. STEELE.

By His Excellency's command,
with advice of Council,
THOMAS P. TREADWELL,
Secretary of State.

Weekly List of Letters Received.

F. Read, T. Tebetts, E. Churchill, Jr., Geo. Ulmer, S. Cummings, H. McKeany, T. Flanders, N. Wescott, J. Newbold, W. O. Whitcomb, C. Munger, C. Bean, E. T. Tuffts, J. G. Tuttle, F. Moulton, Wm. P. Merrill. E. Churchill, Jr., G. H. Ball, C. C. Ambler, W. H. Littlefield, J. M. Woodman, J. Stevens, B. Winship.

From Post Masters.

C. C. Stone, J. Ambrose, S. Brown, I. S. Codding, O. Branch, T. G. Yemons, J. Harriman, W. R. Lanes, J. H. Thompson, A. Hebard, B. H. Plaisted.

Receipts For Books.

S. Cummings 3.50. C. C. Ambler 6,75. J. G. Tuttle 20. E. Churchi l, Jr., 1,00.

Subscribers for the Star.

F Read 2. T Tebbetts 1. J Ambrose 1. H McKenney 1. E S Hawley 1. H Webber 1. J G Tuttle 1. Eld. W Warner 1. F Moulton 1. W R Lane 1. E Churchill, Jr., 1. J M Woodman 2. J Stevens 1. B Winship 1. O Calley 1.—17.

Home Mission.

J. Sawyer, Buxton, Me.,	1,00
Caroline French, Danville, N. H.,	25
J. Colby, " "	25
Whole amount,	1,50

WM. BURR, *Treasurer.*

Foreign Mission.

Church in Rochester, N. H.,	2,00
Jona. Fogg, Esq., Montville, Me.,	1,00
Montville Q. M. F. M. Society, Me.,	2,00
E. B. Fernald, Saco, Me.,	1,00
Eld. J. Pinkham, Wolfborough, N. H., towards constituting Mrs. Betsey Pinkham a life member,	2,00
F. M. Cent Society, Mt. Holly, Vt.,	3,63
Whole amount,	11.63

WM. BURR, *Treasurer.*

Books Forwarded.

One package to J. S. Woodman, Hatley, L. Canada, by Eld. Wm. Warner.

MARRIED

In Portsmouth, Sept. 26, by Eld. Wm. P. Merrill, Mr. Wm. Stiles and Miss Mary A. Goodwin, both of P.

In Hooksett, Sept. 24, by Eld. D. P. Cilley, Mr. Samuel Brown, of Goffstown, and Miss Elisabeth H. Butters, of Dunbarton.

In Manchester, Sept. 28, by the same, Mr. Royal M. Hope and Miss Lois M. Currier. Also the same day, Mr. David H. Leavitt and Miss Abigail J. Pickering, all of M.

In Manchester, Oct. 2, by the same, Mr. Joseph B. Mitchell, of Boston, Mass., and Miss Rebecca P. Cate, of Allenstown.

In Barnstead, Sept. 15, by Eld. D. Garland, Mr. Jacob Akens, of B., and Miss Abigail L. Langley, of Alton. Sept. 22, by the same, Mr. Jonathan McNeal and Miss Sarah J. Garland, both of B.

In Lebanon, Me., Sept., 12, by Eld. E. Blaisdell, Mr. Samuel Ham, of Berwick, and Miss Sarah J. Richards, of L. Sept. 20, Eld. Kinsman R. Davis, of Epsom, N. H., and Miss Sarah A. Brooks, of N. Berwick, Me.

By Eld. N. Brooks, Mr. Enos A. Bunker, of Barnstead, and Miss Martha Moulton of Sandwich. Also, Mr. Daniel C. Webster, of Manchester, and Miss Sarah True, of Moultonboro'.

Sept. 22, by Eld. Geo. W. Jessamine, of Dorchester, N. H. Mr. Josiah D. Cross, of Springfield, and Miss Sarah J. Brown, of Wentworth.

In East Killingly, Conn., Sept. 21, by Eld. D. Williams, Mr. Joseph Cole, of Pawtucket, and Miss Louisa Smith, of Cumberland, R. I. Sept. 22d, by the same, Mr. John B. Stone, of Foster, R. I., and Miss Susan Grason, of Killingly, Conn.

DEATHS.

In this town, 30th of Sept. Mr. John Johnson. He was a worthy member of the Central St. Freewill Baptist church in this town.

In Manchester, Sept. 23, James M. Smith, eldest child of Gilman C. and Abigail M. Smith, aged 6 yrs. 8 mos., and 19 days. Martin was a very promising and interesting boy. May the Lord sustain the afflicted parents!

Oct. 1, Miss Mehitable Goodwin, aged 17, formerly of Henniker. Com.

In Montville, Me., Jan. 21, 1840 of fits, Elbridge J., son of widow Phebe C. Davis, aged 6 months. Com.

[Reported for the Morning Chronicle.]

BRIGHTON MARKET.—Monday, Sept. 30, 1844.—At Market 1350 Beef Cattle, 15 yokes Working Oxen, 40 Cows and Calves, 3100 Sheep, and about 2800 Swine.

Prices.—Beef Cattle.—Extra. $5,25; first quality, $4,75 a $5. Second quality, $4,25 a $4.50. Third quality, $3,50 a $4.

Working Oxen.—Sales noticed at $63, $75, 78, 50, and $94.

Cows and Calves —Dull. Sales made at $18, $21, $22, $24. $25,50, and $31.

Sheep.—Dull Quality not as good as last week. Old Sheep at 1,50 a $2,25. Lambs, 1,25 a 1,88 a 2,12.

Swine.—Old Hogs, 3½c, wholesale; Shotes, wholesale, 3½ a 4c; retail, 4 a 5c.

N. B.—The barrellers were on the ground offering 2.75. for Mess Beef. Cattle of a good quality all sold, and at good prices, at 12 o'clock.

Boston Wholesale Prices Current.

Corrected with great care weekly.

SEEDS. Herds Grass, $0,00 a 0,00 per bushel. Red Top, 60 to 70 cents Clover—Northern, 9 to 11c.—Southern, 9 to 10c. Flax Seed, $1.50 per bushel. Lucerne, 33c. per lb. Canary Seed, $2,25 a 2,37 per bushel.

ORAIN. There has been a good demand for Corn and Oats throughout the week, and the advance previously noticed has been fully supported.

Corn—Northern, new, bushel (none) 00—Southern, round yellow, (none) 56 a 57—Southern flat yellow, 54 a 55—do. do. white 49 a 50—do New Orleans, 00 a 00—Barley 00 a 00—Rye, Northern, 00 a 00—do. Southern, 65 a 68—Oats, Southern, 29 a 00—Northern do. 00 to 00—Beans, per bushel 1,00 a 1,62.—Shorts, per double bush. 00 a 00—Bran, 00 a 00.

FLOUR. The market opening with a very brisk demand, which was continued until near the close, when buyers manifested less disposition to continue their operations, and the sales fell off very materially, with some slight decline in prices.

Baltimore, Howard Street, 4 mos. cr. $0 00 a 4 50—do. wharf, $0,00 a 0,00—do. free of garlic, $0 00 a 0,00—Philadelphia do. 4 mos $0 00 a 0 00—Fredericksburg, low l'd 4 mos, $0 00 a 4,50—Alexandria, wharf mountain, 0 00 a 4 12. —Georgetown, $0,00 a 4 50—Richmond Canal, $0 00 a 0 00—do. City, 0 00 a 0 00—Petersburgh, South side $0 00 a 0 00—do. Country $4,50 a 0 00—Genesee, common, cash, $4 56 a 4,62½—do fancy brands $4 69 a 4 87—Ohio via Canal, $0 00 a 0 00—do do New Orleans, cash $0.00 a 0,00. Rye, 3,18 a 3,25—Indian Meal in bbls. $2,50 a 2,56.

PROVISIONS. The demand has been very languid, and last week's prices are but faintly supported. One or two parcels Mess Pork have been sold at some reduction.

Beef—Mess 4 mo. new bbl. $6 50 a 7 00—Navy—$6 00 a 6 50.—No. 1, 5,50 a 6,00—do Prime $3,75 a 4 00—Pork—Extra clear 4 mo. bbl $00,00 a 00 00—do. Clear $11 00 a 11,50 do. Mess, 9 00 a 9 75—do Prime $7,50 a 7,75—do Mess from other States,— a — —do Prime do do $0 00 a 0 00 do. Cargo do. 0 a 0 00— —Clear do do $00 00 a 00 00—Butter, shipping, 00 a 00—do store, uninspected, 16 a 12—do dairy, 17 cts. a 20—Lard, No. 1, Boston ins. 00 a 0—do South & Western, 5 3-4 a 6¼—Hams, Boston, 7 a 00—Southern and Western, 5 a 6—Cheese, Ship'g and 4 meal, 3 a 4½—do new milk, 4½ a 5½.

WOOL. Duty. The value whereof at the place of exportation shall not exceed 7 c. per pound, 5 per cent. ad val. All whereof the value exceeds 7 cts. per pound, 40 per ct. ad. val. and 3 cts. per pound.

The transactions in this article during the week have been to such a limited extent as not to require particular notice.

Prime or Saxony Fleeces, washed, lb. 50 a 55c —American full blood do 43 a 47—Do. 3-4 do 40 a 42—Do. 1-2 do 37 a 40—1-4 and common do 32 a 35—Smyrna Sheep, washed, 20 a 25—Do. unwashed. 10 a 17—Bengasi do 6 a 13—Saxony, clean, 00—Buenos Ayres unpicked, 7 a 10—do. do. picked, 10 a 15—Superfine Northern pulled lamb 42 a 45—No. 1 do. do. do, 37 a 40—No. 2 do do do 25 a 33—No. 3 do do do 18 a 20.

HOPS. Duty 20 per cent.

A lot of 40 bales Vermont Hops, arrived this week, and sold at 8½c per lb. A sale was made by a dealer, deliverable in October, at 9c per lb.

1st sort Mass 1843, lb. 8 a 9; 2d do 6 a 0.

HAY, 12 to 15 per ton—Eastern Screwed $8 to 10,00.

EGGS, 12c.

STATE OF NEW HAMPSHIRE,

Carroll ss. *To the Heirs at Law of the Estate of BETSEY

POETRY.

From the Berkshire Courier.

TO THE SCEPTIC.

O, who hath made this beauteous world!
So splendid to the sight—
And who hath o'er our heads unfurled
Such brilliancy by night.

Famed Chance, thou sceptic's god—didst *thou* create
The earth? and with thy mighty strength didst thou
So permanently fix this mass of matter,
So vast in its extent, so high, so deep?
Mysterious Chance—didst thou create the hill
And vales, and elevate the mountains high?
Didst thou spread forth and beautify the plain,—
Form trees so perfect in their symmetry
And animals more perfect still; and herbs,
And shrubs, and flowers so sweet, that border on
The stream, and deck the mountain woodlands wild?
Didst thou create the rays of light that shine
So brilliantly upon this lovely earth;
And e'en the sun, and stars innumerable?
O! O! how much for thee to do! And yet
Create a moral world—the mind profound,
With reasoning powers, and thought, and will!
Too much—I never can believe thou didst,
Ah no! All things were never made by *Chance;*
For lo, the name of God is plainly stamped
Upon creation. The smallest leaflet,
Light trembling in the wind, is but a tongue
To talk of him. In low and murmuring sounds
The summer breeze comes whispering to the soul!
The trees, the meadows bright, the streamlet near,
And every pebble on the water's edge,
Hath each a silent language infinite.
The waterfall, the tempest, and the storm
Only speak more fully of his greatness.
The seas that send their wat'ry vapor forth
Condensed in clouds and rain to bless mankind—
Extensive forests and the boundless ocean,
All, all speak of their great Original.

Hath any viewed the broad-spread lake and cast
A look upon the other shore, and kept
Their thoughts on earth? Ah, no! the immortal mind:
Unbounded thought, did not stop on the shore
And linger so unnaturally on earth—
But bounding thence, e'en to the shore of time,
It glanced the region of eternity;
And spirit-like, communed with spirit near
Its ever-glorious and native home.
Hath any stood on mountain cliffs and thrown
A far and lingering gaze o'er nature's scenes,
Till awe and admiration filled the mind
And felt not there a consciousness of God?
Hath any stood beneath the ethereal arch
Of heaven at evening's hour, when thousand stars
Looked down upon our favored earth with all
Its wonders deep, and blessings large and full,
And felt not there to bow in reverence to
The God of such immensity—to yield
His heart to Him who hath a right to all?
Thou child of this blest sphere, turn, turn and view
Thyself, thine own immortal self—search deep,
And when thy soul is freed from sin, and guilt,
Then thou wilt know the truth, "There is a God,"
Thou'lt hear him speak in all his handi-works—
And know he did create the earth, the heavens,
The star-clad milky way, and all that's placed
Beyond the narrow reach of finite view;
And though I cannot fathom all his works,
And all things know; yet I'll believe there is
A great First Cause, and I will henceforth learn
To gaze with new delight on Nature's works—
And praise with holy rev'rence Nature's God.
I then will call this God my Father too,
The great Redeemer of a fallen race,
Who deigned in pity and in love to lay
His royal splendor by, and take upon
Himself the burden of a guilty world.
In human nature's humble garb he comes,
To bring the lost ones of this lovely earth
Back to their native paradise and heaven.
He bore the guilt of all men on the tree
And rose triumphant o'er the grave and death,
To offer pardon even to the worst
Of Adam's fallen, wretched, ruined race.
And now he stands in meekness all arrayed,
Holding the golden crown of righteousness
To place upon the brow of those who come,—
A crown, to glitter when the crown of kings
Shall fade away—when earth shall stop its course,
And sun, and moon, and stars are blotted out—
When the last trump shall sound, and kingly saints
Shall meet their blest Redeemer in the skies.

SABBATH MORNING.

BY MRS. LYDIA H. SIGOURNEY.

See! Heaven wakes earth. There is an answering sigh
From the soft winds, as they unfurl their wings
Impalpable, and touch the dimpling streams
Which the lithe willows kiss, and through the groves
Make whispering melody. Methinks the sea
Murmureth in tones subdued, and nature smiles
As if within her raptured breast she caught
The breath of Deity.

Hail! hallowed morn
That binds a yoke on Vice. Drooping her head
She by her quaint hypocrisy doth show
How beautiful is Virtue. Eve will light
Her orgies up again—but at this hour
She trembleth and is still. Humility,
From the cleft rock where she hath hid, doth mark
The girded majesty of God go by,
And kneeling wins a blessing. Grief foregoes
Her bitterness—and round the tear-wet urn
Twines sweet and simple flowers. But most firm faith
Enjoys this holy season. She doth lift
Her brow and talk with seraphs, till the soul,
That by the thraldom of the weak was bowed
And crushed, and spent, like the enfranchised slave,
Doth leap to put its glorious garments on.

COMMUNICATIONS.

For the Morning Star.

Home.

Who can number the hallowed associations that cluster around this word! There is something in the very nature of mankind that gives a sacredness to the word *home*, and there must be some radical defect in that heart that does not respond to the sentiment—

"There's no place like home."

It has long since become proverbial that New Englanders are fond of seeking their fortunes abroad. Yet there is perhaps no class of people more fondly attached to home. The spirit of bold and daring enterprise often leads them far away from the grounds of their earlier days, but distance only serves to strengthen their attachment to the endearing word, home. The fond recollection of beloved ones far away, often affords a new impulse to aid in the accomplishment of those enterprises which otherwise must have been left incomplete.

But this is not all. There is some indefinable charm in the thoughts of home that is well calculated to allay many of the sorrows that unavoidably crowd into almost every scene in human life.

Perhaps, however, one great power of this charm may be explained by the law of sympathy. 'Tis truly transporting to the oppressed spirit, amidst the griefs and crosses incident to human life, to feel assured that it has the sympathy of 'kindred spirits.' Half the pain of the prattling child, who has received an injury, seems to be removed by the sympathizing looks and words of a fond mother. When farther advanced in years, & even beginning to act for himself in the great drama of life, he first begins to meet the cold repulses of an unfeeling world; an almost unearthly glow of joy lights up his soul, at the remembrance of a beloved home, where true friends dwell.—The disappointed youth hesitates not there to return; and blushes not to bury his face once more in the warm bosom of a kindly sympathizing mother.

He is once more at home. The joyous scenes of youth rush across his mind, and for a moment, at least, he seems to be living them over. But still another sad reverse awaits him. That mother sickens and dies. Neither filial love nor maternal affection could stay the stroke of death. The world looks cold and sad.

The remembrance of home still lingers in the soul, but for awhile 'tis only to keep open the wound. Alas, for the heart-stricken youth at this melancholy pause! "Home, sweet home!" but alas! where is it?

Time passes on. The youth becomes inured to sorrow and disappointment; but still there is a charm in the endearing word home.

At length he again enjoys one. But 'tis one to which he sustains entirely new relations. Still from his heart he can joyously say, "There's no place like home." Mutual sympathy now holds off or lightens many oppressive sorrows. Still sorrows will come.

Youth and middle age pass happily amidst the enjoyments of home, till at length again tender ties are severed, and the heart is made to bleed once more.

Old age comes on with its host of infirmities, and truly now "there's no place like home."—But alas! 'tis only a home for bodily infirmities—the sighing spirit looks round for a home with kindred ones. They are gone. Their home is not on earth. The aged man recounts the scenes of *his past life.* They have fled with astonishing *rapidity.* He has counted much upon the joys of home; but has not yet found a permanent one.—He just begins to feel that the days of his exile are about passed. His panting soul begins anew to sigh for home.

'Tis joy to the earthly parent's heart to afford a happy home for his child. And has not our Heavenly Father provided a home for his weary children? He has. There is a home for the weary pilgrim. We have a Parent, that has manifested his parental regard in preparing a home for us. And it is one of the greatest human misfortunes to mankind, that they promise themselves uninterrupted joy in an earthly home. The soul has no continuing abiding place in this world.—Here seems not to be its native element: 'tis in the "spirit land" that its habitation is fixed.

How much sad disappointment might be avoided, could that fact be continually remembered?—There can be no doubt but the natural attachment we feel to home is a commendable one. But knowing we cannot live here always, ought to lead us to seek that home that is prepared in heaven. Let our affections be there, and we cannot dwell with too absorbing rapture on the sacred word, HOME. Amidst pains and sufferings—disappointments and privations—we shall feel ourselves away from home, and long with holy desire to reach the happy rest. Having waited patiently our appointed time, we should be ready to hail death, a welcome messenger, to call us away to our long-wished-for HOME. H.

For the Morning Star.

The Parting Hand.

Christians meet and part on earth once for the last time How heart-rending it is for the child of God, when he for a number of days has regaled himself in the sweet society of the saints—feasted on the hidden manna—wept over sinners and rejoiced with converts—to take the parting hand. His tears bedew his path as he walks away; and he sighs—"I shall probably meet these saints no more on earth." Time passes on. Soon the death-knell is heard, a brother—a sister—is gone. He thinks of the parting scene—tears flow afresh, the fountain of his heart is broken up. But thro' this sable cloud of sorrow he sees the broad rainbow of promise thrown across the moral horizon—faith points on high, and his heart breathes forth—"Glory to God in the highest, we shall meet once again in that house not made with hands." L. H. WITHAM.

For the Morning Star.

Camp Meeting.

The Methodist brethren held a camp meeting in this town last week. We attended nearly all the time, and found it good to be there. All things passed of with decency and in order. The preaching was excellent, and God blessed the word in the quickening of saints. Backsliders confessed their sins and turned to God, and some sinners were found inquiring the way to Zion. We hope the good seed that was sown will spring up and bear fruit to the glory of God.

L. H. WITHAM.

Kennebunkport, Me., Sept. 16, 1844.

MISCELLANY.

Visit to a Grave-Yard.*

By a Correspondent of the Methodist Protestant.

"How populous, how vital is the grave!
This is creation's melancholy vault;
The vale funereal, the sad cypress gloom,
The land of apparitions, empty shades;
All, all on earth is shadow!"

It was on a morning in May, that I visited, for the first time, this quiet and beautiful city of the dead. After a walk of about a mile, I found it in a retired spot, surrounded by a brick wall, and commanding a fine view of the river, woods, and other adjacent scenery. The whole ground within the enclosure had been laid off in lots, and was ornamented with trees of various kinds, flowers, and monuments, planted or erected by the hand of affection or gratitude. Entering near the South East corner, my eye first fell upon a monument of white freestone erected by the children of ELDRIDGE GERRY, formerly Vice President of the U. States, to perpetuate the memory of their father. The monument is embellished with various devices, and near it, stands another of marble, tastefully executed, placed there by order of congress, in honor of GEORGE CLINTON, who died suddenly on the way from his residence to the capitol, while performing the duties of Vice President. On the tomb is inscribed one of his memorable sentiments, "if we have but one day to spend, that day should be spent in the service of our country." A noble sentiment, truly, but nevertheless, how much better to spend that one day in the service of God, thus fulfilling the divine injunction, "be ye also ready;" he may have done both. *Requiescat in pace.* Passing along the descent, a row of plain freestone blocks, designates the resting places of members of the House of Representatives. How many fond hearts have been wrung by their departure! Away from their homes in the sunny South, or the rising West,—the shores of the Atlantic, the borders of the lakes, or the tall hills of New England, away from the true hearts, that still enshrine their memory in the most sacred spot within affection's wide domain, these servants of the people came to legislate for the nation, some fired with patriotism, others, inspired, perhaps with the hope of winning fame, and found—a grave! died among strangers, and were interred by strangers, far from their own "sweet home." I stopped at the grave of CILLEY. Unfortunate Cilley!—Not only did a bosom companion, and those who knew thee well, lament thy fall, but the grief and tears of a nation testified its regret for thy fate, and thy folly. What corrupt and hardened hearts men must have, when thy melancholy end was not sufficient to suppress a practice, totally inexcusable, and finding its origin only in the deep depravity of our nature.—Could he whose hand laid thee there before thy time, and made a vacant place in the home circle, causing fond hearts to bleed, and grieve—tears to fall; could he look upon the spot where thou liest, and reflect upon the effects of that sad day's work, unless his heart be more than adamant, methinks remorse would find its way to his soul, the better feelings of his nature would assume the mastery, the tears, prayers, pleading for pardon, would testify to the sincerity of his repentance, and while a Redeemer's blood washed the foul stain of MURDER away, the descending and witnessing spirit would speak peace to the burdened, broken heart.

Here is a simple stone, more eloquent to me than all the rest! It records the decease of a young man in his 24th year, the very flower of life. Twenty-four? I will soon have reached that age myself! And shall a few short years wind up my earthly existence? It may be: some are lying in this ground, younger than I, and I too, may go, ere twenty-four summers' suns have cheered me with their light.—But is it not sad to die, just in the springtime of life, when all things wear a look of joyousness? Where then the hopes which throw enchantment round the future, where the desires of usefulness, and where the improvement which I flattered myself, I should make in years to come? Reverse the picture! Oh! here is light beaming from heaven, through the portals, down into the deepest gloom of the grave; the darkness flies its approach, and all is lovely and glorious. *I shall not cease to live when I die!* My life, proper, will then have just begun. Usefulness, improvement, all will be mine, and in a sphere where the one may be exercised, and the other go on without interruption. Death is nothing; a PREPARATION for death is ALL. If I have the preparation, I shall live forever! "Thanks unto God for the unspeakable gift!"

And here lies an officer of the army. He had been in the Florida service, but left with a view of visiting New York to recruit his heatlh. He never reached his place of destination. Arrived at Washington, death arrested the further prosecution of his journey. No doubt, he had thought many a time, of the delight he would enjoy, when once more in his native State, surrounded by friends, and far from the scene of sickness and strife. But his dreams of bliss were never realized. It is to be hoped that he found repose and health in heaven.

Here are several graves occupied by children; one is newly sodded over, and has rose trees planted over it. Another from its appearance, has been made so long that the wound in the parents' hearts made by the same shaft from the archer, which laid low their lovely little one, has had time to be healed up. Healed up!—Perhaps not! I am not a parent, and cannot feel as one, but is not affection a plant that never dies? The pain of separation may have been succeeded by the grace of resignation, and the hope of reunion, but the heart never forgets, nor ceases to feel. The grave is covered with creeping vines; at its head stands a rose bush; low upon the ground, a bud is just beginning to disclose its beauty, and higher upon the stalk a flower has thrown open its leaves. Emblems these of the departed. The rose was permitted to bud on earth, but God removed it, to bloom in heaven.

A fine monument of polished slate, shows where lie the remains of a good man; for him to "live" was "Christ," to die was "gain!" Near it a man is excavating the earth to plant shafts of marble, surmounted by iron to mark off the burial lots. He is thirty-five years old, and has spent the greater part of his life upon the ocean; has visited Europe, Asia and Africa; has been on board a man-of-war with five hundred souls, at one time, all irreligious, and heard them blaspheme their Maker, in the fury and danger of a storm at sea. The perils of ocean-life do not make men thoughtful and pious, habit is almost omnipotent; men know this, and yet, apparently make no effort to break evil, or form correct habits. He often thinks that many have been called off without attaining to his time of life, and is impressed with the importance of being "ready." In a few days he will cease his labor among the tombs, and descend into them. Another will perform for him, the service he has performed for others. Stranger! farewell! may'st thou have a part in the first resurrection.

A monument of freestone, once painted white, but from the action of the elements become brown again, calls up feelings of melancholy, in which are mingled admiration, sympathy, and regret. It is the tomb of a young midshipman, who in his seventeenth year was drowned while attempting to save the lives of two of his companions. All three perished. A father has placed the stone to honor the memory of a dutiful son, and a magnanimous and devoted friend. Near it a marble monument with broken shaft, covers the mortal remains of General Brown, "by birth, education, principle, a friend to peace, in defence of his country, a warrior."

"The path of glory leads but to the grave,"

sung Gray; yet a christian warrior could say, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge will give unto me at that day, and not to me only, but to all them also that love his appearing."

Passing up the walk, on one side of which Senators of the United States are interred, and on the other are vaults and tombs grown over with grass and brightened with flowers, I stopped in front of the receiving vault. The door had been thrown open, and a coffin which was to be interred that afternoon was visible.—Quite a swarm of flies had collected about the vault, the smell was offensive, and I was soon obliged to leave the place—What a shadow is human life, and what vanity is human greatness. To-day, we are healthy, happy and honorable, the multitude flatter and caress us, until we deem ourselves of some importance in the world; to-morrow we are a mass of corruption, the worms and flies gather to feed on our poor remains, and men turn from us, as an object of ineffable loathing.

Further up, a brick vault is seen with apertures, in the end, in the shape of a cross—

"Sign of my hope, seal of my faith."

Though the vault has the appearance of one newly built, I discovered, in looking through the apertures, that it was filled; a coffin which yet looks new rests immediately under the roof. The persons interred here, or their friends probably are Roman Catholics, yet if the dead did, and those who are yet alive, do love the Lord Jesus Christ, in the resurrection morn they will be found with the sure and only passport to everlasting life.

In another part of the ground are buried two persons who committed suicide. In charity to their memory we will hope that the rash act was done in a fit of mental aberration. What can the suicide gain by rushing unbidden from earth into the presence of his Judge? Do his thoughts torment him, and does he hope to get rid of them by inflicting a mortal wound on the body? Fatal mistake! he will not cease to think! Oh the blessedness of the Christian religion, it alone affords relief from the oppressive thoughts of this life. "In the world ye have tribulation, but in Christ shall have rest."

"Here too rests," says an author, "the body of an Indian warrior, whose last wish was that the big guns might be fired over him to waft his spirit in triumph to the regions where wander the souls of his fathers. PUSHMATAHA's wish was gratified, and a tomb has been erected over his body to indicate that he was the friend of the white man. Would that it be said that the white man was the friend of the Indian. The brave son of the forest died as he had lived, the lofty and fearless warrior, and like Outalissa, he

"Would not stain with grief,
The death song of an Indian chief."

It is time to return from this melancholy, yet not unpleasant or unprofitable stroll. Let me go home with the reflection that in a few years, perhaps in a shorter time, I will be numbered with the departed, and let me prepare for death. No marble will mark the spot where I shall lie, and it may be that not even a spring flower shall be planted, to waft its fragrance o'er my lonely resting place.

*Penny a Week.

It is asserted that the Wesleyans in the Old World, notwithstanding their poverty, and the enormous church-rates which they pay in support of the national establishment, do more for the cause of Missions than any other Christian sect on earth. Their great success in raising money depends mainly upon the penny-a-week system, which is maintained among them. For this they are indebted to Mr. Wesley, whose practical knowledge of human nature so eminently qualified him for the work which he did. We wish the system might be adopted by all Christian churches, and we are sure that its working would be most successful. In its early history, the church relied mainly on the poor for support and increase. To this class our Savior preached, and from this class were his disciples mostly taken. The arrangements of the church now ought to be such as to interest and encourage the poor. In what way could this be done better than by adopting such a plan to raise money for religious purposes that they could engage in it? Those whom Providence has enabled to contribute more largely, should not feel themselves released from obligation to do so. But if all could be induced systematically to contribute their mite, the aggregate would be no trifle. In a denomination numbering only six thousand communicants, three thousand dollars might thus be raised annually without its being felt. So much for system. We hope some who read the following from the Baptist Record, will resolve to try the plan.—*Ex. paper.*

A penny a week is a small affair, and many persons, who are accustomed to handle large amounts of money, think it too insignificant to claim their attention. It is, after all, however, no trifling matter. Drops make up the ocean—and grains of sand constitute that formidable barrier which confines the mighty deep within the limits fixed by Him who said, "Hitherto shalt thou come and no further; and here shall thy proud waves be stayed." In like manner the abundant treasuries of our wealthiest men are made up of pennies, and if these be utterly disregarded, their abundance will soon be converted into want.

Our benevolent institutions all need money to sustain them, and the inquiry has arisen often, how can it be realized? Too much dependence has been placed on *large* donations. These are good when they are made, but they do not secure that permanence to the receipts which is essential to the success of any enterprise. If every Christian can be enlisted in the work, thousands of little springs will be opened from which the reservoir can always be replenished and kept full. On the penny-a-week plan this object can be accomplished. All can give this, and all who do give it, will feel interested in the cause for which they contribute it, and as that interest increases, the amount will be enlarged as the ability is possessed, until the great work of evangelizing the world shall have been accomplished.

Wherever this plan has been tried, it has proved efficient, and if it be faithfully pursued, it must always do so.

Romanism in the United States.

We translate from the MELANGES RELIGIEUX, one of our French exchanges, the following notice of the spread of Romanism in this country.

"The progress which our religion has been making for some time past in the United States induces us to believe that this church will soon become one of the most flourishing in the world. We see it springing up and increasing on every side. They are establishing sees, assembling synods, making missions, and building churches in every part of the Union. Confirmations are taking place by the hundreds, among whom are always found many converted Protestants. In many places Protestant churches have been purchased by the Catholics."

The Editor goes on to state that the persecutions which the Catholics have received from the Protestants is one great cause of their rapid increase here, &c.

There is, we fear, too much reason for assenting to the truth of the above assertions—for every one with open eyes must observe the steady, (and with the exception of now and then an out-break, by which the whole foundation of society is shaken,) noiseless and stealthful tread of the wily Jesuits in our country. 'United, we stand,' is their motto, and while the Protestants are reducing their strength by countless divisions, and sub-divisions, which war against each other, the Pope, with his well-trained, and united phalanx moves steadily on—retaining with a giant's grasp that which he has gained, and ever reaching forward with insatiate ambition for extended power. It has been said, we know, many prophets of late, that Popery is on the wane—that the ascendant of the Romish church is passed, but of this we are not certain. In France—in Germany—in England even, the power of His Holiness, is at this time increasing, and in our own country, (to say nothing of the mass)—to kiss the toe of his Holiness has come to be considered by many in the higher walks of life as the very acme of religious etiquette. For one we believe that the great struggle between religious bondage and religious liberty has not yet seen its bloodiest days, and that without the utmost vigilance on the part of Protestants all over the country, in 'grounding their children in the faith once delivered to the saints,' this favored land of 'freedom to worship God' will come under the thraldom of the 'Beast of Rome.' We shall advert to this again.—*Watchtower.*

The Sea.

The mean depth of the sea is, according to La Place, from four to five miles. If the existing water were increased by only one-fourth, it would drown the earth, with the exception of some high mountains. If the volume of the ocean were augmented by only one-eighth, considerable portions of the present continents would be so changed all over the globe. Evaporation would be so much extended, that rains would continually destroy the harvest, and fruits, and flowers, and subvert the whole economy of nature. There is, perhaps, nothing more beautiful in our whole system than the process by which our fields are irrigated from the skies, the rivers fed from the mountains, and the ocean restrained within bounds, which it can never exceed so long as that process continues on the present scale. The vapor raised by the sun from the sea floats wherever it is lighter than the atmosphere; condensed, it falls upon the earth in water; or attracted to the mountains, dissolves, and replenishes the conduits with which, externally, or internally, they are all furnished.

By these conduits the fluid is conveyed to the rivers which flow in the surface of the earth, and to the springs which lie deep in its bosom, destined to supply man with a purer element. If we suppose the sea then to be considerably diminished, the Amazon, and the Mississippi, those inland seas of the western world, would become inconsiderable brooks, would wholly disappear, the atmosphere would be deprived of its due proportion of humidity, all nature would assume the garb of desolation, the birds would droop on the wing, the lower animals would perish on the barren soil, and man himself wither away like the sickly grass at his feet.

A Touching Narrative.

Near the close of the late Home Missionary Meeting at Syracue, N. Y., a minister made the following statement;

A member of his church, when first commencing business in the world, had purchased a dairy farm, for which, by industry and economy, he had been able to pay all the purchase money, and on which he continued to thrive. It was, however, remote from any village, and the enjoyment of religious and social privileges could only be procured by considerable effort. In due time another farm was purchased, more favorably situated and furnished with much more convenient and pleasant buildings—to which they removed. This farm was also paid for, and a third purchased. During all this time his contributions for benevolent purposes were very small, and all solicitation was met by him with the plea that he was in debt. Nevertheless, he and his companion were under the influence of religious principle, and frequently conversed with each other respecting a return to the old dairy farm, in order that, by the sale of one of the others, they might be in better circumstances to aid the cause of Christ. These discussions, however, always terminated adversely to any change by the recollection that they were occupying a very comfortable home, surrounded with all the enjoyments of life, and the old farm house was dilapidated and remote from every enjoyment.

This good couple were at the missionary meeting until the morning of the last day, when it became necessary for them to return home. On parting with their pastor, the brother said to him, "I wish you to understand that I have now fully determined to sell one of my farms immediately. I have become convinced at this meeting that it is my duty. After hearing what I have of the spiritual necessities of our country, I can no longer be voluntarily in debt, so as to prevent my doing my duty in the cause of Christ."—"And I," said his weeping wife, "have become equally convinced of my duty; we conversed on this subject late last night, and are agreed as to what we shall do. I am now willing to part with all the comforts of our present home, if necessary, and return to the dairy farm and make cheese as long as I live, that I may be able to do something in spreading the gospel of Christ."

The effect of this relation was powerful. Few who heard it could refrain from tears, or fail to resolve that they would attempt, by some means, more effectually to aid the good cause.

Many, who read this article, may receive instruction relative to the way of becoming able to aid the cause of benevolence. They must be in debt. But why? Are they *necessarily* so? Or are they influenced by an inordinate desire to accumulate wealth? If so, are they not, by adding land to land, or in any way enlarging their business, so as to involve themselves in unnecessary debt, robbing God in tythes and offerings? Is not the voluntary assumption of such an embarrassment dangerous to the Christian, ruinous to his religious enjoyment, and displeasing to God? And yet this is the reason why many cannot be liberal in their contributions to spread the gospel. Let such imitate the example of our farmer brother; and let them adopt his language for their motto, "*I can no longer be voluntarily in debt, so as to prevent my doing my duty in the cause of Christ.*" BENJAMIN M. HILL, *Cor. Sec. Zion's Advocate.*

Eternity.

How few feel and act habitually as if they were constantly walking on the borders of that mysterious country. The dim shores of that shadowy land are soon reached, and become unchanging and eternal realities. It is strange, indeed, that beings who are so soon to enter that unchanging world should think so little of it, and care so little to make preparation to enter on its dread scenes. Will each thoughtless trifler who is forgetful of his own nearness to the world of spirits, pause and ponder the following thoughts which we find n a late Christian Mirror?—*New York Evangelist.*

"Walk thoughtful on the silent, solemn shore
Of that vast ocean we must sail so soon."

At this word Eternity, so easily uttered, so little comprehended, the soul pauses. The ocean, in its solemn grandeur, so changeless from age to age, fitly, though imperfectly, emblems it to the mind. Its deeps to human eye inexplorable, its heaving bosom which in one breath takes in multitudes of human beings, but is forever silent as to their destiny, permitting none to return and unveil the secrets there hidden, naturally point us to that eternity into which so many daily pass and come not back again.

None come back. Is it then a hidden state? Are there no revelations of that unseen world, which is eternal, and from which we are divided only by a breath? Yes. He who inhabiteth eternity hath disclosed to us its realities. And he, who walks by faith, will often steal from the busy, tumultuous scenes of time, to wander among those scenes upon which he is so soon to enter.

And what shall he there behold? Spirits lost, souls undone, a land without a Sabbath, for to them remaineth *not a rest.* A world of exiles from God, cut off from the love of Christ—sinners—and to be sinners forever. Will not he who looks upon such an eternity, come back and labor in earnest to save souls ere it be too late? And what shall he there hear? Lamentation, and weeping, and mourning. And shall the din of business, the voice of pleasure, ever so drown that sound, that it shall not be constantly urging him to save himself, to save his fellow immortals from that mourning which ends not?

But he shall also see heaven. Its glories shall burst upon him as he gazes. The throne of God—the Lamb slain—the hosts of God—angels and glorified saints shall stand revealed. The scene shall be before him as he reluctantly turns back to earth; shall animate, shall draw him upward, shall sustain him as he labors in the Savior's cause. Songs from the celestial world shall be borne upon the breeze, and inspire him with longings to join the redeemed. Earth dwindles, time becomes a point, mortal joys and sorrows light as air. The saint walks softly, surely, and joyfully in hope of the glory to come.

SUMMARY.

A fishing schooner belonging to Truro, Mass. was recently capsized at sea, and the following persons drowned:

Soloman H. Lombard, master, aged 28: James Lombard, 26; Soloman Rich, 30; Charles Rich, 12; Thomas Mayo, 23; Sewell Worcester, 25; John L. Rich, 14; Elisha Rich, 17; Ezra Turner, 21; Reuben Pierce, 30—all of Truro. None of the bodies have yet been found.—*Boston Courier.*

Mr. Gibbon, editor of the Bee, in Smithland, Kentucky, was deliberately shot and killed by Dr. Snyder, while walking in the street with his little daughter. An article had appeared in the Bee against Snyder, which probably caused the commission of the crime. The murderer was immediately arrested. The deceased was formerly editor of the Louisville Dime.

FATAL ACCIDENT.—On Friday, the 20th inst., a young man living in North Adams, drove two ladies out towards evening, in a buggy, with a spirited horse. The animal being stimulated to race with another party—ran away and became unmanageable—whereupon the gentleman jumped out, and the horse, after running half a mile, was stopped by some obstacle, and the wagon overturned. One of the young ladies, who was thrown out at the time, walked into a neighboring house, when she fainted and has since been lying in a dangerous state. The other lady, Miss Fletcher, was found upon the ground some distance back, where she had either jumped or been thrown out. She lived but a few minutes after being discovered. The young man escaped without injury. The funeral of Miss Fletcher was attended on Sunday by a large number of citizens of North Adams.—*Boston Chron.*

MORTALITY IN NORTH CAROLINA.—Michael Hoke, the Democratic candidate for Governor in North Carolina, died at Charlotte on the 9th inst. of bilious fever. The mortality this year among public men in that State appears to be remarkable. Five of the members of the Legislature elect have died since the election; three Senators and two Commoners.

The whole amount of capital invested in manufactures in the United States, according to the incomplete and necessarily defective returns of the census of 1840, was $267,796,679, exclusive of mines of iron, lead, coal, &c. The whole amount at present invested in manufactures, may be stated at three hundred millions of dollars.

EXTRAORDINARY WHEAT.—We are indebted to Myron A. Adams of East Bloomfield, for a fine specimen of White Flint Wheat, raised by him the past summer. We are informed by Mr. A. that 177½ lbs. of this wheat produced 144½ lbs. of flour, and thirty-two lbs. of bran and middlings, averaging forty-eight pounds of flour to the bushel! If any of the new varieties of wheat introduced among our farmers can show a greater yield of flour than the White Flint, we should like to have an account thereof.—*Ontario N. Y. Repository.*

OBITUARIES.

Departed this life in Sumner, Me. March 1844, of consumption, Mr. LUTHER, son of Calvin and Lucinda Harden, aged about 28 years. In this dispensation of Providence his aged mother is again called to shed the silent tear, brother and sisters, and one to whom he was paying his addresses, and other relatives to weep over the marble slab that tells the spot where sleep the remains of Luther. Funeral sermon by Rev. Samuel Sewell. EZRA CHURCHILL, Jr.

Departed this life Apr. 20, 1844, sister SOPHIA C., wife of Harrison Bonney, aged 29 years. The sudden death of this amiable woman is one of those mysterious events of Divine Providence alike melancholy and awful. Scarcely a day passes without some instance of the solemn truth that "man fleeth as a shadow and continueth not," but seldom are we called upon to mourn a loss under more bitter and heart-rending circumstances than attend the decease of this lovely sister. She was beloved and respected by all who knew her. In this dispensation of Providence Mr. Bonney is bereft of a kind companion, an infant daughter of a tender mother, an aged father a dutiful daughter, and brothers an affectionate sister, and a large circle of acquaintances a lovely friend. She often complained of her unworthiness, but seldom was her seat unoccupied in the conference room. Prayer meetings were her delight, and often was her voice heard in prayer, exhortation, and singing in public meetings. She was an ornament to her sex and a pattern for both saint and sinner. She manifested unfeigned love for christian brothers and sisters. She had a faith that worked, a love that labored, and a hope in the glorious Jesus, which enabled her to endure a distressing sickness with christian composure and fortitude, and was her only support in the last moments of dissolving nature. Much more might be said in honor to our dear friend, but we must forbear by adding that a few days before her exit, in a vocal prayer, she committed heself, her companion and little babe into the hands of God with calmness and resignation, and quietly fell asleep in the arms of Jesus, leaving her dearest friends to mourn. May God support her companion in his deep affliction. May he learn from this the uncertainty of life, and take warning from her sudden exit to be prepared to meet her in heaven. And may God sustain her aged father, while standing on the brink of the grave, and prepare him with all the family for death. Her funeral was attended on the 28th, and a sermon was preached by Eld. Wadsum, from these words: "Blessed are thedead," &c. The season was solemn. A large assembly followed her remains to the grave where her body nowlies, but her happy spirit is praising God.

ACHSA CHURCHILL.

Montville, Me. Sept. 24, 1844.

Departed this life, July 27th, 1844, sister MARY C., daughter of Capt. Cephas W. and Loisa Lewis, of Whitefield, Me., aged 21 years and 6 months. She experienced a hope in the mercy of God when about eight years of age and ever lived a pious and consistent life. Was beloved by all her friends and acquaintance, and especially by her fond parents, who sensibly feel the loss of one so dear to their hearts. She closed her earthly career with the prospect of eternal felicity beyond the grave. Her funeral obsequies were attended on the 28th, and an approprirte discourse was delivered by Eld. J. Stevens, from the words, "Mary hath chosen that good part," &c. The season was one of great solemnity and interest. May the Lord bless the afflicted! COM.

Died in East Killingly, Conn., Sept. 6th, CELINDA, daughter of brother Lot Mitchell, in the 17th year of her age. Her disease, which was consumption, was lingering, yet she endured it with patience and fortitude. She was an intelligent and interesting young lady, of an accomplished and highly cultivated mind, an amiable and pleasant disposition, which caused her to be beloved by her connections & respected by her young associates. She appeared to be ready to go and leave this world of trouble, to inherit eternal rest prepared for those who love his second appearance. A few hours before she died her mother asked her if she was willing to die. She said, Yes, if it was the Lord's will. On the 8th, her remains were conveyed to the meeting house, where an interesting discourse was delivered by Eld. D. Williams, from Amos 4:12, to a large and attentive congregation. May this dispensation of Divine Providence be sanctified to the relatives and her young friends, and may they all be prepared to meet her where parting will be known no more.

Her voice now joins with seraphs bright
In songs of praise, in realms of light.

A. H. C.

East Killingly, Ct., Sept. 27.

Died in Gloucester, R. I. Sept. 18, ORRIN S. ALDRICH, in the 23d year of his age. His sickness was short and distressing, it being the typhus fever, which partly deprived him of his reason. The subject of this notice was not a public professor. About two years since he was under a concern of mind, but did not seem to have so clear an evidence of his conversion as some do, yet we have hope in his death. He was an honest and upright man, greatly endeared to his wife and relatives, and much esteemed by his friends and neighbors. He had been married but a few weeks, and has left a young and affectionate widow to mourn his loss. O! may the death of her departed companion be sanctified for her present and everlasting good. May she with the other relatives be prepared to meet their God in peace. Sermon by the writer. D. WILLIAMS.

East Killingly, Sept. 27.

Died in Foster, R. I., Sept. 16, NATHAN WOOD, in the 82d year of his age. after a very short illness. He has left a widow and children and a large circle of relatives to mourn his loss. May it be a warning to them to be also ready. Sermon by the writer. D. W.

REGISTER FOR 1845

IS now out of press and ready for distribution. It contains the usual astronomical calculations, which were made by Mr. LEAVITT of this state—the names of all our churches, Quarterly and Yearly Meetings, with the No. of members, and the alterations and increase the past year, &c. &c. Also, the names of all our preachers, ordained and licensed, and the churches with which they stand connected. It also gives the time when most of our Yearly and Quarterly Meetings are held—the names of preachers who have died the past year, with a brief biography of each—the names of our Benevolent and Literary Institutions, with their officers—and much other interesting and valuable matter.

The price is ten cents. A discount of 20 per cent will be made to those who take them to sell on commission—and 30 per cent for cash down, *by the quantity.* 21

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SUMMER ARRANGEMENT.

ON and after MONDAY, May 20th, 1844, Passenger Trains will run daily (Sundays excepted, as follows, viz:

Leave Boston for Portland, at 7 A. M. and 2½ P. M.
Leave Boston for Somersworth at 7 and 10¾ A. M. 2½ and 6 P. M.
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Leave Portland for Boston at 6¼ A. M. and 4 P. M.
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MORNING STAR.

For the Morning Star.

SHORT SERMONS.

No. 4.

Death to Sin.

TEXT—"How shall we that are dead to sin live any longer therein. For he that is dead is freed from sin." Rom. 6:2, 7.

Among other kinds of death spoken of in the Bible there are two which are entirely opposed the one to the other—death *in* sin, and death *to* sin. The former is represented as the state of those who are utterly destitute of that "holiness without which no man can see the Lord;" while the latter describes the condition of the Christian who is no longer insensible *in* sin, but insensible *to* sin;—dead to its charms, uninfluenced by its leadings, and unexposed to its dreadful penalty. The language is figurative, and peculiarly forcible. The representation is not that the Christian's attention is for the time being nearly so much taken up with something else that the allurements of the tempter affect him not, and the inviting tones of the "charmer, charming never so wisely,"

——"pass by him as the idle wind
Which he respects not;"

it is not that sleep has brought upon him temporary and partial insensibility, or that a present stupor has benumbed his susceptibilities, to be waked up in a moment to their wonted life and activity; it is not that an hour of revery has come upon him, to be dissolved by a touch or a word; no, such is not the force of the figure employed. It is that death has come upon him, and an utter insensibility which nothing can move, has folded him in her permanent embrace.

Death! What a sound is that? *He is dead!* What power to thrill the soul dwells in these awful words! They speak of a separation from the joys of life and pleasures of sense, which is utter and final. That cheerful countenance which so often animated the social circle, where you met the dearest of earthly friends, now wears the pale visage of ghastly death. You look upon it; but its expressive loveliness is gone, and gone for ever. You linger about the remains of the departed one, but life will not return. *Death* has done the work, and what death has done who shall undo? Human agency presumes not to attempt the restoration of what he has taken.—Oh, that you could restore him; but you cannot. Despair forbids an effort.

He is dead! The world is around him; but the unconscious tabernacle of the disembodied spirit knows it not. The sun pours his beams with noon-day splendor, but the glassy eye-balls of him who is dead are unaffected by his light. The enrapturing notes of some soul-stirring anthem fall upon his ear, but he hears them not. The dissecting knife is applied to the quivering flesh, and limb from limb is severed, but he cares not for it. *He is dead.* Things by which he was formerly affected, affect him no longer.

Reader, this is the forcible language employed to describe your character, if you are a Christian. *You are dead.* As the corpse is unaffected by any thing external, heat or cold, objects of taste or touch, scenes presented to the eye, or sounds addressed to the ear, so you are to be dead to the influences of the world and the charms of sin. Formerly, when you were alive to these, temptation came upon you with an overwhelming power. You looked upon the flattering prospects to which the tempter pointed, and the illusive beauties hung out in imagination before you, attracted your eye and captivated your heart. Now, you are dead. The tempter's voice speaks forth as ever, but you hear it not.—There is no music in its notes to charm the Christian's heart. The same world as before surrounds him, but to its follies he is dead.—Its wealth—what cares he for that? Look at the miser. A little while ago, and money was his god. At the shrine of this favorite idol, he sacrificed all that was noble in his nature, all that was lovely in humanity, and all that was desirable in time and eternity. Every generous sympathy was stifled; every rising aspiration was crushed. Now he is dead.—Place before the lifeless corpse the richest treasures of silver and gold, and they excite not a smile. No emotion is stirred up; no effort put forth. He is dead; and as the wealth of earth affects him not, so it affects not the Christian, who is dead to sin and earthly scenes, but alive to God and heavenly things And what cares he for its honors? A while ago, and he sought them eagerly. His restless "visions of dreams," and his sleepless hours at night told of the anxiety he felt to have honor among the sons of men while he lived, and a name that would not perish at his death.

"To live unknown,
Unnoticed, unrenowned! to die unpraised!
Unepitaphed! to go down to the pit,
And moulder into dust among vile worms!
And leave no whispering of a name on earth!
Such thought was cold about the heart, and chilled
The blood. Who could endure it? Who could choose
Without a struggle to be swept away
From all remembrance?"

But now what matters it to him whether he be honored by men or unhonored? To the syren voice of ambition he is dead; and the language of his heart is—"Thou art my portion, O God; whom have I in heaven but thee, and there is none upon earth that I desire beside thee."

"Go, then, EARTHLY FAME and treasure,
Come disaster, scorn and pain;
In thy service pain is pleasure,
With thy favor loss is gain."

To sensual gratifications, too, the Christian is dead. Formerly, it was not so. "What shall we eat, and what shall we drink, and wherewithal shall we be clothed?" were absorbing questions to his fleshly mind. He was of those "Whose god is their belly, whose glory is their shame, who mind earthly things." A change has come over him.—He is dead; and what effect can you produce upon him now by an appeal to his appetite, or an attempt to arouse his sensibility?

You have seen the epicure. His appetite had enslaved him, and the language of his heart was—"There is nothing better for a man than that he should eat and drink and enjoy good in his labor." But now the arrow of death has reached him, and he lies before you clad in death's pale and clammy features. You spread around him the richest viands, and place before him every luxury that can pamper the appetite of even the most devoted sensualist. But does it move him? It moves him not; for he is dead. Thus is the Christian dead to sensual pleasures; and the language of his spiritual mind is—"I have meat to eat that ye know not of."—"It is my meat and drink to do the will of my Father in heaven." With what abhorrence, and shame, and nausea does he call to mind his former devotion to carnal appetites, and with what horror does he recoil from the thought of returning to them again, "as the dog to his vomit, or the sow that was washed to her wallowing in the mire!"

"*Dead!*" What an expressive word! Did the spirit of inspiration blunder in using so forcible a term? And are we to strip it of its significance, and soften it down to mean any thing and nothing? Ah! while its literal import is so often impressed upon our minds as we stand by the couch of a departing or departed friend, we shall find it hard to believe that it means but little when used figuratively by the Apostle under the influence of the spirit of God. But we are not left merely to apply the common principles for the interpretation of figurative language, in order to find out that it means much—very much. For the apostle has himself said, "*He that is dead is* FREED FROM SIN." And is that unmeaning? Is such a death nothing?—a death that puts an end to the old man of sin, consigns him to the grave, and raises the soul to newness of life—is that nothing?

The apostle in the entire connection speaks as if it were *to be taken for granted* that Christians were dead to sin. In the previous part of the epistle, he had brought to view the doctrine of justification by faith, and suggested that the existence of sin gave a more glorious opportunity than would otherwise have been presented of manifesting the superabounding grace of God in the pardon of the transgressor. To this doctrine the objection is presented—"What shall we say then? shall we continue in sin that grace may abound?" As much as to say, "Your doctrine encourages man in sin, and therefore tends to licentiousness." To which the Apostle answers in the next verse—"God forbid! how shall we that are dead to sin live any longer therein?"—assuming that he who has embraced the Atonement is dead to sin, and that it is absurd and contradictory to talk of his continuing in it. A dead man perform the acts of a living one? Impossible. A Christian who is dead to sin continue in the practice of it? It cannot be. Sin and holiness are direct antipodes. The character of the Christian and the character of the sinner are exactly opposite. "How shall we that are dead to sin live any longer therein?" Oh, that these words might ring perpetually in the ear of the Christian, as he presumes to think of continuing a transgressor of the law, and nevertheless justified before God.

Reader, are you dead to sin? Have the cords which bound you to the world been sundered? Do the inviting scenes of sin present to you no allurements? Does her voice have no sweetness to your ear? Do you easily resist the enticements of "the world, the flesh, and the devil?" Or are you all alive and wakeful, and sensitive to the things which affect a worldly mind?

The present is a state of probation; and every thing has been most happily arranged to test and to develope your true character.—Temptations continually surround you. Provocations naturally calculated to excite impatience, and fretfulness and anger are perpetually present. Do they show that you are dead and incapable of being led into sin by such influences? or do they make it manifest that you are all alive to the power of such temptations? Your name is cast out as evil. Does it provoke you to resentment; or are you so entirely dead that you show forth the character of him who, "when he was reviled, reviled not again—who was led as a lamb to the slaughter, and as a sheep that is dumb before her shearers, so he opened not his mouth?"

God permits his children to be tried to find out whether they be really dead or not. He allowed satan thus to try Job. The devil, in his selfishness, was disposed to think that Job was a servant of God from motives of self-interest and worldly policy, and therefore God said to him, "He is in thine hand;" and in quick succession one affliction followed another, but the man of God was unmoved, his patience unruffled, and his faith unshaken. His property and his children were taken from him in a single day, but the language of his pious resignation was, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." He was dead to the power of such temptations to distrust his God, and the malignant purpose of satan was unaccomplished. Another trial followed. The dissecting knife having already severed limb from limb, and no signs of life being manifest, is now thrust into the vitals to see if there be yet the least remains of life; but he is unmoved. "Though he slay me, yet will I trust in him," expresses his still unshaken confidence in the Lord Jehovah.

It is not enough that the Christian seem upon a cursory glance to be dead. This fact must be evident upon the closest inspection, and after the severest trial. Sometimes you have looked upon an animal from a few steps distant, and as it lay upon the ground, you have supposed it a carcass; but the crack of a whip, or the sound of an approaching footstep was enough to show that it was still alive. Sometimes it is not a little difficult for a physician to tell upon the closest inspection, whether death or a temporary stupor has come over his patient. And occasionally it is not until the dissecting knife is applied, that he discovers him to be yet alive. A man was once taken somewhat unwell, and after a few days sickness, to all appearance, died. There was no pulse, no warmth, and nothing that was around him seemed at all to affect him. Those who attended upon him at first suspected that he had swooned away for a little time, or that he had fallen into a trance; but at length became convinced that he was dead, and commenced dissection. But what! there was a motion, and then the eyes were opened, and the dead man gazed once more upon the face of his beloved friends! He had seemed to be dead, but he was not; the dissecting knife revealed him to be yet alive. He arose again to health, and lived for many years.—Thus does it often seem to be in the case of the Christian. By many temptations to sin he is unmoved, and you might suppose him to be really dead to its power; until at length some test is employed which makes it manifest to himself and to others that he is yet alive. Reader, I ask again, are you dead to sin? Do your acquaintances, as they look upon you, know that you are dead to sin, and that your life is hid with Christ in God? Or are you yet in bondage to sin, and panting to know how its power may be utterly destroyed?—how you may be dead to its charms and secured against its allurements? Upon this point I shall speak in a subsequent number.

E. B. F.

For the Morning Star.

"Prove all things: hold fast that which is good."

Paul well understood human nature. He knew that while some persons would unhesitatingly reject every new doctrine or enterprise, others would as readily embrace the grossest errors in sentiment or practice. He also knew that conduct so very opposite arose from the same cause—want of scrutinizing care in distinguishing good from evil. Hence, in writing to his brethren at Thessalonica, he, among other practical exhortations, gave the advice which heads this article. And it may be proper to remark, that the above is one of the most valuable precepts contained in the Scripture, which, if adhered to, would do away with blind stupidity and cold indifference on the one hand, and wild fanaticism and angry zeal on the other.

Yet, in order to obey the above injunction, it is not necessary to give to every subject that may be brought up a protracted and labored investigation; for there are some doctrines and practices so absurd that a person possessing an ordinary degree of discernment would at once see the folly of embracing them. It is intended that we should 'prove' those things only which are of sufficient importance to demand our attention. And this one can generally soon determine from the nature of the subject itself, the character of its movers, or the measures adopted for its advancement. Still it requires the exercise of caution, lest preconceived notions be suffered to have too much weight in judging of the merits of a matter. When the subject is one which is designed to affect the interests of any considerable portion of the human race—when men of worth and intelligence are engaged in it—or when it is managed with skill and adroitness, it may be well to bestow some attention upon it.

Several evils arise from a neglect to carefully examine the claims of those questions in morals and religion which are brought before the public mind. Reforms are thereby rendered slow, and unnecessarily burdensome to those who first engage in them. When a new enterprise is undertaken, the mass of community do not generally much regard it, until it reaches such a degree of advancement as to render it striking and attractive. But to bring it to this state, often requires years of anxiety and toil. Many can recollect the time when Temperance Societies were the scoff of the multitude, and the advocates of abstinence from strong drink deemed visionaries, attempting they knew not what, and entertaining notions wholly at variance with common sense. How very different is the case now! Those same obnoxious views are adopted by almost every member of community, and the chimerical schemes of those giddy ultraists have effected a most salutary change in the state of society. But why is it thus? Temperance principles have not varied, and human nature remains as it was then. The change is only in the *opinions* and *practices* of men; and this has resulted from giving the subject a proper consideration, and acting in obedience to a more enlightened view of it.—Had men before endeavored to learn the merits of the enterprise, the reform would have been more speedily accomplished, and the burden on the self-devoted few that enlisted in the outset less onerous. Then it becomes us to "prove all things," that we may know our duty, and do it.

Again, wild and fanatical doctrines are often hastily embraced through want of discriminating care. Few of the delusive theories of religion which have been the bane of true piety would have had an existence, had men stopped to examine. But, alas! too often for the welfare of Zion have foolish fantasies been eagerly received as the certain will of God, and vindicated with a zeal becoming a martyr. None can too clearly inspect new views, especially when diverse from the long established opinions of pious men; since, although it may be comparatively easy to retract a received error, yet it will prove a difficult task to eradicate the evils arising from the advocacy of it—the frost of a night may vanish before the morning sun, yet the vegetation of a season will feel its blighting influence, so error may speedily disappear before truth, *but the effects of its propagation may outlast an age.* When persons are aware that they have embraced error, it is their duty to make the best reparation in their power by frankly confessing it, and evincing a determination to in future "hold fast that" alone "which is good." This, with a subsequent life of prudence and devotion, may in some degree make amends for the past.

Most of the controversies and dissensions among Christians might likewise be obviated by attending to the advice of the apostle. It is true, that there are some who properly investigate the various questions that agitate the public mind, and obtain tolerably correct views in relation to them; but such are assailed on either hand by others, wise in ignorance, who measurably thwart their best endeavors for the promotion of good. For instance—the Christian abolitionist is told by some of his brethren, that he does not move fast enough, because, in laboring to overthrow slavery, he is unwilling to aid in destroying all civil and religious institutions; and, by others, that he is too much in haste, because he attempts to plead the cause of the oppressed in the religious assembly. And many of these brethren are apparently honest in their opinions; some are, no doubt really so.—They err in that they do not "prove all things, and hold fast that which is good." Therefore, let those who are well instructed in the claims of the various benevolent and religious institutions exercise charity towards such as may differ from them, since all have not had equal advantages for obtaining correct information; and let those who do not clearly understand the propriety of many of the measures of the present day be careful that they do not judge before they investigate, lest they like others, find themselves contending against "that which is good." whilst cherishing the idea that they are resisting evil.

P.

For the Morning Star.

Recipes for Repining.

Christian—Art thou poor? Do the cares of life press heavily upon thee? Seek thy poorer neighbor. Notice his almost shelterless hut—his tattered garb—his scanty meal—and observe with how little man can subsist. Return to thy *better* home, and be content.

Art thou suffering from disease? Revolve in thy mind whether there are not those about thee whose distresses are greater than thine; and if none such are personally known, think of the wretched condition of many who have sickened upon the waste desert, without friends, without medicines, without food;—think of those and repine not.

Art thou traduced by enemies? Remember that One infinitely better than thou was not only evil spoken of, but suffered persecutions of various kinds, and finally died in an ignominious manner by the hands of wicked men.

Do friends prove false-hearted? Know that there is One who sticketh closer than a brother; and that, if even thy father and thy mother forsake thee, the LORD will take thee up.

Are poverty, sickness, persecutions, in fine, all the 'ills that flesh is heir to,' thy portion? Consider that thou hast a treasure which the glittering, gaudy world cannot purchase—a conscience void of offence—sweet communion with God—and an exhilarating hope of ere long passing to that blissful land where "the wicked cease from troubling," and "the weary be at rest;"—where joys perpetual and unalloyed will be thine.

P.

For the Morning Star.

Neglect no Duty.

By a proper exercise of the faculties, one may distinguish, in most cases, between good and evil, right and wrong. Man is so constituted, that he may be susceptible of two impressions, *guilt* and *innocence*, or *condemnation* and *justification*. If a person does right, or what he thinks to be right, he feels justified and happy. If he do wrong, he feels condemned and miserable. Just so in a religious point of view. When some known duty is neglected, the mind is unhappy. Here is an illustration. A certain young man gave evidence of conversion. He felt it his duty to be baptized. A friend persuaded him to desist. He did so. He felt condemned, and lost the enjoyment of religion. Soon he *almost sunk into despair. Neglecting duty was the result of this.* No doubt, hundreds get *in the same cold state*, by disobeying the commands of God. In every sphere of life, do your duty. Then, you will enjoy that peace, which the world cannot give nor take away.

S. H. BARRETT.

For the Morning Star.

Meditation.

Spend some portion of time in holy meditation. Think and reflect upon serious matters. Time, thus spent, is never lost. It is necessary to guard and fortify the heart against approaching calamities. Not only this, death is coming. It may come in an unexpected moment. Therefore, let the mind grow familiar with dying scenes and dying thoughts. This will enable one to live more circumspectly before the world. It will keep the mind from vain thoughts. In short, the mind ought to dwell upon themes that will be of infinite importance to us hereafter.

S. H. BARRETT.

Rules of conduct for church members.

The following RULES are copied from a little book, containing a history, &c. of the eleventh Baptist church in Philadelphia prepared by its present excellent Pastor, Brother A. D. Gillitte. They were taken chiefly from the Church Member's Guide, a book which it is earnestly recommended that every member should possess and carefully study.

I. AS INDIVIDUALS.

Seek to acquire clear and enlarged views of divine truth. *Study the Bible daily.*

Diligently labor to make progress in holiness. *Commune with God and your own heart.*

Maintain the strictest integrity in all your conduct.

Excel in the manifestation of the Christian temper.

Study and practice with care, your duties as a father or mother, a husband or wife, a child, a neighbor, &c.

Show before the world that you love and honor Christ.

Honor rulers, obey the laws, pay the required taxes cheerfully, and avoid the noise and strife, and intrigues of politics.

II. TO THE PASTOR.

Submit to his just and scriptural authority.

Treat him with distinguishing honor, esteem and love.

Attend regularly upon his ministration, or, if you cannot attend regularly, satisfy him as to the reasons of your absence.

Pray for him.

Invite others to attend on his ministry; and encourage persons under religious concern to visit him.

Give him all the useful information you can respecting the church and congregation.

Zealously co-operate with him in all schemes of usefulness.

Have a most tender and delicate regard for his reputation.

Be forward in providing for him a liberal support.

III. TO OTHER MEMBERS.

CULTIVATE LOVE.

Delight in them as exhibiting the image of Christ.

Be ready to bear their burdens.

Visit them in their affliction. *Ceremonious visits are troublesome to the afflicted or their families. Compensate for the trouble of your visit by some Christian kindness.*

Pray with and for them.

Distribute to their necessities.

Be forbearing. Get not out of temper with any. Love them in spite of their faults.

CULTIVATE PEACE AND HARMONY.

Be yielding to others. Choose to be subject rather than to rule.

Strive never to give offence. Strive never to take offence.

Give reproof in love. Bear reproof with meakness.

Avoid speaking evil of any, either openly, or by insinuation, even though you should seem to do it with sorrow.

Do not encourage evil speaking, either by inquiring into the faults of others, or patiently listening to accusation. Insist upon having the matter taken at once to the person alluded.

SEEK TO RESTORE THE ERRING.

Be much more concerned for the soul af an offender, than for any injury he may have done you.

Give timely admonition and suffer no sin to remain on his soul, or dislike to grow secretly in your heart.

Go to him alone. Speak to him before you have spoken to any other. Tell him his fault in love. Reproach him not for any injury done to you.

If it be a private offence, be satisfied with private acknowledgment, and exact no unreasonable concession. If it be a public offence, urge him to make public and full acknowledgment.

When private admonition, after proper trial has failed, take with you two or three other members, selecting such as are of great discretion and calmness, who will act as mediators, not as partisans.

IV. TO THE CHURCH.

Take a deep interest in its concerns, and seek its prosperity by all lawful means.

Attend all its meetings, so far as circumstances will allow.

Conscientiously devote your gifts, graces and abilities to its service.

Cordially submit to its authority and discipline.

V. IN THE FAMILY.

Contract not marriage with an unbeliever.

THE HEAD OF THE FAMILY.

So conduct yourself in your family that no member of it shall doubt the sincerity of your religious profession.

Be much more deeply and constantly concerned for the spiritual, than for the temporal welfare of your children.

Perform family worship at an early hour, and with great punctuality, constancy, and seriousness.

Prevent conformity to the world in expensive entertainments, gay parties, vain and frivolous amusements, and showy modes of dress.

Let not the Sabbath *dinner prevent any one from attending the public worship of God.*

THE DOMESTICS.

Enter not into service where your religious privilege will be greatly abridged, or where the temptations to unfaithfulness in duty will be usually strong.

Behave with great respect towards the superior members of the family.

Take a lively interest in the concerns of the family.

Never put on any airs of self-importance on account of your religion.

Be not out of humor when obliged to stay away from public worship.

Avoid telling abroad what occurs in the family.

VI. AT THE PLACE OF WORSHIP.

Enter without loitering at the door.

Do not join a group for conversation but take your seat with seriousness, cover the face or incline the head lowly, and offer a silent prayer for the divine blessing upon all present.

Do not look about in time of prayer but keep the eyes either closed or fixed.

After worship, leave the house without worldly conversation.

VII. AT CHURCH MEETING.

Introduce no business without due deliberation and counsel.

Be slow to engage in debate.

Speak as little, and as kindly as possible.

Support every measure that tends to quietness and order.

VIII. AT PRAYER MEETINGS.

Attend punctually, if practicable.

Regard the meetings as very important.

Be ready to aid in conducting the worship, and cultivate your gifts for prayer, that you may lead the devotions profitably.

Let your prayers be short and fervent.

IX. IN RELATION TO THE COMMUNION.

Do you hold yourselves bound by the obligations expressed in the Covenant?

Are you living in any sin against God, this Church, or any of its members, which ought to prevent your communing with us at the Lord's table?

What progress are you making in religion? Prepare for it carefully by self-examination and prayer.

Make it a matter of conscience to be present at every communion, unless prevented by Divine Providence.

Make no scruple of conscience about partaking on account of the sin of any other person than yourself. *Examine, not other persons, but yourself.*

With grief of heart abstain from partaking, when you have criminally suffered sin to remain upon a brother, or scandal upon the church, without having done your duty towards its removal.

With grief of heart abstain, until you have penitently acknowledged to a brother any private wrong of which you may be conscious; or to the Church any sin which may become a public scandal.

Strive to partake with lively faith, and devout affections.

Cherish a sense of your own unworthiness; and let it lead you to the communion of the body and blood of Christ, by which atonement for sin is made, rather than keep you away.

Account that you eat and drink worthily and to Divine acceptance, when you do it as the Lord has commanded.

WHAT EDUCATION DOES.—At an anniversary, I once heard a brother give an illustration of what education does for the minister, which had both point and *edge*. "Education," said he, "is to the mind, what the grindstone is to the scythe. It neither improves the temper of the steel, nor adds to its amount. But some how or other, *it makes it cut.*—*Zion's Advocate.*

The Worldling.

Let us suppose the worldling to be successful up to the very point of his most sanguine expectations and wishes. Let him wade in wealth, and soar in fame, and revel in luxury. Is he now happy? No; for he sees—and cannot shun the sight—*the ghastly specter of death rapidly approaching, with a warrant from the King of kings to summon him away, and seize him in that cold hard hand, whose grasp is irresistable.* Every tolling bell, every passing funeral, tells him that the end of his race is near; every pain and disease in his body, every hidden sting and dark surmise in his soul, tells him that his *triumph* will be short. The more any one possesses of earthly enjoyment, the more gloomy and horrible must be the sight of the grave, if there be no hope beyond it. Just when he is beginning to say to his soul, "Soul, thou has much goods laid up for many years; take thy ease, eat, drink, and be merry;" his conscience hears a voice from heaven exclaim. "Thou fool! this night thy soul is required; and now whose shall those things be which thou hast provided?" Wretched then, beyond conception wretched, is their condition, whose hearts and hopes are glued to earth.

If the time of our continuance here is so short, and speedily gone, how necessary is it to seek a better inheritance beyond the grave.

Had we been left to the bare dictates of reason, or the vague notions of tradition, how much perplexity would have agitated and harassed our minds! But Jesus Christ hath brought life and *immortality to light* by the gospel. We are sure that all must feel an eternal weight of misery, or possess an eternal weight of glory in the world to come.—How, then, may we attain the final happiness of the saints? In no other way than by looking to and trusting in the Lord Jesus Christ. All who have a part in the great salvation, are prepared to enter a better world. They can welcome the event which makes nature shudder; they can exclaim, "O death, *where is thy sting? O grave, where is thy victory?* The sting of *death* is sin, and the strength of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ." But the portion of joy and felicity, which awaits the righteous, must be desired and sought, before it can be attained. Alas! what multitudes around us never make it a matter of real concern, or of serious thought! Their efforts and contrivances are incessantly employed to banish all the apprehensions and fears of futurity. Our Lord exhorts us to seek first the kingdom of God, and his *righteousness; to labor, not for the meat which perisheth, but for the meat which endureth to everlasting life. And are not these exhortations reasonable and highly important?* Who can expect a place in the kingdom of God, without a title to it, and a fitness for it?

THE TWO DWELLING PLACES.

Beyond the confines of this world, there are but two dwelling places for the souls of men—heaven and hell. Heaven is a prepared place, for a prepared people, and the impenitent and unbelieving can have no residence there. Think of this, while the glad tidings of salvation are sounding in your ears; while the glorious Sun of Righteousness is pouring the beams of spiritual day around you. Think of this, ye slaves of Mammon, ye sons and daughters of gaiety and dissipation, ye who are lovers of pleasure more than lovers of God. If your days are cut short while you remain in a carnal and unrenewed state, your hope will be cut off for ever.

THE MESSENGER OF PEACE.

To the humble and devout, who believe in Christ with all their heart, the King of Terrors is transformed into a messenger of peace. Sin is pardoned; and a good hope through grace, raises and animates the *mind.*

"Death to a good man," says Dr. Watts, "is but passing through a dark entry, out of one little dusky room of his Father's house, into another that is fair and large, lightsome and glorious, and divinely entertaining."—The pious Doddridge could say in his last hours, "I am full of confidence; and this is my confidence—there is a hope set before me; I have fled, I still fly for refuge to that hope. In Him, I trust; in Him, I have strong consolation; and shall assurredly be accepted in the Beloved of my soul. The spirit of adoption is given me; and I have no doubt that life and death, and all my present exercises, are directed in mercy by my adored heavenly Father." Oh! how small a matter is the breaking up of this clay tabernacle, if we know that we have "a house not made with hands, eternal in the heavens." Happy, thrice happy change, to quit these frail tenements of flesh, that we may be clothed in vestures of celestial radiance, and enter into the joy of our Lord!

"There is a land of pure delight,
Where saints immortal reign,
Infinite day excludes the night,
And pleasures banish pain."

Evangelical Magazine.

THE GLORIES OF THE SAVIOR.—In this contemplation we are at once lost in an unmeasurable ocean of overpowering glory. Imagination is bewildered—language fails. Go, take a survey of the earth on which we dwell—collect every object and every quality which have been pronounced fair, sweet or lovely; combine these into one resplendent orb of beauty; then leave the bounds of earth, wing your flight through the fields of immensity; in your progress collect what is fair and lovely in every world—what is bright and dazzling in every sun—combine these into other orbs of surpassing brightness; and thus continue to swell the number of magnificent aggregates, till the whole extent of creation is exhausted. And after having *united* these myriads of bright constellations, combining in itself the concentrated beauty and loveliness of the whole *created* universe, go and compare an atom to the world—a drop to the ocean—the *twinkling* of a taper to the full blaze of the *noon-tide* sun; and then may you compare *even* this all comprehending constellation of beauty and loveliness, with the *boundless* beauty and excellence of him who is the brightness of his Father's glory, who is God over all, blessed forever.

Baptist Family Magazine.

BEAUTIFUL THOUGHT.—Nothing can lay the foundation for a permanent happiness in married life, unless it be consistent religious principle. Two hearts, sanctified by Divine grace, may unite and flow on through life harmoniously together, with nothing to disturb their peace. Two kindred streams which unite and flow on together, mingling their waters, and becoming inseparably one, gliding gently and peacefully on toward the

Ocean, is one of the most beautiful objects in nature. But two hearts, united in genuine affection, and sanctified by the grace of God, flowing on in the same channel of holy affection, and unitedly seeking the same exalted objects—the glory of God, and the happiness of his creatures—is one of the most beautiful things in the universe.

MORNING STAR.

WEDNESDAY, OCTOBER 16, 1844.

TWELFTH GENERAL CONFERENCE
OF THE F. W. BAPTIST CONNECTION.

Brief Reports of Speeches, &c.,

BY D. MARKS.*

At ten o'clock, on the 2d of Oct. 1844, forty-three delegates from the different Yearly Meetings, assembled at Plainfield, N. Y., and during the day ten more arrived, making fifty-three, a larger number of regular delegates by fifteen, than ever before met in General Conference.

After a temporary organization, a Committee having been appointed to make out a list of the delegates, Elder Chaney inquired what method should be pursued in ascertaining the names of the delegates; and it was finally agreed that they should make them out from such other testimony as they could depend upon.

A number of new Yearly Meetings having applied for admission into the connection, an examination was made as to their doctrines and practices, to ascertain whether their sentiments correspond with those of the Treatise, and whether they are engaged in the benevolent enterprises, such as Missions, Temperance, Anti-Slavery, &c.

After the reading of the Constitution and of the By-Laws of the tenth Gen. Conference, Eld. Waterman inquired whether those by-laws are standing rules for every General Conference, or whether they were to be considered as mere temporary rules, which needed to be adopted by this session, in order to become the rules of this body.

Elder Curtis gave it as his opinion that they were temporary rules, and needed to be adopted by this Conference in order to become its own rules.

A second reading was called for and given. A motion was now made that said By-Laws be adopted as the rules of this body.

Eld. J. L. Sinclair. I hope before the Conference adopt those By-Laws, they will mark the sixteenth rule, which forbids any whispering. If we adopt rules it is best to live up to them, but we shall not live up to that rule.

Elder Waterman. Brother Moderator, I wish to read from the 5th page of the Minutes of the 11th Conference. "Whereas, the Constitution and By-Lays of this Conference have been accepted by the following Yearly Meetings, viz: N. Hampshire, Parsonsfield, Kennebec, Penobscot, Vermont, Holland Purchase, Susquehanna, Mass. and R. Island, Ohio and Penn., and Michigan, being more than three-fourths of all the Yearly Meetings—therefore, Agreed, that we acknowledge the Constitution and By-Laws which were presented at the last session of this body, as the Constitution and By-Laws for the government and regulation of the General Conference." From this you see that the By-Laws, as well as the Constitution, were adopted by the Yearly Meetings, apparently as standing rules.

Eld. D. M. L. Rollin. Had these By-Laws been designed as merely temporary, why does the 19th rule require the reading of them at each session?

Eld. J. Chaney. I am of opinion that these By-Laws ought not to have been submitted, with the Constitution, to the several Yearly Meetings, for acceptance as permanent rules, and I should like to see the resolution that gave them this direction.

Eld. E. Place. It is well known that it is parliamentary, both in Europe and in this country, for all legislative bodies to govern themselves as to their rules of action, and that it is never admissible for one body to attempt to affix rules of action for another.

Eld. J. Pinkham. If we adopt these rules we shall not live up to them. There is not a brother here that will not find necessary occasion to whisper. Nor will the delegates observe the rule, that each member shall speak but twice on a subject, without leave of Conference. We had such a rule in the N. H. Yearly Meeting;—it was not observed. Nor will members restrict themselves to ten minutes for a speech. Must the Moderator or some one else hold a watch over every one that speaks?

Eld. J. B. Davis. I think the speech of the last brother shows the necessity of the rules in question.

Eld. D. M. L. Rollin. I am of opinion that one Conference cannot make rules for another, and I will move an amendment by striking out the words, "*and By-Laws,*" in the 19th rule.

Wm. Burr. [By leave of Conference—not being a delegate.] This subject is an important one. For years we labored under serious difficulties for want of such permanent rules or By-Laws as were found essential to facilitate the transaction of business before a set of rules could be agreed upon. I believe I was one of the committee that drafted those rules. I understood they were designed to be permanent, subject, however, to modification, alterations, or additions, at each session.

Eld. E. Fisk. I am opposed to every thing which bears the least shadow of one Conference dictating, ruling, or binding another.

Eld. Waterman. Those By-Laws are important. They were designed to be read at each session, and received, of course with such amendments as each session may be disposed to make.

Eld. Chaney. I am in favor of the amendment. Strike out the words proposed, and you kill the very appearance of arbitrary action in relation to other bodies.

Eld. Marks. I hope every delegate will keep it well in mind that we are now stepping on important ground. The painful experience of many years has satisfied the reflecting observer, that without a set of standing rules to facilitate the transaction of business, great confusion and loss of time must inevitably ensue. What does the resolution contemplate? Why, nothing less than the exclusion of even the reading those By-Laws, at the opening of each Conference, which, after the experience of years, not only the General Conference, but the Yearly Meetings composing this Conference, have said shall be read. Examine those By-Laws and you will see that the character of nearly all of them is such as are appropriate only to standing rules. For example, the fifth rule says, "At each session of the Conference, standing committees shall be appointed on such subjects as the following: Printing Establishment, Education, Sabbath Schools, Temperance, Ministry, Slavery, Missions, Correspondence, Moral Reform, and Popery. All petitions and communications on particular subjects shall be referred to their appropriate committees. Special committees may be appointed at the pleasure of the Conference." Now, who cannot see at a glance, that this rule should also be excluded, if the 19th needs expunging? True, this body has unquestionably the right to revise those rules so far as they merely concern their own action; but we have not the right to rip up standing rules, to unsettle all that has been done, to dictate the course of future Conferences, by taking from them the rules that the Yearly Meetings have said shall govern them? As to the fear that has been expressed, that one Conference, by these rules will dictate another, or intrude on their rights, the simple precedent of adopting those rules to govern our action, will be a sufficient guard against the danger anticipated, it being a precedent which will clearly show that this body considers itself free to adopt those rules either with or without amendment.

Eld. J. B. Davis. I do not understand the amendment proposed to be a ripping up of standing rules.

Elder Marks. It is. The Yearly Meetings have said that *each* General Conference *shall*, near its opening, *read* these By-Laws, but the amendment (after we have read them for ourselves,) says virtually that what the Yearly Meetings have said shall be done at all Conferences, shall not be done. We have no right to attempt to reverse this order.

Eld. J. B. Davis. We are an independent body.

Eld. Place. I am sorry that we spend so much time in organizing. A Constitution and By-Laws are as different as the sun and moon. They should be kept distinct.

Wm. Burr. [By leave, &c.] I think none of the By-Laws should be expunged, but that it should be expressly stated that each session can revise them for their own use.

The cries of *question, question,* now became general, and being called, the amendment was lost—14 voting for it and 28 against it.—The question of the adoption of the By-Laws being now called,

Eld. M. J. Steere said, I hope no one will vote for the 16th rule, which forbids all whispering, unless he is willing to bind himself by it in practice. I consider the rule too arbitrary, and will therefore move an amendment, that it read, *there shall be as little whispering as possible,* that it shall not be allowed so far as to annoy the Conference.

Eld. Wire. I have found by experience, that when I bind myself firmly by a good rule, I have no difficulty in living up to it.

Eld. Moulton. The amendment, if I understand it, will leave it precisely where the rule does; for, if we whisper as little as possible, we shall whisper none at all.

Eld. Steere. Every one knows that the phraseology, "*as little as possible,*" should not be construed exactly literally, but to mean as little as we can and do our duty.

Cries of "question, question," now called up the decision, by which this amendment was also lost, without a count of votes. The By-Laws were now adopted, but two voices being heard in the negative.

Elder Burlingame moved that a committee be appointed on Doctrine.

Eld. Chaney. I am under the impression that we are not authorized here to discuss doctrines; at least, we are not authorized to bring up new doctrines, and turn the Conference into a school of disputings.

Eld. Burlingame. It has been customary to discuss doctrines in this Conference, and I know not why the custom should be abandoned.

Eld. Whittemore. Whether the discussion of the doctrines contemplated comes up in Conference in this way or in some other, it will come, come inevitably; and it would be better to have it come up in this way, than in any other.

Eld. J. B. Davis. I hope there will be a committee appointed, and if there be any new doctrines, let them be used up at once.

Eld. D. M. L. Rollin. Brother Moderator, I do hope the motion will not prevail. If it should, whatever questions arise, must be either admitted or rejected. To reject any question might not be deemed courteous, and to receive and decide upon would be assuming doubtful powers. I have no objection to the introduction of any question of importance, nor to its free discussion in this Conference; but let it come up on individual responsibility.

Eld. Marks. I perfectly agree with the remarks of brother Rollin.

The question being called, was lost.

D. M.

October 7, 1844.

The Conference was organized by appointing Elder Jonathan Woodman of Vermont, Moderator; Elders E. Place, of N. H. and Samuel Wire, of N. Y. Assistant Moderators; and Elders A. K. Moulton and I. D. Stewart, Assistant Clerks. The business thus far has been transacted with great unanimity and harmony. The delegates have been generally of one mind.

W. B.

* I do not profess to report the most part of what is said in Conference, only what is judged the more important parts. Nor do I profess sufficient skill as a Reporter, in all cases to do perfect justice to the speakers. Therefore, any speaker to whom injustice is done will have liberty to correct the representation in the Star.

D. MARKS.

Points to be Guarded, in laboring to promote Education in the Ministry.

All readily admit that an individual must know a point himself, before he can teach it to others. If one wishes to become acquainted with the science and practice of medicine, or law, or with a language, to whom would common sense dictate him to go for instruction? To him who knows nothing about these, or him who is well versed in them?—The mere child would answer correctly here. If common sense, then, would dictate that a knowledge of the thing to be taught is indispensable in him who attempts to impart instruction, even on points which relate only to things of this life, whose influence simply concerns the body, and that but for a short period, what should be expected of that man who stands up to teach in respect to the important relation of mortals to God and the world to come, where an eternity of weal or wo is at stake? We do not, by any means, contend that a minister should go through college, or that a course at a Biblical School is absolutely essential. But we do contend, that none are prepared to instruct on subjects contained in the Book of God, without a knowledge of that Book, so far as they attempt to instruct. It is folly for one to think to come forth in a congregation, with no knowledge of what he is to communicate, for the Lord, by immediate inspiration, to furnish him with what he should say; when he could obtain the requisite knowledge by a little study and reflection upon the means God has put into his hands. Our heavenly father does not inspire men to things, where he has furnished them with ample facilities for getting hold of them in other ways. It is folly too for one to attempt to teach on Christian experience without having the love of God shed abroad in his own soul, without a real change of heart. To be a workman who needeth not to be ashamed, rightly dividing the word of God, giving to every one a portion in due season, a minister must drink at the fount of God's regenerating love. And besides this, as the general truths which he has to teach have been sent down from heaven, and clothed in mortal language, he needs to drink also at the fount of human science, so as to be able to understand those truths and communicate them intelligently to others. True piety and human science then are destined to go hand in hand; the former taking the lead and the other acting in capacity of a humble servant. As said before, a college course, or a course at a Biblical School, is not indispensable in the case of the minister. Only let him have the needful acquirements, and no matter how he obtains it, even if in his chimney corner. It is evident, however, that common minds, when laboring to obtain knowledge on any point, whether human or divine, can be greatly aided by the assistance of a competent teacher. Hence the importance of schools of various grades, and for various purposes, to which subject we as a people have been waking up for a few years past.

But some of our brethren, among whom are individuals worthy of high esteem for their stability of character, good judgment, and sound piety, are not prepared to approve of the effort now being made to establish a Biblical School in our denomination. They have various objections. It would seem that some of them are not so well founded. But there truly are points where, without proper caution, the results will be unfavorable. Here there fears are well founded. If, however, we object to this enterprise on the account of its possible abuses, what shall we do in respect to other important means of usefulness, all of which may be greatly abused, and thus prove a curse? Why not object to the possession of property, to general education, to the arts, and to all useful implements? Unhappy results may follow from each of these. All would say, guarding against their erroneous use, let us use them properly, and thus secure their designed good. And why not the same with regard to a Biblical School? Many brethren of deep piety and honest integrity, wish to have one established on a firm base among us. If properly conducted by its managers, and properly improved by those who may enjoy its advantages, it might be of great utility. Or, on the other hand, it may be abused. This being the case, is it not consistent for all to lend their aid by their prayers, counsels, and contributions, so far as duty may dictate, to the support of a Biblical School, still keeping a strict watch against all possible wrong results? But, to be able the better to guard against these results, it is needful to look at them in as clear a light as we can.

One point to be strictly guarded against, in laboring to promote ministerial education, is that of attaching too much importance to it. Though this is important, yet it has its subordinate rank; and when raised above that, it gets unhappily out of place. Should our community, or any portion of it, be led on into a spirit which would prompt them to desire a minister who would come before them with fine rhetorical flourishes, well turned periods, and highly finished sentences, whose performances shall exactly accord with the graces of the schools, without regard to his piety or stern moral excellence; or should it ever become so among us, that persons not called of God to the high and important work shall be induced to enter the holy office, because they can learn to sermonize according to certain rules, and thus appear well before a gazing multitude, and because they will be sustained by public sentiment therein, such truly would be a lamentable state.—Rather let us have almost total ignorance. If we can have but one, give us true piety.—Give us that warmth of heart, that ardor of soul, which our early brethren labored so assiduously to cultivate, and let the education go. But we can have both. It is our privilege to have both. For things to go right, however, let us always hold grace as the first great object of attention, and ever regard education as subservient to this. Then we need have no fears on this point. The fact is, education of itself is of no avail towards saving a ruined world. Laboring to get men to heaven by mere education, is like attempting to make up a large number by adding cyphers. Let the process be carried as far as possible, it is all nought. But let true piety, true love to God, stand as the great significant figure, then adding the cyphers will be of some avail.—One remark more on this point, should in justice be made, before leaving it, and that is that education is by no means to be regarded as the only door of entrance to graceless men into the ministry. We have too often forced upon us rather strong evidence of the fact that some of this character, who can lay no great claim to mental cultivation, have gotten into this office. It is to be feared that ordaining councils are not always quite so particular in examining candidates as they should be. None should by any means, be admitted to the ministry, without good evidence that God calls them to it.

Another point where we should be on our guard is, that of introducing a cold, lifeless, formal manner of preaching. This is, however, by no means a necessary tendency of cultivating the mind. Nor are the faults of this character to be found among men of education only. Other men may and do become worldly-minded, cold and uninteresting. In fact they may backslide, and their preaching become nothing but a heartless form. But we must admit that such as attend somewhat extensively to mental cultivation, are in danger of running into it, unless they are properly on their watch. One reason of this arises from the effect that a sedentary life exerts upon the physical constitution, and especially the vital organs. They are liable to be kept so inactive and so much cramped up by a peculiar posture of sitting, that often the posessor comes upon the stage, with so weak lungs that it is impossible for him to speak in a feeling, interesting manner. There is no way to remedy this, unless students are careful to take such exercise as will tend to develop the lungs. Another reason is, that persons may become so much delighted with rich thoughts, that it matters not how coldly they are presented. Such regard not so much the manner or spirit with which the communication is made. The thought satisfies them of itself. When one arrives at such a state of mind, he will not be very likely to be very warm-hearted in his communications to others.

Some suppose that an attendance at the Biblical School will tend to foster a spirit of pride. But it is yet to be shown that studying into the real nature of things tends in the least to foster a proud spirit. It is rather to the contrary.

No matter what unhappy consequences may be feared by the most careful of our brethren, to follow from this institution. If, as before said, things connected with its management, &c., are always properly attended to, and the watchful care constantly exercised that we should exercise in other cases, we need not fear. God will bless us in it. It will be a means in his hands of enabling us to enlarge in our sphere of usefulness, and of becoming more useful to the world.

H, Q.

Discussion.

Discussion is good. No two persons, differing in opinion, can both be right. One of them *must* be wrong, and both *may* be wrong. But whether one only be wrong, or whether both be, by no means are the facts in the case so likely to be determined, as by a free discussion of the disputed points. To be sure, men will differ some times in spite of discussion. But when candid, prayerful, discussion fails to harmonize opinionists, they may be set down as irreconcilable. It is not however during the heat of debate, that we are, as a general rule, to expect the surrender of error. Nor ought it to be expected then. To decide under such a circumstance is, generally, unadvisable, and often rash. And those who habitually take the floor of debate, as the place of decision, are generally and perhaps very much from this cause, unstable. The juror, twice convinced, by the adverse pleas of the attorneys, needs the calm and cool consideration of the jury room, in order to do justice to the case in court. So the seeker after truth, moved and warped by arguments promiscuously thrown together in the conference room, greatly needs the cool, and calm after-reflection, in order to do justice to the case in question; and also to settle in a conclusion, which he may, in after-time, see no cause to disclaim. When, however, circumstances forbid this after-reflection, a man must do the best he can in the premises.

But, sooner or later, the results of discussions are most favorable to truth. It should therefore, be every where encouraged. It does not, however, *ask* encouragement. It only asks to be unrestrained. And yet it *is* restrained, *necessarily,* and of course innocently. It restrains itself. One discussion restrains another. The discussion of a more important point restrains, yea, even gags, for the time being, the discussion of a less important point. Thus it is, and thus in the very nature of things, it must be. It is therefore, right. But for men to suppress discussion, without any such necessary cause, and merely through fear of the consequences, is quite another thing; and as dangerous as it is unreligious, and unphilosophical.

But our pen is rambling. It was taken up to point out some things necessary to profitable discussion. And in doing this, we will say,

1. It should be conducted coolly. i. e. without any envious, or bitter feelings. The parties must feel themselves quite above personal considerations. A failure here, is a failure throughout. And hence it is, that many a well begun debate has ended only in barrenness and bitterness.

2. *Discussion should be calm,* i. e. the parties should avoid that over-earnestness which seeks to talk all the time, or which embarrasses and vexes an opponent with constant interruptions.

3. *Discussion should be candid.* No artifice must be employed to conceal the real merit of an opposing argument. When this is done successfully, truth suffers. But when the cheat is seen, the cheater cheats himself. He sinks utterly. But openness and frankness exalt debate, and direct to a happy issue,—happy to both parties. For if a person should esteem himself happy, when his sentiment is confirmed, happier, far, should he esteem himself, when his error is shown. But unless discussion be *candid,* no confidence can be justly placed in its results.

3. *Discussion should stop when the arguments are exhausted.* This is as necessary as it is natural. The jury having got all the evidence, may retire for a verdict.

Some other things we had thought of saying, but our sheet is full. If, however, all debaters will mind the above hints, we flatter ourselves, that discussion will rise in its respectfulness, and utility.

M. J. S.

Who should lead in Benevolent Enterprises, Ministers or People?

Ministers are placed upon the walls of Zion to look out for evil when it may approach, and give the alarm. Their duty also requires of them to search after good, and present this to the people. They ought to be *watchmen* and *stewards* of the manifold grace of God. When they really act as such, they answer the great design of their appointment. Yes, their duty is to take the lead in every good word and work. But, alas! what is the matter of fact? While a great many of this class have been earnestly engaged in efforts to bring up the world to a correct pratice on exceedingly important points, many, on the other hand, have stood coldly back, and not taken hold, till they have been dragged along by their people, and then not with a heart to make much effort to promote the cause they professedly espouse. Their people take the lead, and the ministers come forward from necessity. This is lamentably the fact in many cases. When a place has the misfortune to have a minister of this description, what is done must be done by the people without his aid. Hence it is an up-hill course, because a great obstacle lies in the way. For instance, does the condition of the neighborhood require that a stand should be taken against intemperance? It is left for any but the right one, to start and go ahead. The movements of the minister are watched with great care by the community. Many who otherwise would take hold, do not, because he keeps aloof. The rum party claim him as being on their side. Thus those who do go forward have a hard struggle. They are called on not only to grapple with the monster intemperance, but that too directly against the influence of him who should have been the very first to sound the note arousing the people to contend against the mighty evil. The same may be said of other moral enterprises. Some will not espouse them till they become popular.

The unhappy consequences of this keeping aloof from duty by ministers, are by no means felt only in this tendency to hinder the onward progress of that particular enterprise upon which they turn their back. The people will hear upon subjects of moral improvement. One might as well think to hush the thunderings of Niagara, as to stop this. But, as a general thing, people rather hear their minister speak out on these points. He is the very man for this business. Being acquainted with all the circumstances of the place, he knows, or ought to know, best how to take hold. If, however, he do not, as the door is open for some one, another steps in, who perhaps is imprudent, rash, eccentric, and, in fine, anything but what a leader should be. He is listened to. Not only is the real, sterling truth which he presents received, but, in some cases, many fall in with his exceptionable peculiarities also. Here is no doubt one great cause why these disorganizers are in many places getting so much hold on the public mind. Some ministers, it cannot be denied, are to blame here, and community is already suffering the bad effects of it. Infidels and those who only pretend great sympathy for the public good are making use of the occasion offered them, to sap the very foundations of society.

H. Q.

Through mistake our paper last week on the outside was dated the 10th. It should have been the 9th.

The absence of the Editor will be a sufficient apology for any lack of interest, or the occurrence of errors in the two last numbers of the Star.

Elder ANDREW ROLLINS has removed to Richmond Corner, Me. and wishes his correspondents to address him accordingly.

Mountain Character.

We do not propose to describe the character of mountains, but intend simply to make a passing remark or two upon the influence of mountain scenery on human character.—That location makes a striking difference among men, is abundantly obvious, and that mountain scenery, with all its grandeur and wildness, is calculated to cherish and invigorate whatever is noble and of lofty bearing in human nature, history abundantly shows. Is it because here man is lifted up nearer heaven and catches betimes a breath of that purer and serener clime? Or is it because here the air is clearer and freer from accidental pollution, rendering the constitution more vigorous, and thus improving the intellect and the soul? Or is it owing to the fact that such situations are far removed from the crowded marts of worldly gain, where avarice and carnal pleasure triumph over the influences of the finer virtues? However this may be the fact is admitted and that is sufficient for our present purpose.

Would you find Freedom, full-grown, cheery, heart-inspiring freedom? Leave the busy bustling city. Hie you away from these monotonous plains and interminable levels; and seek her up in the fastnesses of the rugged mountains of Switzerland, the land of Tell and the free. Go hunt out her habitation amid the snow cliff of Scotland, the home of Bruce and Wallace, and Scott and Burns. Or would you find her nearer home, then go to N. England, the Switzerland and Scotland of America, and you will find her perched on some beetling granite peak, or nestling amid the uncornered cliffs of slate or marble.

There is a generosity, a freeness, a chastity living up among these mountains, that pine away and die when brought in contact with the infected atmosphere of the city and crowded town. Love is here more hallowed, friendship more natural and pure, chastity more chaste, and hospitality more kind. If you have not the form and parade, the pomp and display of city life, you have the cordial welcome, the free and honest interchange of feeling and thought, and the unfailing fidelity of man in his best nature. We speak what we know. We have ourselves ranged these very mountains, and oh, how have we feasted our vision on those wide-spread and far-reaching landscapes, and drank in those free invigorating airs! We have visited too those humble mountain cottages, and felt the generous influences of unassuming virtue and hospitality, that flee the mockery of artificial refinement, and choose a seat on these unhewn and unpolished hearth stones. We have sojourned amid the sparse population of the famed Green Mountains of Vermont, and those lofty ridges that separate her largest rivers, and no where have we met with so warm and open reception. A stranger even may travel well nigh free of expense, and often will find it difficult to answer all the demands of hospitality.

These may appear to be forbidding spots when viewed on the world's great map; but still they are rich and fertile, and well they may be; for the blessing of every traveler is provoked, and now we are reminded of it, we will renew our supplication, "may sunshine and rain, fruit and flower crown those mountain slopes, till sunshine and rain cease to descend, and fruit and flower grow."

Here too religion attains her full growth and vigor. It is true she may live when loaded with the trappings of wealth, or decked in robes of royalty; but it is a sickly existence. Her birth place was the sunny plain, the woodland dell; the mountain slope were the play grounds of her youth, and here still she chooses her favorite seat. Her temple wide space, her altars the high lifted mountain cliff. If we were not a student, or rather if we were only a student, and had nothing to do with men and things, we would choose our seat up in these quiet mountain ravines, where we might spend our leisure hours around the glowing hearth stone of some hardy but honest mountaineer, to drink in the full flow of gentleness and love.

J. F.

New Missionary Movement.

The Christian Herald contains a "Call for a missionary meeting," signed by Eld. Elijah Shaw, and 28 other ministers of the Christian Connection. The signers of the "Call" believe that the time has come when a missionary spirit has taken possession of 'many hearts in their churches.' They design soon to meet and organize a Missionary Society, and then lay its claims before the churches for co-opperation. Their writers have for some time been waking up an interest in the denomination for the cause of Missions, both Foreign and Domestic, and the proposed meeting is looked forward to with a good deal of interest. We wish them success in this new movement. Certainly, a denomination of their numbers, ought to sustain several Foreign stations, as well as in our own country.

P. S. B.

"Charity begins at Home."

When bro. Sutton, was lecturing through R. I., on the subject of Foreign Missions, he was often met with, "*Charity begins at home.*" Thus it was in one of the country places through which he passed. After one of his lectures, an old man and long tried professed Christian, arose and said, "*Charity begins at home.*" Years passed away. At length this same old man, was met at a tavern. He had grown quite blind, and feeble. He soon calls for brandy, calling it ironically, and to the hurt of temperance, "*poison stuff.*" He drinks himself, and gives to a little lad, with him. Ah, thought we, as we heard of him, drinking that poison stuff, "*Charity begins at home.*" And such are the men who affirm it.

M. J. S.

The Minister at the Prayer Meeting.

He should attend it when he can. The prayer meeting needs him; but at least he needs it, for two reasons.

1. He needs it in order to become better and intimately acquainted with all the brethren and sisters;—acquainted with their religious state of mind; and acquainted with their gifts.

2. He needs the prayer meeting for his own spiritual profit. It does a minister's own soul good to attend the prayer meeting of his church. His own piety and love are kindled up, and increased by his brethren's. Their prayers and exhortations revive, and quicken his own spirit, and encourage his heart in the great work in which he ministers. He should plan to attend the prayer meeting, for these two reasons; and for the other reason, that his presence there will do his brethren and the cause good.

But the pastor cannot always attend the prayer meetings; and when he cannot, the church should cheerfully and faithfully serve the Lord. P. S. B.

Anti-Slavery at the South.

Friends of freedom can but rejoice at the spread of anti-slavery sentiment in the South. Notwithstanding the violence of many slaveholders who would cling to the horrid system of oppression, we have great reason to believe that there are scores, and hundreds, at the South—those, too, who are now in some way connected with the institution—in whose hearts a hatred of oppression is taking deep root. This violence may be the means of suppressing this feeling to some extent, for awhile, but it will only gather fresh strength, and get more deeply rooted by the delay. Sometimes, however, this feeling is expressed. Long has the cry been made by designing men, "Abolitionists are putting back the cause of emancipation;" but every expression from the South is a refutation of it. There is every thing to encourage the friends of the slave, at the North, to increase their labors in this holy cause. The following extracts from a letter of S. P. Andrews, Esq., published in the Baltimore Visiter, gives a correct view, probably, of the state of feeling at the South, on this subject. Mr. Andrews once resided at the South, and can speak from knowledge. He is now counsel for Rev. Charles T. Torrey, who is confined in Baltimore jail, charged with the *crime* (?) of assisting a slave in escaping from bondage.

"I too, can speak of Southern society, as one who has long and carefully observed it. I resided for fourteen years in the extreme South; and during the last four or five years of that period, entertaining sentiments hostile to slavery. I have been accustomed to speak of myself, and to be spoken of by others, as an *Abolitionist*—not choosing to disown a term which I found properly discriptive of my opinions, on account of its unpopularity, although I had then no connection with the Northern men of that name. Holding such a position, I was in a situation to learn more than most men, of the extent of Anti-Slavery sentiments in the South; and I have little doubt that, taking the *whole* South, my estimate of it would greatly exceed even your credulity upon the subject. To a man in my position at that time, a thousand confidential communications were made, which would astound the confiding slaveholder, could they be made in his ear. It is not an uncommon event for the business partner of a rabid and furious defender of Slavery, who does not suspect treason to his wild notions within five hundred miles of him, to be a thorough Abolitionist. Among the poorer classes o whites, a bitter hatred against the institution of Slavery, is widely disseminated in all the States; and among thinking and judicious men, of the slaveholding class, there are numbers who anticipate a speedy extinction of slavery throughout the South with pleasure, and honestly wish that the public mind may soon become accustomed to look upon the subject calmly, as a question that must be dealt with wisely, but efficiently, and with reference to change. They see that the spirit of the age is that of deadly hostility to personal bondage and the denial of personal rights. They see that our Southern States and Texas will inevitably, in a few years, be the only remaining slaveholding countries on earth, with the abhorrent public opinion of mankind concentrated with the intensity of a burning focus upon them."

Mr. Andrews then goes on to speak of the rapid progress of free principles in the South, manifest in the movements made in Western Virginia, Kentucky, Eastern Tennessee, Western part of North Carolina, and Missouri. He then writes:

"In Delaware an Anti-Slavery Convention has just been held, demanding of the Legislature the abolition of Slavery at the next meeting of the Legislature. In Maryland you affirm what my own observation has abundantly convinced me of, that the same sentiment is rapidly increasing, and gathering towards a crisis. I have been assured by men of standing in the State, of the strong probability of the question being brought up, without distinction of party, for the abolition of Slavery, in some shape, soon after the present canvass is closed. During the canvass, I have heard, and you have heard, I doubt not, public addresses in Baltimore, which, a hundred miles farther north, would have been characterized as abolition speeches; and prominent men of the State are, as I know, seeking with avidity for the publications and statistics of the Northern and European Anti-Slavery Societies.

Of the suppression of this feeling and its enslavement he thus writes:

The anti-slavery sentiment at the South, is as yet, everywhere, with the fewest exceptions, itself enslaved. It is not that bold and manly spirit which ought to characterize the bearing of freemen, but a crouching, trembling, and fearful sentiment, which shudders at the sound of its own voice, if it happens to have uttered a true or a free thought. Rutherford defines slavery as the correlative term of pure despotism. The despotism is not restrictive, however, in its operation to those who are called slaves, but overshadows the whole community in which it exists. No other despotism is half so vigilant. A man may prate of Republicanism in Russia, and only be in danger of the Government spies, but in the slave States every man is a spy upon his neighbor. Every planter is an autocrat, and his hangers-on and dependents are so many prowling patrols upon the highways and by-paths of public sentiment. They, in their urgent sycophancy, push their zeal against freedom, much beyond those whom they serve. Often the most rabid denunciators of all investigation or free thought, in the Southern States, are renegade Yankees, who in many instances never owned a slave, and never will, but who fancy that they cater to the public taste among them by the most insane ravings upon the subject of slavery, or else who fear that they may themselves be suspected, and hence act upon the principle of Peter, when he denied his master, who cursed and swore to convince the by-standers that he did not belong to *that* sect!

Such is the all-pervading vigilance of the slave power, that the anti-slavery sentiment, though vastly more extended than the slaveholder imagines, is still of the Nicodemus order. It visits the fountains of truth by night, and haunts secret places for fear! It flees from the scene of crucifixion, but returns to beg the body after the crowd is dispersed. It is indeed a cowardly, and, in one point of view, a despicable feeling. In another view, it is full of promise and hope. The men who entertain it, are themselves ashamed of their own poltroonery. They are feeling their way in a thousand directions, to a place where they can breathe more freely, and are more and more impatient that in a country called *free*, they are compelled to dissemble and obey the tyrant opinion which enfolds and almost strangles them! Occasionally a bold spirit, here and there, breaks loose from the bondage, and mentally makes for himself a new declaration of independence. The numbers of such will soon increase; and when the little phalanx thus called by Heaven to the liberation of their country from its sorest evil, shall have made good their right to speak and to act, the immense mass of latent sentiment already existing and suppressed, will burst forth like a pent-up torrent, and men will wonder at themselves, when they interchange views and find what each has been thinking all along.

End of the World. The Sabbath Recorder says, "The believers in the speedy Second Advent of Christ seem to have taken a new start within a week or two past. It is said, that there never has been a time when the interest among them was so great, the confidence so entire, and the contributions so abundant. The consequence is, that the press is throwing off their publications as thick as autumn leaves, and distributors are to be met with in every direction. The time now fixed upon is the tenth day of the seventh month of the Jewish year, which they say occurs about the 22d of October." Some in this place, and in towns around us, have left their work and closed up their shops. Such may be sincere in their belief—may think they are doing "God service," and after all they may be mistaken in their conclusions. We do not wish to censure; but would recommend, that, after they have so often proved "blind guides," they withhold their denunciations against those who do not see with the same vision as themselves. We are aware this remark is not appropriate to *all* those who hold to the speedy coming of our Lord, but to many it is most applicable.

Sin's Influence.—What Christian can read of the blighting influence of *sin*—at home & abroad, without feeling an increased desire to labor for its overthrow? Dr. Hawes thus writes concerning his tour in the East, touching this point:

I never had so deep and vivid impression of the temporal evils of sin. My tour has conducted me over some of the fairest and most lovely portions of the earth, and often when viewing the aspect of nature around me—all so rich, so charming, and so capable of yielding every product of earth—I have seemed to myself in the midst of paradise, and could hardly think it possible that the people could be otherwise than happy. But on turning to view the moral and social aspect of things, I have again and again been overwhelmed by the dark and gloomy contrast.—The people are poor, ignorant, degraded and miserable beyond what I had before supposed possible. Family and domestic comforts are unknown; children ragged, dirty, neglected; houses and villages in ruins; plains and valleys of exuberant fertility are lying waste and barren. Crowds of beggars are thronging on every side, and degradation and misery are everywhere visible. Such, especially, is the state of things in Syria and Palestine, where I have last traveled. In a rich and fertile region beyond the Jordan, 466 villages have been found in ruins, and nowhere, as I passed from Mount Lebanon through Galilee and Samaria to Jerusalem, did I witness one single mark of progress, or improvement in anything; but everywhere the most affecting signs of decay and hastening ruin. The cause of all this, I said, is *sin*--is departure from God, and neglect and abuse of his visitation. Nothing else, I felt sure, would sink the people so low, or make them so miserable; and nothing, I am sure, but a return to God and duty, through the blessed influence of the gospel of his Son, can bring intelligence and happiness to the people, or save them from misery everlasting.

Missions in India.

We have published several accounts of the encouraging state of things in India. None, however, give a more glowing picture of the present condition of that country than the following, which was presented at a late extra meeting of the London Missionary Society.—*Sab. Rec.*

"There is no country so open to the labors of the Christian church as Continental India. England is not nearly so much at the disposal of the Christian minister to preach the gospel where he pleases, and how he pleases, as is Continental India. I never entered a village of the Mysore country, or even an obscure hamlet, at which I could not at any time get up in the street, or stand against one of the temples, and find no other obstruction than the argument of a petulant Brahmin, to proclaiming as long as I pleased the truth of God. My station was sixty-one miles from any European residence. We were among the people without any protection or defence; and where, if they had been disposed, they might at any time have interfered with or suspended our missionary labors. If 20,000 British missionaries could be found and transferred to India, they might at once obtain large and attentive congregations, and not a man amongst them who had ever heard the gospel before.

Fruit of Missions.—A little circumstance is related, which illustrates beautifully the power of gospel truth, and the incalculable value of Christian missions. A poor orphan girl, in the Parapattan Orphan Asylum, Batavia, when she expressed a wish to be added to the church there, was asked to give "a reason of the hope that was in" her, when she said, "that reading attentively in her bedroom the account of the crucifixion of Jesus Christ, as recorded in the New Testament, his love appeared to her so great, she could not forget it. She was admitted, at the age of 15, by the Rev. (now Dr.) Medhurst, who founded the above institution during his missionary labors in Java.—*Ib.*

United States and the Slave Trade.

The London papers loudly and most righteously complain of the insincerity manifested by our Government in carrying out the treaties for the suppression of the slave trade. The stars and stripes of our free country are still employed to screen from British vigilance vessels loaded with slaves. A letter was recently addressed to our Minister, Mr. Everett, in which it was stated "that American shipping is employed in transporting to the coast of Africa merchandise, equipments, and other articles necessary for slave-trade operation." It appears also that it is a custom for slave-dealers to purchase a vessel from Americans, with a stipulation that a voyage or two shall be made to the slave coast under the sanction of the American flag, before the transfer of the vessel is publicly made to the real owner. In other words, the flag of America is to be used as a protection to slave merchandise until money enough is made by the horrible traffic to purchase the vessel.

Another of the subterfuges by which the great compact against slave dealing is neutralized, is thus stated in the words of Lord Aberdeen in a late speech:—"A system has been recently introduced at Bahia, which greatly facilitates the importation of slaves into that province. The fast sailing American vessels arrive there from the U. States, and, after discharging, are sold to a company of slave-dealers, the master engaging to take the vessel to the coast of Africa under American colors; a cargo of tobacco or rum is put on board, and sent direct to some well-known depot on the coast, where it is exchanged for slaves; the American master then gives up the command; the slaves are put on board; Brazilian colors are hoisted, and the vessel sails on her return voyage." Bahia is the great sugar province of the Brazils, and is, it appears, supplied with fresh cargoes of slaves by this manœvre, the vessels and the flag of the United States being employed for the purpose.—*Ib.*

Obituary Notices.—When our friends send us obituaries, they will please observe the following rules: 1. The *name* of the writer must in all cases accompany the notice; and 2. The notice must be short,—one or two squares, at most, is ample space, in most instances, for an obituary notice. Where the subject is a minister of the gospel, and extensively known, this rule may with propriety be departed from; but in notices of private individuals, short ones are always the best; for there must necessarily be a sameness about them in many particulars when they are extended to an unusual length; and we have reason to believe they are not generally read; while on the contrary, short notices are. We repeat then, be short, and let the name of the writer accompany the notice.

Christian Secretary.

Our correspondents will please pardon us if we commend the above hints from the Secretary to their attention.

Somebody has made a calculation between the expense of a year's cruise of a seventy-four and the whole amount expended in missions to the Sandwich Islands, by which the entire population has been civilized; and found the cost of the former to exceed that of the latter. How much better for the world would it be, if the expenses of supporting the British and American navies were appropriated to the spread of the gospel. With the vast sum which it costs to sustain these two navies, missionary stations might be planted, and printing offices established in every city and village on the face of the globe. But then we are not to look to governments or kings for aid in spreading the gospel; the work must be done by the lowly disciples of Jesus.—*Ibid.*

Protestants are now very harshly treated in France. A girl belonging to a Protestant family was stolen and taken away by priests and bigoted woman. But being in danger of prosecution for so high handed an outrage, they secretly returned the girl to her home, but *morally killed* by her kidnappers. They had found means to instill into her mind notions which rendered her a perfect fanatic, and filled her with hatred and contempt for the members of her own family. She has declared she would sooner die than reveal the names of her kidnappers. At sight of the dreadful change, the father became dangerously sick, and the mother almost a maniac.

Sick Protestants are beset, tormented and persecuted, that they may abjure the truth and embrace popery. Protestant pastors are prevented from visiting members of their charge in the public hospitals. These and other wrongs are rehearsed by the French correspondent of the N. Y. Observer.

Chris. Mirror.

Religious Intelligence.

Lisbon, Me. Bro. Carlton Small writes us Sept. 18, 1844:—The church in Lisbon is in a low state, but we hope there is some more interest with us of late. There is evidently a cloud of mercy hanging over the place, and we are expecting a glorious revival. My correspondents will please address me at Lisbon Village, Me.

Quarterly Meetings.

Gorham Quarterly Meeting

—Held its August session with the 1st Westbrook church, Saccarappa Village. The conference was full, and much interest was manifested in the business of the Q. M. The meetings of worship were interesting, and the word was faithfully preached. The exercises were not attended by an outpouring of God's spirit, causing a revival. May the time soon come, when our quarterly festival shall be blest to the salvation of souls.

The next session will be held with the church in Sebago, Oct. 30th and 31st. Ministers' conference, Tuesday, 29th, at one o'clock, P. M.—Q. M. Conference Wesnesday, at 8 o'clock, A. M.

Charles O. Libby, *Clerk.*

Gorham, Me. Oct. 3d, 1844.

Lawrence Quarterly Meeting

—Held its fall session with the 2nd church in Lawrence, the second Sat. and Sabbath of last month.

The next session to be held with the church in Moores, Clinton Co. on the 1st Sat. and Sabbath in Jan. next—Conference Friday preceding at one o'clock, P. M. William Whitfield, *Clerk.*

Pierpont, St Lawrence Co. N. Y. Oct. 8, 1844.

Religious Notices.

Notice.

The Freewill Baptist Prospect Quarterly Meeting Foreign Mission Society will hold its annual meeting at the meeting house in Brooks Village, commencing on the 2d day of November next, at one o'clock, P. M. and will continue over the Sabbath, at which time there will be one or two discourses on the subject of Missions, and a contribution is to be taken to go into the funds of the society. It is hoped that the members of the society will come and bring or send their annual payment, as the money is wanted to send to our Missionaries now in India.

E. Allen, Jr, } *Committee.*
J. How, }

Dixmont, Me. Oct. 1, 1844.

Ordination. Br. Alden Maynard, of Pierpont, St. Lawrence Co. N. Y., was ordained to the work of the ministry on the 8th of July, in the following order: Sermon by Eld. O. F. Willis; ordaining prayer by Eld. S. B. Padden; charge by the writer; right hand of fellowship by Eld. Calvin Jenkins; benediction by the candidate.

William Whitfield, *Clerk of the Council.*

General Intelligence.

Hutchinson Family.—These celebrated vocalists were in town last week, and gave a concert at the Town Hall. After listening to their performances, we do not wonder they have gained such a popularity throughout the country. It is indeed pleasant to have such sweet singers on board the "Car of Emancipation." We hope they will continue to receive a rich patronage from the lovers of good music.

Elections.—The result in Maryland, seems to be favorable to the Whigs. In Delaware, the parties are so nearly balanced, that the result in the absence of official returns, appears to be doubtful. New Jersey, Pennsylvania, and Ohio elections took place last week. Some returns have been received, but as our political contemporaries sometimes give the returns as they wish them to be, rather than as they are, we must wait until the result is *known*, before we can give it to our readers.

Sentence of Gordon.—The Providence Journal states that John Gordon, convicted at the March term of the murder of Amasa Sprague, has been sentenced to be executed on Friday, the 14th of February next, between the hours of nine and three o'clock.

Acquitted. Ford, who has been tried in St. Louis for shooting N. W. Lowe, the seducer of his daughter, has been acquitted. The jury were out but five minutes.

It is stated that Rev. Mr. Goodwin, formerly a Baptist clergyman of Charlestown, Mass. has recently become a Roman Catholic priest.

The amount of receipts at the late exhibition of the Massachusetts Charitable Association, was $15,518 25

Supposed Murders. The Geneva, New York Courier, states that two human skeletons were turned up by Mr. John Wetherly while ploughing on the "Sand Hill Farm," formerly known as the "Pullen Farm," in the southeast part of Phelps. Said farm has been occupied since 1805, by about ten different families. The old settlers in the neighborhood believe these skelelons to be the remains of two persons whom they suppose to have been murdered between twenty and twenty-five years since, by or with the connivance of a family then residing on the farm. A physician who has examined the remains, pronounces one of the skulls to be that of a female apparently abont 20 years of age. A lady's hair comb, with a high, open-work top, was found with it, and near by several wrought nails. Editors are requested to notice, that if foul play has been wrought, the perpetrators may be brought to light, if possible.

Bos. Trans.

Fire in New York. About 4 o'clock on Sunday morning, 6th inst., a fire broke out in the large iron railing manufactory of S. B. Althouse & Co., in Mercer street, which was entirely destroyed with its contents. The building was valued at $6000—insured for $2500. The loss in stock, tools, steam, engine, &c. $20,000—insurance $10,000. The building was considered perfectly fire-proof, as every precaution had been taken to make it so. The fire, it is supposed, originated from the forges, and must have been burning some time prior to its being discovered. The store No. 443 Broadway, occupied by Messrs. Ludlam & Co., as a hard ware establishment, with the stock and dwelling was more or less injured by water. The stock was insured for $6000. The adjoining buildings on Broadway and Mercer street were considerably injured; also insured. The property belonged to N. Ludlam Esq.—*Ib.*

Death by Collision with a Post.—An accident occurred at Durham, Greene county, N. Y., on the 2d inst. The individuals, as we learn, were in a wagon driving in or about the ground occupied by military companies under inspection; the horses became frightened and ran away, coming in contact with a post, breaking the wagon, and killing one man by the name of Sherman and horribly fracturing the head of another, the third meeting with but slight injury. To intoxication is attributed this sad result.—*Ib.*

Harvesting in the West. The Wholesale way in which harvesting is carried on in the broad and fertile fields of Prairie Ronde, Michigan, where six thousand acres of wheat all in a body stood this year, is thus described in a letter to the N. Y. American:

"The harvesting is done after a fashion unknown in our region of three or four acre fields. A resident of the prairie has invented a machine, which he lets out at $3 per acre, which cuts the grain, thrashes it, cleans it, and puts it in a bag ready for the market. It is drawn by eight yoke of cattle, or as many pair of horses, requires the attendance of eight or ten men, and finishes from twenty to twenty-five acres a day. The cattle are beside the machine and urge it onward As it proceeds it cuts the grain near the head, the straw being of little or no value here. This is rapidly passed through the other processes, and is turned out into a sort of hopper behind, from which it passes into a bag; that, as fast as filled, is carried to a wagon in attendance, and replaced by others; so that wheat standing in the morning may be flour before night. All the grain and oats are thrashed by machines worked by horses, a flail being scarcely ever used."

Only one case of yellow fever had been reported in Mobile, for the four days ending with the 27th ult. New Orleans was quite healthy on the 28th ult., and was expected to remain so for the season. Natchez also enjoyed good health on the 26th ult.

Great Fire in Columbia, S. C. On the 29th ult., a fire broke out in Columbia, S. C, which consumed buildings to the amount of $40,000. The Court House was several times on fire, but was finally saved.

At Franklin, Louisiana, 21st ult., the health of the village was good, but there was some sickness in different parts of the parish.

☞ A writer in the Portsmouth Journal, on the subject of "Expensiveness of War Methods," introduces the following facts, showing the system of barefaced corruption and plunder, which was adopted in Florida, during the protracted war with the Seminoles:

"The late William Ladd, when on a tour to Washington, learned from some of his fellow travelers, just returned from Florida, that the corn dealt out there to the horses in the service of the United States, on an average of one cent a kernel!—Another gentleman, himself the gainer, told him, that an old schooner, which cost him only $1400, was chartered to carry provisions from Charlestown to Florida, for the army; but not being immediately wanted, the vessel remained at anchor with the allowance of $50 a day. After it had continued there at this rate for two or three months, long enough to pay for the vessel itself several times over, he purchased another to employ in the same service, and was at the time of the interview, reaping the profits of such enormous charges. In another case, the owner of an old steamboat, wanted for some special service, offered to sell her for $11,000, but the agents of the government declined the offer, and employed the vessel till they had paid for her use nearly $200,000! Mr. Ladd, on visiting Washington, mentioned to one of the Auditors, some facts of this sort, as illustrations of what the war in Florida was costing; but the Auditor shook his head significantly, and said, 'You have not got at the whole truth by any means. I understand it, for the money all goes through my hands, and the country would be astonished at the waste of money in that war.'

In fact, the war in Florida was continued for the special benefit of those who were making money out of it. Every body in the vicinity knows this; and it was asserted even in the administration papers of the day, that men, thus interested in the continuance of that war, actually furnished the Indians with arms and ammunition to carry it on!"

In St. Louis, it is said it will cost more than 20,000 dollars to remove from the streets the mud deposited by the late flood.

Mortality in Tennesee.—A letter in the Charlestown (S. C.) Mercury, says that a new disease of the congestive character, and the common scarlet fever, have carried more to the grave in the last six months in Tennesee, than ever was known in so many years. In the neighborhood of Jonesboro', 400 died in five months.

The Girard College in Philadelphia is now nearly completed externally, having at present over a hundred men engaged upon it. The old farm house, which stood upon the grounds at the north end of the building, has been taken away; and the hope may now be indulged, that this generation may see the structure completed, and the park laid out according to the original design.

Commercial Integrity.—The firm of George Crocker & Co., of New Bedford, Mass., which suspended payment and made an assignment two years ago, have given notice that, in consequence of success in business, they are ready to meet the deficit of said firm, principal & interest, amounting to $30,000. Such men are eminently worthy of success.

On Saturday evening last, the dwelling house, store, barn and stable belonging to Mr. William E. Chase, Center Conway, were consumed by fire—loss about $2000. Insured for about $1000 in the Strafford County Mutual.—*Belknap Gazette.*

Hale's Mail Expresses. Judgment was given in the U. S. Dist. Court, *Philadelphia*, Monday, against Mr. Hale of New York city, for $2000—forty penalties of $50 each, for carrying letters out of the mail. The case is to go up to the Supreme Court of the United States.—*Bos. Tran.*

Fire at Pensacola. A large fire occurred at Pensacola, on the 24th ult. Ten buildings were destroyed. Loss about $30,000.

The Mormons. The last accounts from Warsaw state that Gov. Ford has issued writs, returnable at Nauvoo, for the apprehension of the whole guard that was placed over the Smiths, and that the greatest alarm existed in the town, persons flying hourly.

Accident. A respectable young carpenter named Robert Chamberlain, while engaged on Monday in setting a window frame in the third story of a house in Front street, was precipitated to the ground by the fall of the staging, and so badly injured that his physician says he cannot survive. [Bee.

The Arkansas Times and Advocate, of the 15th ult. states that it was rumored that Gov. Conway, of that State, has sloped for Texas, carrying all his negroes with him; the same negroes which the U. S. Government had levied upon to secure a judgment for upwards of $12,000, appropriated to pay volunteers in 1836, but which the Governor had applied to his own purpose.

The Potato Disease. A farmer who had examined into this disease of a valuable vegetable, says, he finds that the vines of those potatoes which are rotten are hollow for 4 or 5 inches above the surface of the ground and bear the appearance of having been eaten out by an insect. In many cases he discovered a small green colored maggot in the cavity.

The Woolen Factory of Gilson, Smith & Co., at Proctorsville, Vt., was destroyed by fire on the night of the 27th ult., part of the goods were saved. Insurance $14,000, which will not cover the loss, as the buildings were worth nearly that amount.

American Missions. The number of Clergymen now employed in Foreign Missions, by the different evangelical societies in the United States, is, according to a statement in the "Foreign Missionary Chronicle," 285. Of these, 35 are among the Indian tribes; 40 in Texas; 36 in Africa; 42 in the countries on the Mediterranean; 55 in India; 37 in Farther India; 25 in Polynesia; 14 in Europe, and one in South America. The number of native communicants connected with these missions is 33,259; scholars 32,915; assistant missionaries 62, and native assistants 226.

European Missions. The number of clergymen employed on foreign missions, by the evangelical societies in Europe, is 777. Of these, 270 are in the West Indies; 36 in West Africa; 3 in East Africa; 115 in South Africa; 2 in the African Islands; 7 in the countries on the Mediterranean; 251 in India and Ceylon; 10 in Farther India; 3 among the American Indians, and 80 in Polynesia. The number of communicants connected with these missions is 139,974; scholars 99,297; assistant missionaries 119; native assistants 1,763.

Baptist Board of Missions. The receipts of the treasury for the financial year, ending April 1st, 1844, derived from individual and associate donations, and from legacies, amount to $62,062,29.

American Baptist Home Mission Society. Receipts, including those of auxiliaries, $51,811 52, being $11,228 40 more than the last year. Exclusive of those auxiliaries, was $13,401 86, being 1,595 19 more than was received up to the 15th of April last year.

Methodist Missionary Society. This Society held its anniversary in New York, and from the annual report of the Secretary it appears that the amount of receipts during the year ending April 20th, is $112,040 68; of expenditures $102,788.11; present amount of indebtedness $7,888 64.

Occupation.—No one can be healthy and happy without occupation—some regular employment or profession. The life of an idler is always an unsatisfactory one, and "k lling time" is the most laborious of all work.

There is in every mind a court, before which all the thoughts, designs and actions, are arraigned and tried. There is no appeal from the decisions of this court, for truth sits as judge—and when it pronounces sentence, every criminal is his own executioner.

A venerable clergyman of a country parish, taking a morning walk, overtook a little boy leading a frantic calf to pasture. The reverend gentleman came up to the boy, and said, "My lad, do you not know that you should raise your hat whenever you see me?" "I expect I oughter," answered the boy, "and I will if you 'onny hold my calf the whilst."

German Methodists. Some eight or nine year ago, Rev. William Nast, a German, became firs missionary of the Methodist Episcopal Church in this country. The present number of German Missionaries is about thirty, having under their care over 2000 members, spread over the land from New York to New Orleans. Ten German Methodist Episcopal churches are erecting this year, for the use of as many congregations.

The Religious Charities of England for the year ending June 1, 1844, amounted to $3,450,000.

Congregationalism in England. The Congregational churches in England and Wales are estimated at nearly 2000, and the number of communicants at 150,000.

Baptists in America.—According to the Baptist Register for 1845. published at Philadelphia, the number of Baptists in America, is 765 354. Thus—in the United States, 707,942—in Texas, 386—in the British Provinces, 20,655—in the West Indies, 36,371. Ordained preachers as follows: in the United States, 5373,—Texas, 6,—British Provinces, 155,—West Indies, 68,—total 5575.

Weekly List of Letters Received.

F. Read, N. A Jackson, C. O. Libby, A. Merrill, J. Haines, C. F. Garland 2, T. Spooner, N. Bradley, W. D. Johnson, J. Wells, Eld. A. Moulton, H. P. Hunt, D. S. Hobbs, E. Allen, Jr., E. True.

From Post Masters.

E. A. Lawton, J. G. Cook, W. Cushing, A. K. Brayton, J. Hog, J. Harris.

Receipts For Books.

C. O. Libby 96. N. Bradley 75. Eld. A. Moulton 6,13. H P. Hunt 5,00. E. Allen, Jr., 50.

Subscribers for the Star.

A Merrill 1. C F Garland 2. T Spooner 1. W D Johnson 2. A Moulton 1. W W Colby 1. E Allen, Jr., 1. E True 1.—10

Home Mission.

Church of Freedom and Farmersville, N. Y.,	72
Collection at the Stanstead Q. M., Sept. term, Stanstead, L. C.,	3,75
Whole amount	4,47

WM. BURR, *Treasurer.*

Foreign Mission.

N. A. Jackson, Freedom, N. Y.,	28
Hannah Libby, Gorham, Me.,	50
C. O. Libby, Gorham, "	2,00
J. Litch, Fredonia, N. Y.,	1,50
Collection taken at Sept. term of the Stanstead Q. M., Stanstead, L. C.,	3,75
Whole amount,	8,03

WM. BURR. *Treasurer.*

For Education Society.

Hannah Libby, Gorham. Me.,	50
C. O. Libby, " "	54
Whole amount,	1.04

WM. BURR, *Treasurer.*

Books Forwarded.

One package to Eld. S. Cummings, West Topsham, Vt., by stage.

One package to Eld. Allen, Jr., to the care of E. Forbs, Belfast, Me.

MARRIED

By Eld. N. Brooks, Israel B. Beech, M. D. of Sharon, Ohio, and Miss Emily C. Wiggin, of Sandwich.

In Sandwich, Sept. 19, by Eld. B. H. McMurphy, Mr. David S. Hidden, of Tamworth, and Mrs. Mary Jane Libby, of S.

Also, by the same, Oct. 1, Eld. Wm. D. Johnson, of Northwood, and Miss Louisa Q. Mason, daughter of Nathan and Charlotte P. Mason, of Sandwich.

In Cape Elizabeth, Me., Sept. 12, by Eld. Almon Libby, Mr. Geo. Gordon and Miss Harriet W. Pamot, all of Portland.

In Buxton, Me. Sept. 1, by Eld. C. O. Libby, Mr. John Brackett, of New Market, N. H. and Miss Martha E. Harmon, of B.

Also, July 14, by the same, Mr. Robert Weeks, jr. and Mrs. Harriet S. Lombard, both of Gorham.

By Eld. E. True, Sept. 7th, Mr. Warren Huckins, of Center Harbor, and Miss Lucretia Ann Moulton, of Holderness.

Also, by the same, Oct. 8, Mr. Oren Plaisted, and Miss Judith P. Huckins, both of New Hampton.

In Richmond, Me. on the 25th ult. by James W. Grant, Esq., Mr. Robert Coombs, of Bowdoin, and Miss Elizabeth R. Grant of R.

Boston Wholesale Prices Current.

Corrected with great care weekly.

SEEDS. Herds Grass, $1,37 a 1,50 per bushel. Red Top, 50 to 60 cents. Clover—Northern, 9 to 11c.—Southern, 7 to 9c. Flax Seed, $1,50 per bushel. Lucerne, 33c. per lb. Canary Seed, $2,25 a 2,37 per bushel.

GRAIN. The market is more dull for Corn, and at the close there were several cargoes afloat unsold. Rye, no northern or southern in market Oats, North River none; Maryland and Delaware, but little afloat.

Corn—Northern, new, bushel 00 00—Southern, round yellow, 56 a 57—Southern flat yellow, 54 a 55—do. do. white 49 a 50—do New Orleans, 00 a 00—Barley 00 a 00—Rye, Northern, 00 a 00—do. Southern, 65 a 68—Oats, Southern, 29½ a 30—Northern do. 00 to 00—Beans, per bushel 1,00 a 1,62.—Shorts, per double bush. 00 a 00—Bran, 00 a 00.

FLOUR. Owing to light receipts and a diminished stock, the market has experienced a further improvement in prices, and the article at the close was selling at 25c. per brl. advance on last week's prices. The amount taken, however, at the advance required, was comparatively small.

Baltimore, Howard Street, 4 mos. cr. $0 00 a 4 50—do. wharf, $0,00 a 0,00—do. free of garlic, $0 00 a 0,00—Philadelphia do. 4 mos. $0 00 a 0 00—Fredericksburg, low Pd. 4 mos, $0 00 a 4,50—Alexandria, wharf mountain, 0 00 a 4 12.—Georgetown, $0,00 a 4 50—Richmond Canal, $0 00 a 0 00—do. City, 0 00 a 0 00—Petersburgh, South side $0 00 a 0 00—do. Country $4,50 a 0 00—Genesee, common, cash, $4 75 a 4,87—do fancy brands $5 00 a 5 12—Ohio via Canal, $0 00 a 0 00—do do New Orleans, cash $0,00 a 0,00. Rye, 3,18 a 3,25—Indian Meal in bbls. $2,50 a 2,56.

PROVISIONS. The present being the close of the season for Beef, old packed has become very dull of sale, and prices are considerably lower. Pork, also, is dull, with a downward tendency in prices. The last steamer brought a large order for Lard for export, which is now filling, but not completed.

Beef—Mess 4 mo. new bbl. $6 00 a 6 50—Navy—$0 00 a 0 00.—No. 1, 5,00 a 5,50—do Prime $3,50 a 3 75—Pork—Extra clear 4 mo. bbl $00,00 a 00 00—do. Clear $10 00 a 10,50 do. Mess, 9 00 a 9 50—do Prime $7,00 a 7,50—do. Mess from other States,— a —do Prime do do $0 00 a 0 00 do. Cargo do. 0 a 0 00— —Clear do do $00 00 a 00 00—Butter, shipping, 00 a 00—do store, uninspected, 10 a 12—do dairy, 20 cts. a 22—Lard, No. 1, Boston ins. 00 a 0—do South & Western, 5 3-4 a 6¼—Hams, Boston, 7 a 00—Southern and Western, 5 a 6—Cheese, Ship'g and 4 meal, 3 a 4½—do new milk, 4½ a 5½.

WOOL. Duty. The value whereof at the place of exportation shall not exceed 7 c. per pound, 5 per cent. ad val. All whereof the value exceeds 7 cts. per pound, 40 per ct. ad. val. and 3 cts. per pound.

But little business doing in this article, and prices are nominal.

Prime or Saxony Fleeces, washed, lb. 50 a 55c.—American full blood do 43 a 47—Do. 3-4 do 40 a 42—Do. 1-2 do 37 a 40—1-4 and common do 32 a 35—Smyrna Sheep, washed, 20 a 25—Do. unwashed. 10 a 17—Bengasi do 6 a 13—Saxony, clean, 00—Buenos Ayres unpicked, 7 a 10—do. do. picked, 10 a 15—Superfine Northern pulled lamb 42 a 45—No. 1 do. do. do, 37 a 40—No. 2 do do do 25 a 33—No. 3 do do do 18 a 20.

HOPS. Duty 20 per cent.

None of consequence have been received this week from growers. The news by steamer, of the English market is not important.

1st sort Mass 1843, lb. 9 a 10; 2d do 6 a 0.

HAY, 12 to 15 per ton—Eastern Screwed $8 to 10,00.

EGGS, 12c.

[Reported for the Morning Chronicle.]

BRIGHTON MARKET.—Monday, October, 7, 1844.—At Market 1160 Beef Cattle, 8 yokes Working Oxen, 25 Cows and Calves, 4000 Sheep, and about 2100 Swine.

Prices.—Beef Cattle.—Extra, $5,25; first quality, $4,75 a $5. Second quality, $4 a $4.50.

Working Oxen.—Sales not noticed.

Cows and Calves.—Dull. Sales made at $18, $21, $24, 50, and one $35.

Sheep.—Dull. Old Sheep at 1,50 a $2,50. Lambs, 1,12 a 2,25.

Swine.—Lots at wholesale, 3½; Sows and Barrows, at retail, 4 a 5c.

N. B.—Beef Cattle all sold, and good prices obtained as reported above.

POETRY.

THE MISSIONARY.

My soul is not at rest. There comes a strange
And secret whisper to my spirit, like
A dream of night, that tells me I am on
Enchanted ground. Why live I here? The vows
Of God are on me, and I may not stop
To play with shadows, or pluck earthly flowers,
Till I my work have done, and rendered up
Account. The voice of my departed Lord,
"Go teach all nations," from the eastern world,
Comes on the night air, and awakes my ear.

And I will go. I may no longer doubt
To give up friends, and home, and idle hopes,
And every tender tie that binds my heart
To thee, my country. Why should I regard
Earth's little store of borrowed sweets? I sure
Have had enough of bitter in my cup
To show that never was it His design
Who placed me here, that I *should live* at ease,
Or drink at pleasure's *fountain*. Henceforth, then
It matters not if storm or sunshine be
My Earthly lot—bitter or sweet my cup;
I only pray, God fit me for the work;
God make me holy, and my spirit nerve
For the stern hour of strife. Let me but know
There is an arm unseen that holds me up,
An eye that kindly watches o'er my path
Till I my weary pilgrimage have done—
Let me but know I have a friend that waits
To welcome me to glory, and I joy
To tread that dark and death-fraught wilderness.

And when I come to stretch me for the last,
In unattended agony, beneath
The cocoa's shade, or lift my dying eyes,
From Afric's burning sand, it will be sweet
That I have toiled for other worlds than this.
I know I shall feel happier than to die
On softer bed. And if I should reach heaven;
If one that hath so deeply, darkly sinned,
If one whom ruin and revolt have held
With such fearful grasp, if one for whom
Satan hath struggled, as he hath for me,
Should ever reach the blessed shore, O, how
This heart will flame with gratitude and love;
And through the ages of eternal years,
Thus saved, my spirit never shall repent
That toil and suffering were mine below.

From the New-York Evangelist.

EARTH'S SUNNY SPOTS.

BY MRS. L. A. ANGIER.

What though we wander in a maze
Bestrewed with many a thorn?
What though across the stream of time
Our bark be rudely borne?
What though we number weary hours,
When life appears a blot?
Still may we find, to cheer our hearts,
There's many a sunny spot.

Though on the Present, with its cares,
No light is seen to fall,
And o'er the page of future years,
Despair has spread her pall;
Yet, early days of childhood's mirth,
What heart remembers not,
When hope's bright dreams made all so fair,
Earth seemed one sunny spot.

The heedless foot may press the flowers,
And odors from them bring;
Thus, oft in sorrow's deepest night
Faith's sweetest blossoms spring.
If thou hast dried the widow's tear,
Pitied the orphan's lot,
Then hast thou felt, amid the gloom,
There was a sunny spot.

If to the humble couch of pain,
Aid thou hast kindly brought,
And poured upon a wounded heart
The balm it vainly sought;
If thou in prayer hast meekly bent,
Within the lowly cot;
Then thou hast in life's desert proved
Thyself a sunny spot.

Then, what though down the stream of time
Thy bark be rudely driven,
Thy Pilot's hand is ever near,
To guide thee safe to heaven.
Earth's weary children then shall find—
When, every care forgot,
They calmly rest secure from fears,—
The grave a sunny spot.

Buffalo, Aug. 12th, 1844.

THE PRESS.

BY WM. OLAND BOURNE.

A million tongues are thine, and they are heard
Speaking of hope to nations, in the prime
Of Freedom's day, to hasten on the time
When the wide world of spirit shall be stirred
With higher aims than now—when man shall call
Each man his brother—each shall tell to each
His tale of love—and pure and holy speech
Be music for the soul's high festival!
Thy gentle notes are heard, like choral waves,
Reaching the mountain, plain, and quiet vale—
Thy thunder tones are like the sweeping gale,
Bidding the tribes of men no more be slaves,
And earth's remotest island hears the sound
That floats on ether wings the world around!

COMMUNICATIONS.

For the Morning Star.

POLAND, NEW YORK.

On Saturday last, gratifying a relish for rural scenery, I engaged in a pedestrian tour from this place to Poland, and was most delightfully rewarded for my ramble.

From Utica, the asperities of the way were such as to dishearten the traveler of 'one idea,' but, though somewhat fatigued, I managed to interest myself with the beauties and instructions of nature, where the bounties of a beneficent Creator were scattered all around, and the adaptedness of His ways was seen in every leaflet that trembled in the breeze, and in every insect beneath our thoughtless feet.

Poland is a pleasant little rural village in Russia, Herkimer Co., N. Y, about a dozen miles from the city of Utica, and, until recently, contained no church and sustained no regular preaching. The F. Baptist church is still the only one in the place, and was organized four years ago last April, with but eleven members, only three of whom were males. It now numbers 80; and upwards of 100 in all, have been members since its organization. Their Meeting House is 46 feet by 32, and for neatness and simplicity of construction is surpassed by few, while nothing is wanting that can add to its convenience or durability. It was dedicated in June, 1843.

On Sabbath morn I was delighted to see the youth assembling for Sabbath School, and a more interesting school is seldom seen. Their replies were prompt and satisfactory, which not only evinced intelligence, but an intimate knowledge of the Bible; and I have no doubt but that their pastor, Eld. D. W. McKoon, finds it a valuable auxiliary to his labors. Should all churches copy the example of Poland in this respect, even if they had no more than half a dozen scholars, their prosperity would be far greater than it now is.—The prosperity of the church and country depend upon the rising generation; and shall they be taught the principles of Christianity, or shall they be schooled in vice by the desecration of the Lord's Day? Let churches and ministers answer by their action upon the subject.

In the A. M. bro. McKoon delivered an interesting discourse from Rev. 7:13, 14. After graphically describing the militant state of Christians, he touchingly dwelt upon the glory that shall be revealed in the haven of rest, whence Christians are approaching.

At 4 o'clock, P. M. we were highly gratified to listen to an address to the Sabbath School by bro. Geo. Larned, a member of the church, and was again entertained by the quick and intelligent answers of the school. Bro. Larned's theme was, "The Cross,"—first, faithfully describing the literal cross, upon which our Savior died, and its use among nations of antiquity, and then, in a manner understood by all, most beautifully illustrated the cross that Christians are required to bear. May God's blessing attend him in his efforts for the Sabbath School!

A. D. WILLIAMS.

Whitestown Seminary, N. Y., Sept. 21, 1844.

For the Morning Star.

BE MERCIFUL.

It is evident that every child of God is required to show mercy to all beings in existence; and especially to their kindred spirits. Mercy is that disposition of mind which excites us to pity and relieve those who are in trouble, and exposed to suffering. There are but few, if any, whose bowels of compassion would not yearn over a fellow immortal, suffering extremely from bodily infirmity. How much more should we be moved with pity for the souls of men exposed to eternal misery!

The Bible teaches us that "Indignation and wrath, tribulation and anguish," shall come "upon every soul of man that doeth evil." This is to be the cup of the wicked forever and ever.—Oh! what a deplorable sight I see!—millions crowding their way to destruction, and perishing in sight of a Savior. Christians, are we doing all we can to stop them in their mad rush to ruin?—Oh! how often should we fly to the throne of grace in their behalf! How anxious should we be to have our lives such as to thunder conviction to sinners' hearts of their awful danger! Let us be merciful to souls of such immense value.

FRANCIS REED.

Nashua, N. H Oct. 4.

For the Morning Star.

Musings by the Way.

MONTVILLE, ME.

Then this is the region where Colby spent some of his most interesting days, and oft over these hills and through these vales he used to wend his way. Here I have seen some who were converted under his labors, and who are aiming to reach the port of bliss; here where I find those who decided to serve God in the early settlement of the country, have cast a salutary influence on their rising posterity. Here I might make some remarks by the way of contrasting the influence decided and undecided professors give to their rising posterity.—While one class keeps a steady course, the other is ready to swallow every new notion that is afloat. Have spent a short time with one of our brethren that lives within a few rods of Moses McFarlin, once an Elder among the F. W. Baptists, but for years he has been strengthening the hands of the wicked by promising them all eternal life if they do still live in wickedness. But this brother remarked to me that, notwithstanding many in other places had been led astray by McFarlin, not one of the church that he (McFarlin) left went with him. O that such false teachers could have a view of what they are doing as it will appear in the light of ETERNITY!

W. B. HAMBLEN.

For the Morning Star.

THE "MORNING STAR."—Occasionally I find some who cease taking the Star, not because they find fault with it, but because it costs a little every year. I am surprised that a Christian, able to take a paper, and having a family of children, should take such a course. H———.

MISCELLANY.

Right Estimates of Time.

Mankind, universally, are prone to set a wrong estimate upon time and eternity. They assign to each a place disproportionate to its value and importance. They set time too high, and eternity too low. Or, while they rate time too highly, as furnishing the means and the opportunity of worldly gratification, they rate it too low for its real worth in reference to the future. That which is seen has bound so strong a spell upon most men, that they think little of that which is unseen and eternal. The outward and perishing things of this visible world, which strike the eye, the ear, and all the senses through which knowledge is communicated to the soul, produce a stronger impression than the unseen, infinite realities of the world to come; and that which is most striking to the senses, we are apt to esteem most highly; like children, who deem the most showy baubles the most valuable It is but too seldom that we strive, by a serious effort, to convince ourselves of the real condition of things. Did we but dwell often upon true views of the present and the future, the glory of this sublunary scene, by which we are so dazzled, would be lost in the surpassing glory of that which can never fade—darkness being swallowed up in a sea of light, & comparative light sinking into the depths of a sublimer effulgence. The little glimmering point, which has scarcely caught our notice, would become transformed into an immense, burning sun; and that, in whose radiance we have walked, and whose brightness we have admired, would, in its turn, sink into a far smaller point, by reason of the overmatching splendors of the world to come.

Right estimates of time are those which view it as the threshold and portico of eternity. Such, in truth, it is, however little we are wont to contemplate it in this solemn and affectionate relation. The little period which we call our life, is only the beginning and entry of our existence. We stop in it, as it were, but for a moment, before we go to join the great assemblage of immortal spirits, as men linger in an ante-room, to adjust their apparel, before they enter the magnificent apartment, where they are to meet the great, the wealthy, or the revered. We are too apt to regard time as an end, in the enjoyment of which we are absorbed, rather than as furnishing a system of means, which are all to subserve the great end, eternity. We emulate the folly of the infant, who grasps at the brilliant colors of the spectrum, which have no enduring substance, regardless of the stationary sun, that burns on in his glorious pathway through the heavens. By the manner in which most men live, one would suppose time to be of permanent and enduring interest, and eternity to be only an unimportant moment. There is that, in their prevailing habits, which seems to indicate that this world is the domain of life; the other, only the domain of death; that in this life every thing is substantial, in the other, every thing shadowy. But right estimates of time are those which view it as the preface of our immortality; the prelude, the brief program, of all our coming, endless existence; the beginning of a consciousness, which shall never be annihilated; the dawning of a light, which shall hereafter assume a new splendor, and continue to shine, with increasing intensity, infinitely beyond the period when suns and stars shall be darkened, and the orbs of the visible heavens shall have passed away forever.

He who takes a right view of time, regards it as exceedingly short and uncertain. Length of days is not one of the constant gifts of Providence to our race. He who is most profuse in his other gifts, measures out to us the boon of existence with a sparing hand; as if the gift were too precious to be lavished largely; or as if, knowing our proneness to procrastinate the duty of life, God in mercy had determined to prevent our wasteful abuse of so high a privilege. Hence, no figure of rapid departure, or of uncertain tenure, is deemed too striking to represent the shortness and uncertainty of our life. We are here to-day; to-morrow our place is empty. The places that knew us, know us no more forever. Our life is as the weaver's shuttle, as the swift ship, as the eagle, hasting to the prey. It is a shadow that declineth; a vapor that appeareth for a little time, and then vanisheth away; like grass, and the flower of the grass; a breath, a sigh, a short pilgrimage through a vale of tears; a transient probation, though preliminary to an endless state. Of all uncertain things, our time is the most uncertain. We arrange our plans of business, but know not that we shall live to fulfill them. We provide treasures of clothing, but know not whether some stranger may not enjoy the apparel laid up for ourselves. We arise in the morning, not knowing but our next night will be the night of death, and our next repose, in the grave. We retire at evening, perhaps only to sleep the sleep of death. We go out from our homes, and know not that we shall ever return; we return, not knowing whether we shall ever go out again. We make our preparations for life, as if it were to last for centuries; but know not that it will last an hour. The earth may be certain of another spring season, and summer, and harvest. The sere leaves of the forest drop from the trees, and are driven to and fro by the cold blast; the snows of winter take the place of the life and verdure of summer. Yet the streams shall be loosed again from their icy fetters. The forest will again put on their green clothing. The vines shall cover their tracery with rich foliage, and, in due time, yield their ripe and refreshing fruit. But whether man be in the yellow leaf of his age, or in its hot summer, or in its young and blooming spring, who shall promise him the boon of continued being? Who shall assure him that, after the present season has passed, the next will not be the winter of the tomb! Who may promise him that, in the midst of his gay spring or blooming summer, the chill frosts of winter shall not cast upon him their deadly blight, and, in one short hour, blot out the light of his earthly being forever?

A right estimate of time is that which views it as given us, mainly, for two great ends,—the service of God, and the preparation of the soul for heaven. Every thing in the circumstances of time, as it is comprehended in the period of our lives, shows this to be its design. For what end, but this, do we enjoy a portion of time, set apart, by divine command, for devotional uses? Wherefore are we furnished with seasons in which nothing is permitted to break the repose of the soul, or intrude upon its sacred hours of intercourse with its Maker? Why do the direct religious instructions of the Sabbath and the word of God find perpetual confirmation in the daily proceedings of Providence, and in the inward teachings of our own nature,—alike pointing us to a coming existence, and, as with one voice, calling upon us to seek preparation? Is there a God who made us, and are we not bound to be his dutiful subjects? Did he create the eye, the ear, the tongue, the hands, the feet, the living spirit,—and, by creating, render himself the rightful proprietor of them,—has he given us days, and months, and years, that we might see, and hear, and speak, and act, and think,—and, in the time which he has vouchsafed to us, are we not under obligation to use the faculties he has entrusted to us, in serving and glorifying him? We are to be eternally conscious. Memory is to last for ever. With quickened intensity, it is hereafter to remind us of past events,—of mental states,—of obedience to, or rebellion against, divine commands. Is not he most wise, who makes present provision, that memory may not render his eternal consciousness full of bitter upbraidings?

A right estimate of time is that which views it as exceedingly valuable, for its influence on all our future being. Life will have its results. No man is permitted to live for the present alone. Time is the seed-time of eternity,—a seed-time, whose harvest cannot be cut off. The few, brief days which we call our life, will have then influence on our future immortality. The harvest of the earth may fail, but not the harvest of man's life. "He that soweth to the flesh, shall of the flesh reap corruption, but he that soweth to the spirit, shall of the spirit reap life everlasting." Of what worth, therefore, is every day, and hour and moment, and the period taken up in the performance of every act, and the passing of every thought! Each has a value beyond all possibility of computation. Words cannot describe it. Figures cannot express it. Thought, in the present world, cannot fully comprehend it,

But how shall we attain to right estimates of time? We arrive at the knowledge of values, partly, by the comparison of things, the value of one of which is known, and thus the real or proportionate value of the other is capable of being deduced. Dim and inadequate as our conceptions are, we have still some knowledge of the value of eternity. The value of the things of time, whose comparative duration is known to be as the smallest number to infinity, may be deduced, therefore, from right estimate of eternity. Hence, we may form a right estimate of the true value of time, by frequent and serious contemplations of eternity. Nothing will enable us so accurately to measure and weigh the present, as clear views of the future. Nothing will set the transient and the fading so nearly in its proper light, as the comparison of the infinite, the unchangeable, the everlasting. He whose thoughts are most occupied with eternity, is the best judge of the value of time. We set so disproportionate a value upon the things of this world, because we meditate so little upon the world to come. But if we should dwell a little, by anticipation, every day, in the scenes of eternity,—if we should strive to conceive what will there burst upon our purified senses, and meet the eye of the soul,—if we should endeavor to understand how our various actions, feelings, desires, thoughts, pursuits and purposes will appear in the light of eternity,—we should come to put a new estimate upon the things of this life, as of the life hereafter. We should correct some of our mistakes; and, grafting eternity upon time, be more likely, in time, to bring forth fruit for a happy eternity.

Frequent meditations on the evanescence of every thing belonging to this life, would contribute to lead us to a right estimate of time. All men have a speculative faith, in relation to the transiency of the things which are seen, and the states in which we find ourselves; but how many are practical unbelievers! Few are they who have settled down upon a lasting conviction of it; few have become deeply imbued with the perception of it; few act and live under the influence of such convictions, and perceptions, and persuasions. It requires more and sterner lessons of morality than most persons have ever received,—of the mortality and decay of men and things, and qualities,—of wealth, and influence, and honor, and health, and life,—of the memory, the judgment, the senses, the body, the man,—to make them live as mortal beings, as immortal; as transient, and yet eternal; as destined to an early death, and yet to a most intense and endless life. Yet who, in the things about him, can see the strong illustrations of the evanescence of whatever belongs to time, which the world is ever furnishing,—who can contemplate our years, our months, our weeks, our days, our life, as passing away,—our seasons, as successively giving place to one another,—our friends and fellow-men dying,—our own powers and possessions, decaying, and withdrawing themselves from our grasp,—all echoing, with solemn tone, the apostle's sentiment, "the things which are seen are temporal,"—and yet not come to a right estimate of time? It is not a secret, hidden from public view. It is not a theory, or a speculation; but strong, affecting, overwhelming fact.

It is important that we form right estimates of time, that we may rightly regulate our lives. The tinsel and glitter of the world will soon have passed away. The splendor thrown over temporal things cannot long dazzle us. The attractions of wealth, influence, fame and pleasure must all vanish, with the material things to which they belong. Long before the things around us have fallen into decay, we may be called to leave them to others, and enter, perhaps summoned away by an early death, into the perfect realization of the things which are not seen and are eternal. While our houses, and our temples, and our streets, and whatever our eyes have looked upon of material grandeur or comeliness, remain unchanged for others' use, we may have joined the host of the departed, and entered into the most intimate connection with things unchangeable and immortal. Right estimates of time are needed, to withdraw our affections from things so frail; and to elevate them to those which are eternal and divine. They are needed, to prevent our being overcome by the short trials of our pilgrimage or elated by its joys, into a forgetfulness of our destiny; and to stimulate us to diligence in the appropriate duties of life. Happy are they who, during the period of their connection with this world, have cultivated such familiarity with the things which are unseen and eternal, that death shall open to them the scenes of an immortal and glorious life.—*Chris. Review.*

A JUST SENTIMENT HAPPILY EXPRESSED. "Whether I shall ever succeed in being useful," said Dacre, "is, I fear, very doubtful, but I have determined not to be idle. *A lonely man like me cannot afford to despise himself.*"

Cowper and his Mother.

Although beneficial influence on the public mind were not allowed to constitute one proof of a great and good man, fond partiality arising out of great personal obligation to his writings, will not allow me to omit one other individual, by far the most useful of our poets, whether ancient or modern—the amiable and immortal Cowper. Seldom has the power of maternal tenderness been so illustrated as in his experience. Little did his mother imagine, when wrapping up her child in his little scarlet mantle, and sending him off so carefully to school, or when paying her nightly visits to his chamber, to see him safe and warmly laid, that all this would be remembered distinctly, and so celebrated, at the distance of more than half a century; little did she imagine that her very countenance, her manners, and treatment, would make impressions, such as all the dark scenes and mental depressions of many years should not be able to efface! But what says the poet?

"'Tis now become a history little known,
That once we call'd the past'ral house our own.
Short-lived possession! But the record fair,
That mem'ry keeps of all thy kindness there,
Still outlives many a storm that has effaced
A thousand other themes less deeply traced.
Thy nightly visits to my chamber made,
That thou might'st know me safe and warmly laid;
Thy morning bounties ere I left my home,
The biscuit or confectionary plum;
The fragrant waters on my cheek bestowed
By thine own hand, till fresh they shone and glow'd:
All this, and more endearing still than all,
Thy constant flow of love that knew no fail,
Ne'er roughen'd by those cataracts and breaks,
That humor interposed too often makes:
All this still legible in mem'ry's page,
And still to be so till my latest age,
Adds joy to duty, makes me glad to pay
Such honors to thee as my numbers may;
Perhaps a frail memorial, but sincere.
Not scorn'd in heaven though little noticed here."

This interesting woman, his mother, was descended through the families of Hipplesley, of Thoroughly, in Sussex, and Pellet of Bolney, in the same country, from the several noble houses of West, Knollys, Carey, Buller, Howard, Mowbray, & so by four different lines from Henry the Third, king of England. Distinctions of this nature can shed no additional lustre on the memory of Cowper; they are mentioned merely with a view to the introduction of the following lines, from the same poem:

"My boast is not that I deduce my birth
From loins enthroned, and rulers of the earth;
But higher far my proud pretensions rise—
The son of parents passed into the skies."

Cowper's case is one most affecting proof of the amount of loss sustained in the removal of such a mother. Witness what happened immediately afterwards. Though much of his distress is to be referred unquestionably to physical causes and the mistaken treatment of early disease, long, long before the alienation of his mind, yet, had she survived to train this tender plant, many a gloomy hour, and day, and year, might, humanly speaking, have been averted. At all events, one is pained in being obliged to ascribe so much of what followed to some sad oversight or mistake in tender and considerate training, during the rest of his boyhood; while it is pleasing to observe, that these first six years of existence afforded even to him a subject of frequent delightful reminescence during his whole life.

Our Early Companions.

How few of the companions of our early youth do we find accompanying us in the after days of life's journey. Of those who seemed so linked with our first joys and sorrows, as to have become almost a part of our existence, some rise above, and some sink below, the course we are pursuing; and, if seen, are scarcely noticed. Others try the desperate adventure of distant climes, and bankrupt in hopes, or ill health, are never again heard of. With some, folly does the work of time; and a few, perhaps, are recognized among those who signalize themselves in the feverish strife of politics, or are commemorated as having fallen in some brilliant achievement. We diverge like lines drawn from the same point; pursuing similar directions, but seldom reuniting. Our permanent connections are generally formed at a later period, yet the heart still feels something wanting; and, as we look around for it in vain, the happiness of our first affections is magnified by being seen through the pure atmosphere which the morning caress of innocence has cast around him. This may be common-place; but our feelings are all so: it is only in their intenseness or direction that we differ.

The Chinese Women.

In the education of females the first object of attention is, their virtue: the second, their language; the third, their deportment; and the fourth, their appropriate employment.

A modest demeanor, so essential in the education of a Chinese lady of the higher class, is heightened by ther mode of dressing, which is frequently of rich and costly material, and in fashion extremely graceful.

Among ladies of high birth it is considered indecorous to show even their hands, and in their general movements these are invariably covered by their large sleeves. The fingers are long and taper, beyond our ideas of what is either becoming or beautiful.

The generality of Chinese ladies cannot boast of great beauty. They make a free use of rouge, and this article is always among the presents to a bride on the occasion of her nuptials. The distinguishing marks of personal attractions among the Chinese, in a gentleman, are, a large person inclining to corpulency; a full glossy face and large pendant ears; the latter indicating high breeding and fortune. In females it is nearly the reverse; delicate forms are in them highly esteemed, having slender "willow waists." The eyes are termed "silver seas;" the eye-brows are frequently removed, and in their stead a delicately curved pencil-line is drawn, resembling the leaf of the willow "Lewshoo," which is considered beautiful, and used metaphorically for "Pleasure." Hence the saying—"deceived and stupified by willows and flowers," i. e., by dissolute pleasure.

In the estimation of the Chinese, however, a beautiful female should possess the following attractions:—Cheeks red as the almond flower—mouth like the peach's bloom—waist slender as the willow leaf—eyes bright as autumnal ripples, and footsteps like the flowers of the water lily."

These are few of the metaphors used by the Chinese to describe beauty; the figure of *autumnal ripples* alludes to the dancing reflection of the sun upon a ruffled lake; the impression of the small feet of a Chinese lady in the path is supposed to resemble the flowers of their favorite lotus.

In what circumstances the "golden lilies," the higher or personal attractions, originated, is not known. It is said that it arose in the time of the *Woo-tae*, or five dynasties, that the Lee-how-choo ordered his concubine, Yaou, to bind her foot with silk and cause it to appear small, and in the shape of the new moon. The distortion is produced by turning the toes under the soles of the feet when young, and confining them in that position by tight bandages, till their growth is effectually checked. The bandaging is continued for several years, during which the poor child suffers the most excrutiating tortures. This is, no doubt, an absurd, cruel, and wicked practice; but those who dwell in glass houses should not throw stones. It is not a whit worse, nay, we maintain that it is less irrational and injurious than the practice of tight lacing. In compressing the feet no vital part is attacked, no functions disordered; and on the score of taste, if the errors of nature are to be rectified, and her graceful lines and proportions improved, we see not why the process of amendment may not be as reasonably applied to the feet as to the waist. Almost every family in China, however poor, has one daughter with the small feet, else she could not become a FIRST wife.

Head dresses of natural and artificial flowers are always worn. No woman is so poor as to neglect, or so aged as to give up, adorning herself in this manner. The culture of flowers for this purpose is a regular occupation throughout the country.

The Chinese ladies in dressing their hair make use of shavings cut from resinous wood, which being dipped in warm water, the gum is drawn out and diluted, and then by applying them to the hair, the formation required is effected.

Wives are distinguished from unmarried females by the latter allowing the hair near the forehead to hang down towards the eyebrows, while the former have theirs bound together upon the crown of the head. Among the accomplishments of the Chinese ladies, music, painting on silk, and embroidery, hold the chief places. The musical instruments are various in kind and material, and a supply of them is held to be an indispensable part of the furniture of a lady's boudoir. Painting on silk is a very common recreation, and embroidery is an almost universal accomplishment.—London's Ten Thousand Things

A Word in Season.

An elderly gentleman, with a straight coat and broad-brimmed beaver, passing along Main-street, a few days since, stepped upon some peach parings, which a young dandy at one of our dry good stores had just thrown near where he was standing. The passenger was off his guard, but contrived to escape a fall by exchanging for it a severe wrench of the lower limbs. He said nothing to the author of his mischance, but stepping into the store accosted its owner—"Friend, can thee lend me a broom?"

The broom was promptly tendered, and the Quaker applied it to the parings with some diligence, as well as difficulty from their adherence to the pavement in their crushed state, greatly to the amusement of the by-standers and the annoyance of the clerk. Under these circumstances, the following dialogue ensued:

Clerk. What is that for?

Quaker. To get these parings into the gutter.

C. Let them alone, they do you no harm.

Q. That's a mistake, friend. I have hurt myself in going down street, and I may again on my return. Besides, somebody else may get a fall over them.

C. That would be none of your business.

Q. That is another mistake of thine, friend.—Some neighbor of mine may be badly hurt, and I may have to contribute to his relief, perhaps to his support. It is both my business and thine.

C. You may make it your business if you choose, but it is none of mine.

Q. I am not sure of that. If people get hurt often before thy door, it will get the store an ill name, and thy employer will lose custom, and thee perhaps thy place. Thee should consider better of things.

This raised a general laugh on the clerk, who hastily withdrew; and when the old Friend returned the broom into its place, and went on his way, he probably left a wholesome lesson behind him. [Cin. Advertiser.

A Beautiful Sentiment.

The late eminent judge, Sir Allen Park, once said at a public meeting in London:—

"We live in the midst of blessings, till we are utterly insensible of their greatness, and of the sources from whence they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share of all is due to Christianity. Blot Christianity out of the page of man's history, and what would his laws have been—what his civilization? Christianity is mixed up with our very being and our daily life;—there is not a familiar object around us which does not wear a different aspect, because the light of Christian hope is on it—not a law which does not owe its truth and gentleness to Christianity—not a custom which cannot be traced in all its holy and healthful parts to the Gospel."

OBITUARIES.

In this town, Sept. 27th, ABIGAIL JANE, daughter of the late Jonathan Clark, aged 15 years, 1 month, and 5 days. She has left a mother, 3 brothers, and 5 sisters, who deeply feel their loss. But she has gone where her young expanding mind oft hath soared;—gone from earth to the regions of her God.

"Dearest sister, thou hast left us,
Here thy loss we deeply feel,
But 'tis God that hath bereft us,
He can all our sorrows heal."

COM.

Died, of consumption, in Upper Gilmanton, Sept. 10, 1844, sister MARIA, wife of bro. John F. Lamprey, daughter of deacon James and Mary Weymouth, aged 36 years, 1 month, 10 days. Sister Maria sought the Lord about 13 years since, and was baptized by Elder John D. Knowles, while residing in Gilford, in the year 1833. After returning to Gilmanton, she united with the 1st F. W. B. church, of which she remained a worthy member till death. She was deeply interested in the prosperity of the church and the welfare of Christians, and delighted to take a part with them in prayer and praise to God. She has not enjoyed good health for several years, but was able to attend to her domestic concerns until last May, when she began to decline, and within a few weeks her friends were compelled to give up all hope of her recovery. She bore her sickness with a good degree of composure, and on the morning of her death committed herself in prayer to God in hope of a glorious immortality; then called her friends around, and requested them to live so as to meet her in heaven; and in a few moments fell asleep, as we trust, in Jesus, leaving a kind husband, three small children, and numerous other friends to mourn their loss. Her funeral was attended on the 11th—sermon by Elder P. Clark, to a large circle of mourners, and a solemn and attentive congregation, from 2 Tim. 4:8, which was selected by the deceased. May all her friends and acquaintances be enabled to fight the good fight of faith, and be prepared to receive the crown of righteousness.

COM.

Died, in Springfield, N. H. Nov. 5. 1843, widow ANNA LOWELL, aged 79 years, 11 months, and 8 days.—She died in full hope of a glorious immortality beyond the grave. Her last words that were understood, were, "Glory, glory to God, I am going home—home to glory." She selected the following text for her funeral: Amos 4th, last part 12th verse, "Prepare to meet thy God." Remarks made by the writer. She has left 9 children, and many grand children to mourn their loss. They will hear no more of her good counsels. She was a member of the Methodist E. church, and believed in and lived holy religion. TIMOTHY FLANDERS.

Died in Holderness, Aug. 4, Mrs. DORCAS B., wife of Mr. John B. Huckins, aged 34 years. In her death was exhibited the sustaining power of the Christian's hope, and the Christian's expectation. She had been for many years a follower of Him who has given to his humble children the blessed and cheering assurance, "Fear not, I am with thee; be not dismayed, for I am thy God;" and in the hours of deep distress, amid days of suffering, and nights of watching and anguish, she found Him who had promised to be an unfailing friend—found those promises of the "inheritance, incorruptible, undefiled, and that fadeth not away," sure, in her weeks and months of darkness and trial. She was ever the faithful Christian, the devoted wife, the excellent mother, yet God has seen fit to remove her from her duties here, and to sever those dear relations that bound her to earth. Yet, amid sorrow and tears, her friends have the consolation of believing that through Him who has brought life and immortality to light, she is now mingling in the society of the spirits of the just made perfect, who stand before the throne.

THOMAS PERKINS.

Departed this life in Yorkshire, N. Y. Aug. 6, 1844. AIN, only son of sister Wid. Lois Barnes, aged 15 years and 29 days. He was sick but a short time; partially recovered, and was attacked with inflammation on the bowels, which soon terminated his mortal career.—He was a boy unusually steady and faithful in business for one of his age. His widowed mother and only sister deeply feel and mourn their loss. May He who has promised to be the widow's God, and a father to the fatherless, be their God and portion. The funeral was attended on the 7th, and some remarks made by the writer, founded on 1 Sam. 20:3, "As thy soul liveth there is but a step between me and death."

N. A. J.

Freedom, Sept. 27, 1844.

Died in Freedom, N. Y. Aug. 16, 1844, of consumption, JAMES D. SISCO, aged 75 years. His funeral was attended on the 18th, and some remarks were made by the writer from Job 7:10. N. A. J.

Died in Pittsfield, Sept. 27, 1844, of consumption, ELIZA ANN, wife of Samuel Ring, and daughter of Stephen and Rebekah Robey, of Chichester, aged 25 years. By this providence of God a husband and two small children are left to mourn their loss. May the Lord bless them in their afflictions. In about two years bro. and sister Robey have buried three of their children. Still, the religion they profess has sustained them; and may the Lord bless this bereavement to their good and the good of the two surviving brothers. The subject of this notice professed religion some nine years since, was baptized by Rev. John Richardson, and joined the C. Baptist church at P., of which she was a worthy member till her death. She had lived in the married state but a little more than three years, in which she once anticipated much enjoyment, yet she shared in the trials and disappointments incident to this life. Though her sickness was protracted she bore it with Christian fortitude and resignation. Through a part of the last summer, her mind was filled with fears, and her hope was beclouded; yet for a few months past she has been enabled to resign her all into the hands of God, and rely wholly on Christ as her Redeemer and Savior—was willing to live or die as might be his will. She made arrangements to leave her temporal concerns, and talked with & bade her friends farewell with as much deliberation and calmness as though she was but to take a short journey. As her strength failed, her hope and joy was confirmed and increased. She was the happiest person I ever saw on a dying bed. Truly it was a privilege to visit her as Jesus and heaven seemed to fill her soul. She gave evidence to all that the religion of Jesus was all to a dying person that it has ever been recommended to be. She often desired to hear singing, praying, &c. Much might be written of her conversation, but suffice it to say, she was a Christian, felt free from sin, had no doubts relative to her acceptance in heaven, to join the society of her departed Christian friends, and all the blood-washed throng in glory with Christ. When she was told she was dying, she said, "Glory to God;" and when she could but whisper she was heard to say, "Bless the Lord;" and thus she fell asleep in Jesus.

Sleep on, dear Ann, forget thy transient woes,
In the soft slumbers of a quiet tomb;
I would not wake thee from thy sweet repose,
Nor call thy spirit from its blissful home.

COM.

Died in Tunbridge, Vt. July 22d, LORINA GILES, aged 36 years The subject of this notice experienced religion in early life, and for several years past has been a worthy, consistent, and exemplary member of the Centre Freewill Baptist church in Tunbridge. Her disease, which was a lingering consumption, she bore with Christian fortitude and patience, and found much comfort during her protracted illness in the religion she had professed. While she rejoices in the society of angels and the spirits of just men made perfect, her friends mourn the loss of her society; but they mourn not as those who mourn without a hope. Remarks at the funeral by the writer, from Phil. 1:21, "To die is gain." D. C.

Died in Lowell, Mass. Sept. 13th, of typhus fever, SOLINA SMITH, daughter of Stephen Smith, Tunbridge, Vt. aged 18 years. Sister S. experienced religion in June, 1842, and became connected with the Centre church, of which she remained a worthy and exemplary member, until called to join the church triumphant. In May last, she left home and went to reside in Lowell, Mass. In Aug. she was attacked with the disease which hurried her in early life into the spirit world. Sister S. possessed many amiable and lovely traits. The house of God, the Sabbath School, and the society of Christians were honored with her presence. In her death, the church as well as the circle of mourning friends, have experienced a severe loss, but their loss is her gain. Her remains were brought to Tunbridge, for interment, when a large concourse of relatives and friends were addressed from John 11:25.

DAVID CALLEY.

At the residence of her father in Orangeville, on Friday, the 30th ult, LUCY, wife of Dr. F. Morgan of Java, Wyoming Co. N. Y., and youngest daughter of Simeon and Catharine Morse, aged 24 years, 10 months, and 15 days. The funeral of the deceased was attended at the meeting house in Orangeville, at 11 o'clock, on Sunday the 1st inst. An appropriate discourse for the occasion by the Rev. N. T. Yeomans, founded on the 21st verse of Philipians, chap. 1st, "For me to live is Christ, and to die is gain." was listened to with great attention, by a large concourse of people. In this dispensation of Divine Providence, a bereaved husband realizes most sensibly the loss of a once faithful and beloved companion, and an infant son, the loss of that maternal and filial affection which can only be found in the kind embraces of a mother's love; and the parents the loss of a most dear and affectionate child, and the numerous friends and relatives, the loss of their younger sister and promising friend, and harmonious and peaceful society, the loss of an exemplary and useful assistant, and the church of Christ the loss of one of its devoted members, and all, the loss of one, comparatively an example of practical life. Oh, how soon has virtue, innocence, intelligence and peace, departed in the person of the deceased. The vivid expression of the eye, the lively glow of the countenance, and the tranquil voice of domestic peace, as the emotions of the warmest heart, and most benevolent mind, will never again cheer the spirits of the surviving friends, only by the recollection of the past. O, fond memory! with thee would we dwell awhile, and view the pleasures of the past, and review the virtues of the deceased, to sweeten the bitterest cup of affliction, and remove the pang from the wounded heart. And will not these things be regarded as an example of human frality by all?—Were circumstances ever more directly calculated to create incentives to true devotion, and inspire the minds of the rising generation with the necessity af a firm reliance upon the Great Sovereign of the universe? Our faithful friend and companion has gone! She has passed the dark "valley of the shadow of death." Her great and last change is over! She has now tested the realities of eternity, and the mind, once vigorous & active responds no more on earth, to the addresses of its associates. Faithful friend, farewell! What heart, even of adamantine hardness, can witness the ravages of death on a fellow mortal, and not be moved?

A single test alone, like one of recent date,
Would prove the hardest heart inadequate.

Let the friends of the deceased at home, and those in distant places, and of all ages, be admonished by the scene before us, to act in accordance with the dictates of that wisdom which is from above, and prepare for that which we cannot avoid.—*Springville Express.*

REGISTER FOR 1845

IS now out of press and ready for distribution. It contains the usual astronomical calculations, which were made by Mr. LEAVITT of this state—the names of all our churches, Quarterly and Yearly Meetings, with the No. of members, and the alterations and increase the past year, &c. &c. Also, the names of all our preachers, ordained and licensed, and the churches with which they stand connected. It also gives the time when most of our Yearly and Quarterly Meetings are held—the names of preachers who have died the past year, with a brief biography of each—the names of our Benevolent and Literary Institutions, with their officers—and much other interesting and valuable matter.

The price is ten cents. A discount of 20 per cent will be made to those who take them to sell on commission—and 30 per cent for cash down, *by the quantity.* 21

ZION'S HARP;

FOR Prayer, Conference, Class Meetings, and Families; comprising the most approved spiritual hymns, with chaste and popular tunes, by various authors; some of which are entirely new.

The above is the title of a Book which has just been issued from the press by our establishment. It will be seen